

Tohono O'odham Kekel Ha-Maşcamakuḍ *S-ke:g Ha'icu A:gidag—Good News*

Uam Maşad

April 25, 2019



Congratulations to TOCC Alumni— Lance Sanchez in being named Mr. Indian ASU!



*Lance Sanchez, candidacy photo submission.
Photo Courtesy of Ms./Mr. Indian ASU Committee*

"Titleholders serve as goodwill ambassadors representing the American Indian, Alaskan Natives, Native Hawaiians at ASU. They represent ASU at cultural events on campus and around Indian Country."

TOCC wishes you the best of luck during your reign representing not only Arizona State University but also the great Tohono O'odham Nation!

Photo Courtesy of Ms./Mr. Indian ASU Committee

It's always good to hear about TOCC alumni doing good and greater things after they leave Tohono O'odham Kekel Ha-Maşcamakuḍ. In May 2018, Lance earned a Associate of Liberal Arts degree from TOCC.

His majors at Arizona State University are: American Indian Studies & Community Advocacy/ Social Policy.

Congratulations Lance in being named Mr. Indian ASU!



Inside this Issue

Students Explore Ironwood Forest National Monument	2
"The Soul of a Seed"	3
National Library Week	4
Student Profile: Anica Jose	5
TOCC Announcements and Flyers.....	6



S-ke:g Ha'icu A:gidag Tohono O'odham Community College

P.O. Box 3129
Sells, AZ 85634
Phone (520) 383-8401

Francina Francisco, Editor

Email: ffrancisco@tocc.edu

Website: www.tocc.edu
<https://www.facebook.com/tohonoodhamcc>

TOCC Students Explore Ironwood Forest National Monument

Submitted by Joshua Hoskinson, STEM Program Coordinator

TOCC students from several science courses had the opportunity to explore the wonders and marvels of Ironwood Forest National Monument during a field trip on March 29 and 30. Participants included students from the courses BIO105N (Environmental Biology), ANR190N (Wildlife Conservation), ANR225N (Environmental Issues and Conservation of U.S. and Mexico Indigenous Borderlands), BIO208N (Tohono O'odham Ethnobotany), and BIO182N (Unity of Life II: Multicellular). Faculty, and staff were guided by Bill Thornton, Vice President of the nonprofit organization Friends of Ironwood Forest, and Bill Peachey, a Tucson-based researcher who works with saguaros.

Bill Thornton and Bill Peachey, affectionately referred to as "the Bills" throughout the duration of the trip, first guided us to a buffelgrass restoration site near the base of Silver Bell Mine (Photo 1). This site had been previously utilized as a landing strip for a private plane, and had been invaded by buffelgrass, which degraded the site. A team of volunteers with the Friends of Ironwood Forest spent countless hours removing the invasive buffelgrass, breaking up the soil, and planting native brittlebush to allow for the site to return to a more "natural" state. Students were able to learn about the dramatic effects that invasive species can have on an environment, such as that of buffelgrass in the Sonoran Desert, and how restoration efforts can help our local environment.

In addition to hearing from the saguaro experts affiliated with the Friends of the Ironwood Forest, the students were exposed to discussions on traditional plants and ecology led by TOCC instructors Martha Burgess, Teresa Newberry and Melanie Lenart.

The Bills then led us to another site just north of the Silverbell Mine, where a cluster of saguaros have a strange pattern of growth constrictions (See Photo 4). Current speculation is that manganese from the Silver Bell Mine, as well as heredity, may be factors in why these particular saguaros are growing this way.

After the visit to the weird saguaros, we went to the campsite that had been set up by Rod Mondt. After students set up their tents, they enjoyed a dinner filled with traditional foods prepared by Ethnobotany instructor Martha Burgess. Our dinner consisted of tepary beans, blue cornbread, and roasted squash, which were enjoyed around the campfire while students and staff were taking turns playing ukelele and singing under a vast expanse of stars. It was quite a wonderful night.

The next day we met with Tom Hannagan, the President of Friends of Ironwood Forest, and two archaeologists to explore some petroglyphs suspected to be from the Hohokam.

This field trip to Ironwood Forest National Monument was organized by Agriculture Instructor Melanie Lenart and Josh Hoskinson