“One Shares Food, Not Words”

By Morgan Cooper

The Somali proverb, “one shares food, not words,” offers an interesting – and delicious – alternative model for learning about an important aspect of differing cultures: food. This is how Fran Osseo-Asare, MSW, PhD, discovered Ghanaian food culture. Now it is how she teaches about it. Dr. Osseo-Asare’s journey began over forty years ago and included a year-long experience in Ghana in the 1970s, prompted by the desire to learn about the traditions and culture of her Ghanaian-born husband-to-be. Since then, Osseo-Asare has been working to preserve regional African food cultures by researching and writing academic works and cookbooks.

Fran was the first African food podcaster, and in 1995 began an online journal that grew into one of the earliest African culinary food blogs, earning her the name of the “godmother of African food writing.”

I am an intern for Dr. Osseo-Asare’s current project (with co-author Barbara Baêta of Flair Catering in Ghana): a Ghanaian regional cookbook. Stories, photos, recipes, and Ghanaian cultural traditions will fill its pages. The book will allow readers to try the recipes, and experience a taste of Ghanaian culture in their own homes. Reading and trying the recipes will shed light on food sources and cooking methods, which are strongly influenced by climate, resources, and beliefs. In that sense in particular, the book will help to preserve and disseminate information on West African food knowledge, as well as on West African culture itself.

Continued on page 2.
As part of the process for completing the book, Dr. Osseo-Asare recently sought out recipe testers. To do this, she used crowd-sourcing methods to find testers, who help to refine her recipes, also giving the testers an opportunity to preview West African culture and cuisine. Dr. Osseo-Asare also wrote blog posts; soliciting assistance through her own BETUMI blog (www.betumiblog.blogspot.com) ICJK’s listserv, as well as ICJK’s listserv and the Penn State Nutritional Sciences Advising Blog. I, and many of my peers, discovered the project through the Penn State post, and we gathered virtually as a recipe testing team. Dr. Osseo-Asare also shared the opportunity to test her recipes with community members, colleagues, and friends, spreading the news by word-of-mouth. Through these methods, she gathered a diverse team: Africans in and outside of Africa looking to connect to home or offer expertise; African-Americans and others with an African background wishing to learn about and/or re-connect with their roots and heritage; people (like myself) new to African cuisine but looking for a culinary adventure; and those (also like me) with an interest in health and how it is defined, attained, and maintained globally.

Part of my role in this process has been to manage the correspondence from recipe testers, and to read and discuss the feedback given by volunteers with Dr. Osseo-Asare. Through this work, I have learned about the use of meats, fish, and indigenous crops, like millet and African yams, as well as adopted crops like cassava, plantains, and chufa (tiger nuts).

I have also come to understand some of the healthful characteristics of Ghanaian and West African cuisine. For example, many recipes are low in, or free of, gluten, and most recipes have little or no added sugar because the people of the region lack a sweet tooth and do not often partake of desserts. Milk is also not commonly used in much of Ghana. These attributes of Ghanaian cuisine make it suitable for people with Celiac disease or gluten intolerance, lactose intolerance, or other dietary needs. Even for those without specific diets, tasing Ghanaian dishes is a fun way to enjoy pure and wholesome food.

Recipe testers are getting a “taste” of this cultural food knowledge now, and, like others, will be able to get a fuller understanding when the cookbook is published by Hippocrene Press in 2015. For now, we look forward to learning about and understanding some of what Ghana has to bring to the global table, while the culture, embedded in its food ways, is shared and preserved.

**About Morgan Cooper:**

Morgan is studying nutritional sciences with a minor in global health. For her minor’s course work, she will be spending six weeks in South Africa this summer. She is interested in global nutrition, particularly food security, and is excited to learn about health care and culture by experiencing South African food ways.
A Gathering of Three Generations of the Red Wing Family

By Audrey Maretzki

On April 2nd, more than 90 people crowded into the Meeting Room at Foxdale Village to take part in a dialogue with Dean Red Wing, his son Ron and granddaughter Erin. Born on the Pine Ridge Oglala Sioux reservation in 1941, Dean attended several Indian boarding schools as his family moved from place to place to seek employment in mining communities. Dean enrolled in college to study engineering, but his funding from the Bureau of Indian Affairs did not arrive as promised and he had to withdraw from school. Dean did not return to college, but he and his brother, Ronnie, founded their own iron-works company and were sought after nationwide to take on jobs that others were unable to handle.

Dean's son Ron was born in 1963 and attended a public school located on the "wrong side of the tracks" in the Missouri town where his family lived. Ron excelled in sports and, like several of his classmates, was a member of a math team that consistently out-performed teams from affluent schools on the "other" side of town. Ron was the only biracial boy in town (his mother was Irish), but everyone knew him as "the Indian Kid." Unlike Dean, Ron completed college and went on to receive a Ph.D. in Physics from the University of Wisconsin. He is now the Associate Dean for Educational Equity in Penn State's College of Earth and Mineral Sciences and has the opportunity to encourage American Indian youth to pursue careers in the STEM disciplines.

Dean's granddaughter, Erin, is a member of the 2014 graduating class at State College Area School District (SCASD). Erin is a talented singer and this year had the lead role in the school's Thespian performance, "The Children of Eden." Erin has often been the "token Indian" at State College High School, which she has acknowledged by formally becoming a member of the Red Wing family of Oglala Sioux. Having listened to her grandfather extol the importance of education for as long as she can remember, Erin has chosen to pursue a career in engineering, following in the footsteps of Joan, her mother, a Professor of Material Science and Engineering in Penn State's College of Earth and Mineral Sciences.

On April 7th, Dean, Ron and Uncle Ronnie engaged in a second spirited dialogue, this time with students in the course, "Exploring Indigenous Ways of Knowing in the Context of North America" (CED 497). The 30+ students in this course taught by Dr. Bruce Martin, spent several weeks during the summer session learning from Ojibwe elders, educators, spiritual leaders, politicians, artisans, musicians and storytellers from the Red Lake, Leech Lake and White Earth nations.

The Red Wing family members graciously shared their life stories with authority, humor, sincerity and spontaneity. It was a memorable experience for the Foxdale seniors and Penn State students alike.

Black Elk’s Statement on Peace

"The first peace, which is the most important, is that which comes within the souls of people when they realize their relationship, their oneness, with the universe and all its powers, and when they realize that at the center of the universe dwells Wakan-Taka (the Great Spirit), and that this center is really everywhere, it is within each of us. This is the real peace, and the others are but reflections of this. The second peace is that which is made between two individuals; and the third is that which is made between two nations. But above all you should understand that there can never be peace between nations until there is known that true peace, which, as I have often said, is within the souls of men."

- Black Elk, Oglala Sioux & Spiritual Leader
“At UN, Oglala Lakota Says US Defies International Law to Steal Land, Water and Billions in Resources”

Dr. Zephier’s testimony illustrates the way American Indians are challenging the actions of the US government using the authority of the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP). Read the full testimony on the Indian Country Today Media Network (6/13/14).

Penn State Students Meet Dennis Banks—Twenty-one Penn State students enrolled in CED 497C, "Exploring Indigenous Ways of Knowing of the Ojibwe" spent several weeks in May 2014 on the Red Lake, Leech Lake and White Earth nations in Northern Minnesota. Their teachers were tribal leaders and elders including Dennis Banks (pictured at center), co-founder, in 1968, of the American Indian Movement (AIM). The goal of AIM was to protect traditional ways of Indian people and to engage in legal cases protecting treaty rights of Natives such as hunting and fishing, trapping and wild ricing. From 1978 to 2000, Banks was a key organizer of three Longest Walks from California to Washington, D.C. On the first Longest Walk, a Sacred Pipe was carried by the walkers who were rewarded for their efforts when Congress passed the American Indian Religious Freedom Act in October 1978. The second Longest Walk from San Francisco to DC took place in 2008 to emphasize the protection of American Indian sacred sites, tribal sovereignty, environmental protection and the need to stop global warming. The third Longest Walk took place in 2011, two years after Dennis was diagnosed with diabetes. The walkers visited 40 reservations on their way to D.C. where they participated in the National Summit on Diabetes. This walk emphasized the tragic consequences of dietary and lifestyle changes that have resulted in premature deaths, blindness and countless limb amputations in Native communities. Dennis, for his part, campaigned for the U.S. government to set aside 20 million acres of prime farm land for large vegetable gardens to provide fresh produce on Indian reservations. Get more information about Dennis Banks and the AIM here.

Carlsile Indian Industrial School Farmhouse to be Preserved

“The farmhouse on the Carlisle Indian Industrial School grounds will be preserved and not demolished according to the Farmhouse Coalition, a group of Carlisle descendants, relatives and friends.”

This will be of particular interest to those who have visited the Carlisle Indian Industrial School. Thanks to Elizabeth Koopman for sharing the article from Indian Country Today. Read the full article and find a link to a related article at here.

CARLISLE JOURNEYS - Call for Papers is open and the registration will be available soon!

An exciting conference is planned for October 10-11, 2014 in Carlisle, Pennsylvania.

CARLISLE JOURNEYS will be a bi-annual forum featuring various themes. The 2014 theme is "American Indians in Show Business." To date, the performers who have accepted the committee's invitation are Larry Sellers (Osage), actor, Dovie Thomason, (Kiowa Apache/Lakota) storyteller, and the 1491's performance group. We also are expecting Chris Eyre, the filmmaker/director, John Sanchez from Penn State, and Linda Wagoner, the biographer of Lilian St. Cyr, who was a Carlisle alumni and became the first famous native actress.

See the Carlisle Journeys website for more information and RFPs for those interested in submitting presentations.

Feel free to share and spread the word.
Canadian Universities Strive to Include Indigenous Cultures

By Elaine Smith
Published: November 17, 2013

"Max FineDay, the first indigenous president of the University of Saskatchewan Students' Union in the school’s 106-year history, jokingly likens himself to another North American trailblazer — President Obama, the first African-American president of the United States.

'It’s really weird to be a role model,’ said the fourth-year politics student from the Sweetgrass First Nation in Saskatchewan, who was elected to represent the 17,000 undergraduates at the university located in Saskatoon. ‘My role models are people like Shawn A-in-chut Atleo, the national chief of the Assembly of First Nations of Canada.'

Although he was elected to his position by the entire student body, Mr. FineDay says that being an indigenous university student still has its challenges.”

Read the full article here.

The Assembly of First Nations of Canada

Sweetgrass First Nation

Effects of Crop Introduction on Informal Seed Systems in Northern Ghana

By Craig Wenner

Vincent Ricciardi, a Penn State Masters student in Geography with a Bachelor’s Degree in Psychology from Kalamazoo College, was a 2013 recipient of the Marjorie Grant Whiting Student Indigenous Knowledge Research Award. Ricciardi’s research took him to Northern Ghana, where he contributed to the Sustainable Technology for Orange and Purple Sweet Potato (STOPs) project. The STOPs Project explores the potential for sweet potatoes as combatants against Vitamin A deficiency, a problem that is becoming more and more prevalent in Ghana, contributing to on-third of the deaths among Ghanaian children.

In his research, Vinny hoped to answer the following question: can food security and agrobiodiversity be maintained simultaneously? Since 1900, global agrobiodiversity has decreased by 75 percent, and global levels of impoverishment and malnourishment have reached an all time high. Vinny hoped to find the best means of introducing different crops to the pre-existing, local food systems of northern Ghana. The Ghanaian food system hinges upon long-standing informal seed systems. These systems are structured around person-to-person seed trading and exchanging which work to encourage the success of emergent local crop varieties. Given that these systems are culturally rooted in generations of exchange, it makes for a difficult task to discern a means of introducing new crops which could strengthen and revitalize the existing systems without disrupting them.

Vinny approached his research with a social networking analysis method. He analyzed local relationship dynamics and explored the ways these relationships and social customs affected who received seeds most frequently, as well as which varieties of crops were traded most frequently. Vinny hopes to continue his research and explore which members of the local Ghanain community, as well as outside parties, can help to effectively introduce new crops and seeds to the informal seed system to bolster both local agrobiodiversity and food security. Vinny's research has great potential to shed light on methods of seed exchange and crop introduction that could be implemented in other malnourished societies as well.

Craig Wenner served as the spring 2014 ICiK Intern.

Obama: More U.S. can do to help Native Americans

By Associated Press June 13, 2014

CANNON BALL, N.D. — President Barack Obama on Friday became only the third U.S. sitting president in eight decades to set foot in Indian Country, encountering both the wonder of Native American culture and the struggle of tribal life on a breeze-whipped afternoon in the prairie. Amid snapping flags and colorful, befeathered dancers, Obama declared that there was more the U.S. could do to help Native Americans.

Read the full Washington Post article here.

See also the NBC News article here.

President Obama visits North Dakota “Indian Country.” (Image from NBC News.)
SSIK Welcomes New Co-Advisor

Dr. Elizabeth Jenkins

Dr. Elizabeth Jenkins, senior lecturer in Penn State’s Department of English, will serve as the new co-advisor of the Student Society for Indigenous Knowledge (SSIK).

“I am looking forward to working with students from a variety of undergraduate majors to spread the word on SSIK.”

2013 Marjorie Grant Whiting Penn State Student Indigenous Knowledge Research Award Winners

Svitlana ("Lana") Iarmolenko

Svitlana, a student from Ukraine studying Recreation, Park and Tourism Management, received her Ph.D. in May, 2014. In summer 2013, she used her IK Research Award to interview Ukrainian-American immigrants living in New York. Her objective was to understand the immigration experiences of these recent arrivals, and from their stories, to create authentic culturally-grounded narratives to facilitate the adaptation of other Ukrainians to the U.S. in ways that enable them to maintain their cultural identity. Lana presented her IC IK seminar on March 26, 2014. She was introduced by her advisor, Dr. Deborah Kerstetter who told the audience in Foster Auditorium that Lana has accepted a tenure-track Assistant Professor position in the Recreation and Tourism Program at Georgia Southern University in Statesboro, GA. You can view Svitlana’s IC IK seminar on the Penn State University Libraries Mediasite Live.

Vincent ("Vinny") Ricciardi

Vinny graduated in May 2014 with a Master of Science degree in geography. (You can read about Vinny’s Indigenous Knowledge Research Award project on Page 5, "Effects of Crop Introduction on Informal Seed Systems in Northern Ghana.”) During the Summer of 2014 Vinny will be working with his advisor, Dr. Petra Tschakert, on the ReBuild project. They will study the Buruli ulcer outbreak in western and central Ghana that resulted from landscape disturbance. In fall, Vinny will be heading for Phnom Penh, Cambodia, to join his partner and seek work at the intersection of food security and nutrition in indigenous communities.

2014 Marjorie Grant Whiting Penn State Student Indigenous Knowledge Research Awardees

Kira Lynn Hydock, Undergraduate with a dual major in Veterinary and Biomedical Sciences and African Studies

Topic: Culture and Animal Husbandry: An Investigation into the Traditional Methods and Cultural Constraints of Goat Production and Management Among the People of the Muhanga District of Rwanda

Kathleen Tavenner, Ph.D. candidate in Rural Sociology and Women's Studies

Topic: Co-Management Regimes in Protected Areas of South Africa: Implications for Gender Equity in the Forest-Food Security Nexus

Lan Xue, Ph.D. candidate in Recreation, Park and Tourism Management

Topic: Rural Tourism and Reconstructions of Rural Identity in China
Recent Articles by PSU ICIK Indigenous Knowledge Researchers

"AcademiK Connections: Bringing Indigenous Knowledge and Perspectives into the Classroom," co-authored by Khanjan Mehta, Ted Alter, Ladi Semali, and Audrey Maretzki appears in the latest issue of the Journal of Community Engagement and Scholarship (December 9th, 2013, Posted in JCES Vol. 6 No. 2). The cover on the issue is a collage of Khanjan’s photos. The full issue can be accessed here or see the direct link to the article.

Sylvia Owiny, Khanjan Mehta, and Audrey Maretzki have recently published an article titled "The Use of Social Media Technologies to Create, Preserve and Disseminate Indigenous Knowledge and Skills to Communities in East Africa." The article appears in the International Journal of Communication, Vol. 8, 2014 (14 pp). Since IJOC is an open source journal, the abstract and full text of this and other articles can be accessed free of charge at this link. The pdf version can be accessed directly here.

Dr. Ladislaus M. Semali and doctoral student Tutaleni I. Asino in the Penn State College of Education have recently authored an article titled "Decolonizing cultural heritage of indigenous people's knowledge from images in global films."

The article was published in the open-source journal, Decolonization: Indigeneity, Education and Society. Vol. 2 No. 2, 2013, pp 25-56. The pdf version of the full text of the article can be downloaded from here.

Meet Jacob Mapara, ICIK Liaison from the Chinhoyi University of Technology's (CUT) Institute of Lifelong Learning (CUTILL)

Jacob Mapara holds a Doctor of Literature and Philosophy degree in African Languages from the University of South Africa. He was previously Great Zimbabwe University in Masvingo, Zimbabwe and joined Chinhoyi University of Technology, also in Zimbabwe, in March 2014. He has published and presented papers on indigenous knowledge as well as on the Shona language and its literature. His interests lie in indigenous knowledge systems and their value as part of a people’s living heritage, in addition to how these knowledge systems can be tapped for the benefit of the local communities.

Contact Jacob at: jacob.mapara@gmail.com
This important collaboration continued on April 22, 2014 with a presentation by Elayne Silversmith and Susan Chaves Cameron of the Smithsonian Institution’s National Museum for the American Indian (NMAI) in Washington D.C. Silversmith and Cameron discussed the selection of children’s books about American Indians and how to talk about American Indians in classrooms and other educational venues. The intent of the presentation was to help teachers consider the complexities of teaching about American Indians, and to deliver sensitive and accurate information. This program was sponsored by the Penn State American Indian Leadership Program, and co-sponsored by ICIK and the University Libraries at Penn State. See the event archive page on the ICIK website here for the program flyer.

Additionally, on April 23, 2014, Cameron and Silversmith presented an ICIK Seminar entitled: “Transformation from Violence, Disease, and Abuse to Self-Determination and Sovereignty in American Indian Communities.” This presentation focused on the 1975 Indian Self-Determination and Education Assistance Act (P.L. 93-638), which gave Indian tribes the authority to contract with the Federal government to operate programs serving their tribal members and other eligible persons. This Act affected the Bureau of Indian Affairs in the Department of the Interior and the Indian Health Service in the Department of Health and Human Development. Amendments to P.L. 93-638 in 1988 and 1994 were seriously criticized for the lack of tribal participation. Active tribal participation using the Negotiated Rulemaking Act resulted in the current rule that became effective on August 23, 1996. Elayne Silversmith and Susan Chavez Cameron discussed the paths currently being taken by American Indian nations to achieve self-determination and sovereignty.

The April 23rd program was sponsored by ICIK and co-sponsored by the American Indian Leadership Program and University Libraries. The event was made possible through Penn State’s Indigenous Knowledge collaboration with the Smithsonian Institution and its National Museum of the American Indian. Watch the presentation on Penn State Mediasite Live. The program flyer can be viewed on the event archive page on the ICIK website here.

**Dr. Susan Chavez Cameron** also serves as an adjunct faculty member with Argosy University in Washington, D.C., teaching doctoral courses on multicultural counseling, advanced assessment, and research. She has over 25 years of experience in academia and has worked in Indian Country as a licensed mental health counselor, registered nurse, and hospital administrator. Dr. Cameron has a Ph.D. from Purdue University in Counselor Education and a M.S. from California State University, Fresno, in Marriage, Family, and Child Counseling.

**Elayne Silversmith** is the Librarian for the Vine Deloria, Jr. Library at NMAI. Silversmith has been an academic and special librarian for over 18 years with experience in reference, collection development, outreach, programs, instruction, and access services, and has served American Indian tribal libraries throughout those years. She is a past president of the American Indian Library Association.
ICIK Seminars—Fall 2014

September 17, 2014 — Kathleen Tavenner, Ph.D. Candidate in Rural Sociology and Women’s Studies, 2014 M.G. Whiting Student Indigenous Knowledge Research Awardee
   Gender Equity in Forest-Food Security of South Africa

September 29, 2014 — Dr. Bruce Martin, Danna Seballos and students in the 2014 Ojibwe Course (11:30 a.m.—1:00 p.m.)
   Exploring Indigenous Ways of Knowing of the Ojibwe

October 22, 2014 — Dr. Sarah Shear, Assistant Professor of Social Studies Education, Penn State Altoona
   Tentative—Topic To be Announced

November 19, 2014 — Dr. Arthur Goldschmidt, Professor Emeritus of Mid-East History
   Indigenous Knowledge in the Nile Basin
   (Prelude to The Nile Project)

   Culture and Animal Husbandry in Rwanda

All seminars will be held from 12:00 noon to 1:00 p.m. (unless otherwise noted)
in the Foster Auditorium in Pattee Library, Penn State, University Park.
This schedule is subject to change.
Check the ICIK website for up to date info, or watch for changes on the ICIK listserv.

Distribution of the Special UNDRIP Issue of ICIK E-News

The co-sponsors of this issue are excited about the interest generated by the special issue of E-News released in spring 2014 on the United Nations Declaration on the Rights of Indigenous Peoples. We are also grateful to those whose efforts have made possible broad distribution and accessibility of that special issue. In addition to being posted on the ICIK newsletter archives website, the special issue can also be found on the Penn State University Libraries website and on the United Nations Association of Centre County website.

Chris Whatley, Executive Director of the United Nations Association of the United States of America, is working with Norma Keller, Vice President of the United Nations Association of Centre County, Pennsylvania to expand distribution of the special UNDRIP issue of ICIK E-News. Upon receiving the special issue, Whatley said:

“Thank you so much for your leadership on this. You have definitely chosen a timely topic, given that the UN Secretary General, Ban Ki-moon, was on hand yesterday (May 13, 2014) for the Third Permanent Forum on Indigenous Issues held in Washington, D.C. The United Nations Association USA will get this publication out through UNA social media channels and the Chapter Leader Update. We will also share it with our colleagues on the United Nations Foundation public affairs team.”

See the special follow-up section to the UNDRIP issue of ICIK E-News beginning on page 14.

An Assessment of Potential Mining Impacts on Salmon Ecosystems of Bristol Bay, Alaska - This report assesses potential impacts of large-scale mining development on fish populations, wildlife, and indigenous cultures within the Nushagak and Kvichak River watersheds of Bristol Bay, Alaska.

"The Bristol Bay watershed in southwestern Alaska supports the largest sockeye salmon fishery in the world, is home to 25 Federally Recognized Tribal Governments, and contains large mineral resources. The potential for large-scale mining activities in the watershed has raised concerns about the impact of mining on the sustainability of Bristol Bay’s world-class fisheries, and the future of Alaska Native tribes in the watershed who have maintained a salmon-based culture and subsistence-based lifestyle for at least 4,000 years. The U.S. Environmental Protection Agency (USEPA) launched this assessment to determine the significance of Bristol Bay's ecological resources and evaluate the potential impacts of large-scale mining on these resources. The USEPA will use the results of this assessment to inform the consideration of options consistent with its role under the Clean Water Act. The assessment is intended to provide a scientific and technical foundation for future decision making; the USEPA will not address use of its regulatory authority until the assessment becomes final and has made no judgment about whether and how to use that authority at this time.”

Read the full report here.
Learn about Curanderismo!

Curanderismo: Traditional Medicine

The University of New Mexico

This online course, offered by New Mexico University through Coursera, will provide information on the history, traditions, rituals, herbs and remedies and video demonstrations of Curanderismo, a folk healing tradition of the Southwestern United States, Latin America and Mexico. The course will discuss the effectiveness of traditional medicine in order to meet the needs of many people, especially the uninsured. This 8-week course begins on August 18, 2014.

Course Format

The instructor will present a welcome video describing the course syllabus followed by a Power Point presentation on the topic of "Curanderismo," traditional/folk medicine.

Each unit will consist of a video presentation by a well-known traditional healer from Mexico, Peru or the United States and will focus on a particular theme. The hands-on demonstrations will be followed by additional readings and discussions on effectiveness of traditional and complementary medicine which has been revived and recently gained popularity throughout the world. There will be a translator for the videos presented in Spanish.

View more information about the course and register here.

- 30 minute Introduction of course and weekly themes
- 20 minute lecture/demonstration videos
- Short quizzes after each video
- Homework including reading of books and articles after each module

Course at a Glance

- 8 weeks of study
- 10-12 hours of work / week
- English
- English subtitles

Instructor
Eliseo (Cheo) Torres, University of New Mexico

More about Curanderismo...

See these and other resources and references on Curanderismo on the website of the U.S. National Library of Medicine of the National Institutes of Health:

Curanderismo and Latino Views on Disease and Curing
A review of curanderismo and healing practices among Mexicans and Mexican Americans
Reflections on a conversation with a curandera
The curandero's apprentice: a therapeutic integration of folk and medical healing

Coursera is an education platform that partners with top universities and organizations worldwide, to offer courses online for anyone to take, for free.

We envision a future where everyone has access to a world-class education. We aim to empower people with education that will improve their lives, the lives of their families, and the communities they live in.

Learn more about Coursera courses at www.coursera.org.

Previously offered through Coursera:

"Aboriginal Worldviews and Education," by the University of Toronto.

This course explored indigenous ways of knowing and how this knowledge can inform education to the benefit of all students.

The course was intended for both Aboriginal and non-Aboriginal learners, Topics included historical, social, and political issues in Aboriginal education; terminology; cultural, spiritual and philosophical themes in Aboriginal worldviews; and how Aboriginal worldviews can inform professional programs and practices, including but not limited to the field of education.

Check the Coursera site for future offerings of this course.
Native American Stories for Children

By Ellysa Stern Cahoy
Education Librarian, Penn State Paterno Library

There are many children’s books published that feature Native American characters or are centered on a facet of Native American history. These books may or may not represent the native experience realistically, a point articulated in detail by Elayne Silver-smith, Vine Deloria, Jr. Librarian at the National Museum of the American Indian during her visit to Penn State in April, 2014. How can we find books that truthfully depict the Native American experience for younger readers? Several resources delineate the best works for children and young adults in this area:

A Broken Flute: the Native Experience in Books for Children, by Doris Seale and Beverly Slapin is perhaps the most comprehensive print resource on this topic. The book evaluates works featuring the native experience from the early 1900s through 2004. This expansive bibliography provides a perspective on many historical children's books as well as more modern works, including books dealing with Thanksgiving, Indian boarding schools, native folktales and myths, and more. This resource will help you readily find works featuring aspects of the native experience throughout the past century.


Award winners for 2014 are: The Christmas Coat: Memories of my Sioux Childhood by Virginia Driving Sneve Hawk (picture book); Free Throw and Triple Threat, both by Jacqueline Guest (middle school books); and Pipestone: My Life in an Indian Boarding School by Adam Fortunate Eagle (young adult book).

Consider visiting your local public library to find any of the recommended titles listed above. There is a wealth of new and noteworthy books detailing the native experience, and these works are a way to explore history and current day issues relevant to Native Americans in the United States. Also, the Penn State Libraries feature an expansive collection of children’s and young adult literature and non-fiction, including many works featuring the native experience. Our collection spans all 24 Penn State campuses, with the largest portion of the collection centered at University Park, in the Education & Behavioral Sciences Library, fifth floor, Paterno Library. Stop by and let us help you find some great books on the native experience! Email Ellysa at ellysa@psu.edu.

Wild Onion Nurse

Wild Onion Nurse: Women as Healers in Traditional and Contemporary Societies, by Judy Schaefer, RN, MA

In the most recent past, the image of the professional nurse was starched and crystal white. Traditionally, the nursing student was taught to be a “catalyst” and to bring about clinical change without experiencing self-change. “Do not get overly close to your patient on a personal basis,” as is commonly said. But this logically and intuitively turns out to be false on both sides; the nurse and the patient are both changed in the clinical process. The connection is soft and yet strong, like a spider’s web brought forth from the earth. To move from the traditional perspective is complex. We’ve had more experience than we consciously know. Human beings are ancient. We’ve been connected to the earth for a long time.

For Schaefer, poetry has provided a method of exploration into the nursing experience as well as into her “indigenous self.” She was born on a Missouri farm without electricity or indoor plumbing and later moved to St. Louis. She remembers always writing and eventually found soul mates in the Department of Humanities at the College of Medicine at Penn State where she is a member of The Kienle Center for Humanistic Medicine. For Schaefer, poetry provides a way to produce art and to observe beyond the patient.

Schaefer’s most recent book is Wild Onion Nurse (Radcliffe, 2010). She edited the first biographical/autobiographical work of English speaking nurse-poets, The Poetry of Nursing: Poems and Commentaries of Leading Nurse-Poets, (The Kent State U P, 2006) and co-edited, with Cortney Davis, the first international anthology of creative writing by nurses, Between the Heartbeats (U.of Iowa P, 1995). She has been published in journals such as Academic Medicine, The American Journal of Nursing and The Lancet. She is Poetry Co-editor for Pulse: voices from the heart of medicine. She can be reached at jслаer@mindspring.com.

Watch Judy’s April 9th presentation on Penn State’s Media Site Live.

Purchase or review some of Schaefer’s works here:

Wild Onion Nurse
The Poetry of Nursing
Between the Heartbeats
## Special Section: Books and Authors

### Book Highlights:

**The Seeds We Planted: Portraits of a Native Hawaiian Charter School**, by Noelani Good-year-Ka‘ōpua, University of Minnesota Press, 2013 | ISBN 978-0-8166-8048-1. In 1999, Noelani Good-year-Ka‘ōpua was among a group of young educators and parents who founded Hālau Kū Māna, a secondary school that remains one of the only Hawaiian culture-based charter schools in urban Honolulu. This book tells the story of Hālau Kū Māna against the backdrop of the Hawaiian struggle for self-determination and the U.S. charter school movement, revealing a critical tension: the successes of a school celebrating indigenous culture are measured by the standards of settler colonialism. The author examines how does an indigenous people use schooling to maintain and transform a common sense of purpose and interconnection of nationhood in the face of forces of imperialism and colonialism; and what roles race, gender, and place play in these processes. Her book, with its richly descriptive portrait of indigenous education in one community, offers practical answers steeped in the remarkable history of Hawaiian popular learning and literacy. Ultimately, it shows that indigenous education can foster collective renewal and continuity.


### See also:

**El Anatsui: When I Last Wrote to You about Africa**
By Lisa Binder
**Hardcover**: 170 pages
**Publisher**: Museum for African Art; First Edition edition (November 1, 2011)

**Aymara Indian Perspectives on Development in the Andes**, by Amy Eisenberg. See Amazon.com for more information.

There will be a review of Amy Eisenberg's book in the fall 2014 issue of ICIK E-News by Dr. James Sheehy, part time lecturer in the Penn State Department of Anthropology.

### Book Highlights:

**Decolonizing Education: Nourishing the Learning Spirit**, by Marie Battiste (Purich Publications, LTD, Saskatoon, Canada, 2013) as a "must read." Get additional information here.

**Bitter Roots: The Search for Healing Plants in Africa**, by Abena Osseo-Asare (University of Chicago Press). Information about Abena's book can be found at the Amazon.com website.

**Original Local: Indigenous Foods, Stories and Recipes from the Upper Midwest**, by Heid E. Erdrich. Read the review by Debbie Reese.

**Sisters in Spirit—Haudenosaunce (Iroquois) Influence on Early American Feminists**, by Sally Roesch Wagner. (Wagner was an ICIK guest author at Penn State in 2014.)


**Jessie Grace**, by Alice Miller. (Miller is a Native American of Shawnee, Ojibwe, Swiss, and Swedish heritage.) See Amazon.com for more information.

**Journey on the Forbidden Path: Chronicles of a Diplomatic Mission to the Allegheny Country, March-September, 1760**, by Christian F. Post. (This book publishes two eyewitness accounts of what was happening in the areas north of Easton and Bethlehem Pennsylvania during the time after the French and Indian War.) See Amazon.com for more information.

**Indigenous Education Models for Contemporary Practice: In Our Mother’s Voice (Sociocultural, Political, and Historical Studies in Education)**
See Amazon.com for more information.

**Indigenous Education Models for Contemporary Practice: In Our Mother’s Voice, Volume II (Sociocultural, Political, and Historical Studies in Education)** See Amazon.com for more information.
**Publishers of Native American Books and Materials**

**A Selected List of Online Catalogues**

**Penn State Program**

**April 22, 2014**

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### SMALL PRESSES

**Birchbark Books**: A teaching, independent bookstore specializing in Native American books.

**Cinco Puntos Press**: Publisher of "great books that make a difference in the way you see the world," including bilingual and bicultural books for children and young adults.

**House of Anansi Publishers/Groundwork Books**: Socially conscious and inclusive publisher of quality ethnic books. Also provides resources for teachers and librarians.

**Lee and Low Books**: Publisher of quality books on diversity whose mission is "to meet the need for stories that all children can identify with and enjoy."

**Oyate**: A Native-centered organization whose inventory emphasizes the lifting up of writing and illustration by Native people from across North America. The publisher also offers critical evaluation of children's literature and curricula, and offers workshops.

**Salina Bookshelf**: Publisher of Navajo language materials, including books for children, young adult, and toddler books.

**Sunstone Press**: An independent publisher of quality books, both fiction and historical, mainly on the American southwest.

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### UNIVERSITY PRESSES

**University of Arizona Press, Tucson**

**University of Minnesota Press, Minneapolis**

**University of Nebraska, Lincoln**

*Also publishes the journal, American Indian Quarterly*

**University of New Mexico Press, Albuquerque**

**University of North Carolina, Chapel Hill**

**University of Oklahoma, Norman**

**Oxford University Press, USA**

**University of Washington Press, Seattle**

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### BOOK DISTRIBUTORS/SELLERS/VENDORS

**AbeBooks**: An online book marketplace for new, used, out-of-print, and rare books.

**Four Winds Indian Books**: Large inventory of Native books of all subjects and by Native authors, located in York, Nebraska.

**Purich Publishing**: A Saskatoon, Saskatchewan based publisher specializing in books on Aboriginal, social justice, legal, and western Canadian issues.

**Native Book Center, Thornhill, Ontario, Canada**: An online catalogue of hundreds of Native American and First Nation books on a wide variety of subjects, including art, biography, customs, education, history, language, land claims, law, literature, medicine, self-government, and other categories.

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### BOOK & AUTHOR LISTS

**Compilation of books for children and young adults written by indigenous authors**.

**The 2014 list of the International Reading Association's Children's Literature and Reading Special Interest Group's notable books for a global society**. See also the 2010 through 2013 lists.

**Native American authors and bibliographies website**: Includes links to online resources including interviews, online texts and tribal websites. Currently the website primarily contains information on contemporary Native American authors, although some historical authors are represented. The website will continue to expand, adding additional authors, books and web resources.

**Native Languages of the Americas: American Indian Literature**: This is an extensive collection of links to books by Native American authors.

**Aboriginal Australian Book Reviews**: A collection of reviews of books about indigenous culture and books by Aboriginal authors.

**Indigenous Peoples’ Literature Index**: The articles in this index are part of a collection of writings celebrating the rich and diverse cultures of indigenous peoples’ that thoughtfully assert the sovereign rights of the peoples of North and South America.

**Honoring Alaska’s Indigenous Literature**: This site recognizes those who have made an impact in our lives as indigenous peoples through their work in indigenous literature.

**Ethno Studies and Indigenous Literature**: A collection of links to books, journals, newspapers, web articles, materials, and articles about Filipino culture.
Thank you, Madam Chair. Before commenting on the UN’s activities relating to indigenous peoples, I would like to highlight notable developments within the United States.

The U.S. government is committed to improving the situation of U.S. tribal communities. To that end, we continue to strengthen our government-to-government political relationship with U.S. federally recognized tribes when formulating our broader policy objectives. The White House Tribal Nations Conference – hosted by the President – is now an established annual event, the fifth conference occurring in November 2013. Cabinet secretaries, senior U.S. officials, and tribal leaders gathered to have an open, informed, and constructive discussion in the U.S. Capitol. To make the meeting as useful as possible, we organized breakout sessions on priority topics that tribal leaders wanted discussed: self-determination and self-governance, healthcare, economic and infrastructure development, education, protecting natural and cultural resources, climate change, natural disaster mitigation, and law enforcement and public safety. We invite you to read the 2013 White House Tribal Nations Conference Progress Report, which is available online and which documents the many tribal-related policies and programs we have in place.

The November 2013 Tribal Nations Conference was the first of these annual meetings where tribal governments were able to speak directly with the gathered members of the White House Native American Affairs Council, which was established by the President in a June 2013 Executive Order. The Council consists of the heads of U.S. government departments, agencies, and offices and meets three times a year, allowing for improved high-level information exchange and coordination among Federal agencies. Its five focus areas – tribal economies, health and nutrition, education for Native American youth, law enforcement and public safety in tribal communities, and natural resource protection and the environment, including climate change – are among the major concerns of indigenous peoples in the United States.

Turning from our domestic actions to the multilateral arena, we are focused on preparations for the September [2014] World Conference on Indigenous Peoples. The World Conference is an unprecedented, milestone event – the first time that senior UN and member state representatives will gather together with indigenous representatives at a UN high-level meeting to consider recommendations that indigenous peoples have presented over the years to the Permanent Forum, Expert Mechanism on the Rights of Indigenous Peoples, and other UN meetings devoted to human rights, development, environment, and conservation issues.

We understand that the preparatory process remains in flux. We support the efforts by the President of the General Assembly to reach agreement on the arrangements for the World Conference, including for the negotiation of its outcome document, that are acceptable to all member states and take into account the views of indigenous peoples. We encourage efforts to find a solution that will allow planning to proceed. To achieve a successful World Conference, indigenous peoples must be able to participate meaningfully in the preparatory process and the Conference itself. While there are differing views on what constitutes meaningful participation, we think the arrangements ultimately settled upon must be acceptable to the broader indigenous community, as it wouldn’t be productive to proceed with a World Conference on Indigenous Peoples if the main stakeholders were dissatisfied. The United States supports holding the informal interactive hearing called for by the UN General Assembly Resolution as soon as is practicable and structuring it to allow for an inclusive exchange of views. Elected and traditional indigenous leaders, non-governmental organizations, civil society organizations, academics, and others should all be given the opportunity to offer their observations.

We strongly support the call for a concise, action-oriented outcome document. Conciseness is important because in our experience, documents of this nature that are lengthy and lacking in focus will be diluted to secure consensus. The risk of not gaining consensus also increases with a document that attempts to do too much. The document should be action-oriented and contain steps that member states and the UN system can take in the near future to promote the rights of indigenous peoples and to tangibly improve the situations of indigenous peoples and conditions in their communities. Those steps may include additional work by UN bodies on issues of concern to indigenous peoples, and may also include best practices of member states on those topics. Lastly, we strongly believe that the outcome document needs to be a consensus document in order for the World Conference to meet its potential. We will continue to work with all stakeholders to arrive at a consensus document.

To inform how the United States will approach the World Conference, we are engaging regularly with U.S. indigenous representatives. We held a scoping session in March and formal State Department-hosted U.S. consultations on May 9 with both representatives of U.S. federally recognized tribes and with other U.S. indigenous peoples, groups, and organizations. As we indicated at the May 9 consultations, we are working on setting up other opportunities to consult with U.S. indigenous peoples before the World Conference, possibly in July or August.

Thank you for your attention. The U.S. delegation looks forward to working with member states and indigenous partners during this Permanent Forum on Indigenous Issues session.
Thank you Madam Chair. Madam Chair, distinguished delegates and Forum participants, the United States appreciates very much the opportunity to address this forum and to highlight the importance of sexual and reproductive health and reproductive rights for indigenous individuals. Madam Chair, I would like to express the gratitude of our delegation for the report of the international expert group meeting on the theme “Sexual health and reproductive rights: articles 21, 22(1), 23, and 24 of the United Nations Declaration on the Rights of Indigenous Peoples.”

We are pleased that the report clearly acknowledges the importance of investing in sexual and reproductive health programs and promoting and protecting reproductive rights. Strong support of sexual and reproductive health and reproductive rights sends a message to the world that we value women’s health and empowerment.

The evidence is overwhelming that gender equality and women’s meaningful empowerment is inextricably tied to promoting women’s rights, including their right to decide freely and responsibly the number, spacing, and timing of their children and their right to have control over and decide freely and responsibly on matters related to their sexuality. The issues of gender equality, universal access to sexual and reproductive health, and meeting the needs of adolescents and young people particularly in indigenous communities are of importance and in need of our continued attention, commitment, and resources.

To address this, my government believes that we must continue to promote universal access to sexual and reproductive health, including a wide variety of modern methods of contraception as life-saving interventions that are essential for promoting health, economic growth, and development across the globe, and ultimately, for ensuring that all women are able to exercise their reproductive rights.

Millions of women and young people around the world want to control the timing and spacing of their children or avoid pregnancy altogether but lack access to safe and reliable forms of contraception to enable them to do so. Helping women and young people in all communities to have the same access to lifesaving contraceptives must be central to our efforts because for many women, the inability to access modern contraceptives can cost them their lives.

Too many adolescents lack access to comprehensive sexuality education which helps them develop the skills they will need to successfully negotiate relationships, and can help promote gender equality, human rights and lifelong good health. This along with poverty and lack of educational opportunities, make young indigenous girls particularly vulnerable to a range of negative health outcomes, including unintended pregnancies, unsafe abortion, obstetric fistula, cervical cancers, and even death. We should give special attention to the needs and the human rights of the largest-ever generation of adolescents and youth, and take the actions necessary to ensure their participation in discussions and decisions on matters that affect their lives and the future.

The United States reaffirms the universality of all human rights, and stresses that the diversity of backgrounds and cultures should be respected, but can never be an excuse for a country not to fulfill its human rights obligations. However, in the same vein, in promoting respect for cultural and traditional values in the implementation of sexual and reproductive health programs, cultural and traditional values can at times be an obstacle to receiving those life-saving services.

Finally, the importance of information and the method in which the information is delivered is essential to overcoming many of the obstacles we currently face. Effective communication between doctors, nurses, clinicians, and patients is a critical component of providing high quality sexual and reproductive healthcare. Patients are more at ease when they can receive information and express concerns in their native tongue. Providing accurate and reliable information is integral to empowering women and young people to have control over their fertility and sexuality. The results are obvious: Women will be more apt to return to the sexual and reproductive healthcare provider where comfort and communication were highest and thus establishing a long relationship. This translates to healthier mothers, babies and families and pays off in greater dividends at the community, national and global levels.

Our combined efforts have the potential to transform the lives of women and girls around the world. Moving forward, we should continue to work to removing obstacles and make access to quality care easier.
Concerns of Indigenous People’s Today

By Mary Gilbert

The bottom line for the indigenous peoples of the world is their sovereignty and the recognition of that sovereignty. Despite, as one man put it, “choosing or being forced to live” within the borders of nation-states and, in many cases, holding citizenship there, indigenous peoples hold dear their languages, traditions, ways of living on the Earth, and identity as peoples. They have in common the fact that their lands were invaded and claimed as territories by conquerors, mostly European, who considered themselves superior. The arguments behind these actions were justified by what is now referred to as the Doctrine of Discovery.

Through many kinds of force, the indigenous peoples of the world have been reduced in numbers, lost land that had sustained them for centuries, and endured denigration and poverty. The policies behind these forces have been manifested in an ethnocide that involves general shame and despair.

In recent decades, because of increased possibilities of communication and the assistance of the United Nations, indigenous peoples (IPs) have found each other and formed sometimes difficult, but quite strong, alliances. When I began attending meetings at the UN in 2000, IPs had achieved recognition as one of nine Major Groups identified at Rio in 1992 as components of civil society. A year later, I witnessed the excitement in the halls when the UN General Assembly (UNGA) announced its decision to host and support a Permanent Forum on Indigenous Issues (PFII) to begin the following year. The PFII has allowed IPs from all over to meet face to face for two weeks every year, to articulate common ground, strengthen connections, and consider strategies. Together they are engaged in an uphill climb against years of history.

UNDRIP

The most important global event in the indigenous world was passage in 2007 of the UN Declaration on the Rights of Indigenous Peoples (UNDRIP). UNDRIP is an “aspirational document.” Like other UN Declarations on Rights it has no force of law but it can be referred to as a standard and can be cited in judicial decisions. The Declaration is being translated into all indigenous languages, and widely disseminated and taught.

- UNDRIP calls for the “free, prior and informed consent” of IPs before any action is taken that will affect them. In spite of this, land dispossession and rights violations are happening on all inhabited continents, as corporations try to implement extractive industries, bio-fuel plantations, large hydroelectric facilities, and even playgrounds for the rich.

- A PFII study on how well UNDRIP is being implemented has shown discouraging results. Non-indigenous persons whose work impacts indigenous people and programs often don’t know about UNDRIP and how it applies to their work. Many indigenous people do not yet know that UNDRIP exists, that it articulates their rights, and can potentially be of help. Education about UNDRIP is needed everywhere, among UN agencies and departments, governments, police forces, soldiers, and citizens in general.

- It is crucially important to get laws on the books that incorporate basic rights and that clarify title to land. Written title was not an issue before colonialism came along with its rules about ownership. However, as one speaker asserted, “There is direct continuity with colonialism. The master/slave relationship is still there. The constitutions and laws may be in place but there is no way to have them enforced.”

Current work

In 2010, the UNGA determined to hold a World Conference on Indigenous Peoples at its September 2014 meeting. This will be the first time the governments of the world will focus on how nation-states should implement UNDRIP. The IPs have been preparing. In addition to seven regional meetings, 600 indigenous representatives gathered in Alta, Norway in June 2013 for a Global Indigenous Preparatory Conference for the World Conference on Indigenous Peoples. This meeting produced the Alta Outcome Document, intended as the as a foundational basis for the World Conference. The Alta Outcome document identifies four themes of paramount importance:

- Indigenous peoples’ lands, territories, resources, oceans and waters;
- Implementation of the rights of indigenous peoples and UN action to support it;
- Indigenous peoples’ priorities for development with free, prior and informed consent; and

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Concerns of Indigenous People’s Today

Continued from page 16.

- Relationship between governments, indigenous peoples and extractive industries regarding participation, access to decision-making, and distribution of income.

In September of 2013, the Alta Outcome Document was submitted as an attachment to a letter to the Secretary-General requesting that the document be circulated as an official document of the General Assembly. The letter was signed by the Permanent Representatives to the UN of nine nation-states.

In spite of this, UNGA’s plans for the Conference were proceeding without the involvement of IPs. A major North American indigenous group has withdrawn from participation and asked that the Conference be cancelled. Those remaining involved are demanding “full, equal and effective participation,” and a compromise is being worked out.

The President of UNGA is working on the Outcome Document for the World Conference now. (When you have been around the UN for any period of time you discover that the Outcome Documents, which often take months of preparation, are actually negotiated in advance and only tweaked at the big meetings.) He has appointed two indigenous representatives and two representatives from nation-states to assist in creating a draft. Three open, interactive hearings are scheduled, along with additional informal meetings for easier dialogue. I attended the first of these meetings recently.

IPs are united in stating that the Alta Outcome Document, which truly represents the heart of their concerns, should be the basis of the September meeting, and should be appended to whatever eventually gets approved at the World Conference.

Our role

As non-indigenous supporters of IPs we have a responsibility to become informed ourselves and to educate others, and then to act responsibly as we are able. I identify four areas to study:

**The Doctrine of Discovery** - The Global Indigenous Women’s Caucus strongly urges that we teach all people the history of the Doctrine of Discovery, how the taking of land and genocidal practices against IPs were justified and now in many places underlie aspects of “the Law of the Land.” We can work with any appropriate groups we belong to, encouraging joining with many other groups in public repudiation of the Doctrine.

**UNDRIP** - This Declaration is both aspirational and inspirational. It is the result of over 20 years of hard work and should be the ethical basis for human interaction in general.

**The Alta Outcome Document** – This is the agreed upon prioritization of global indigenous concerns at present.

**Sumac Kawasy/Vivir Bien** - *Sumac kawsay*, translated into Spanish as *Vivir Bien*, is an ancient Quecha word meaning “good living” or the “good life.” It is a way of living in harmony within communities, ourselves, and most importantly, our living, breathing environment. *Sumac kawsay* promotes regeneration and regrowth. It embodies community and well-being, and a co-existence with nature. *Sumac kawsay* is embedded in the ethical values of indigenous cultures. I have found a form of this concept present in every indigenous culture about which I have learned.

I would like to end this report with a quote from Mario Areda, representative for three Indigenous Peoples in South America, who spoke of “… our own god, which is in all things and all places, in the four directions, the plants, the animals, in the air, the sun, the moon, in each grain of corn. Everything, absolutely everything is part of our god….” Areda does not limit the realm of his god to living species; he sees that the distinction between living and non-living forms is blurry and unreal, and that the divine is inherent in all Creation. If our societies can learn this in time, we may survive.

**Acronyms**

- **UNGA** United Nations General Assembly – all 192 nations
- **PFII** Permanent Forum on Indigenous Issues
- **UNDRIP** United Nations Declaration on the Rights of Indigenous Peoples
- **IPs** Indigenous Peoples

Mary Gilbert is a Quaker, from Massachusetts. She has long been led to witness for care of the earth and all our relations. Her travels regularly include the United Nations in New York.
Special Note to Contributing Authors

We encourage and appreciate articles submitted for publication consideration in ICIK E-News. Please note that articles accepted for publication in future issues must have a clear focus on indigenous knowledge. Through ICIK E-News, we report on, honor, and celebrate the diversity of “ways of knowing” among indigenous peoples around the world.

Your Questions and Comments are Welcome!

The ICIK E-Newsletter is published each semester—fall, spring, and summer. If you have questions or comments about this newsletter, or ideas for articles, features, or general information you would like to see in upcoming newsletters, please contact Audrey Maretzki. Questions regarding ICIK may be directed to Dr. Maretzki.

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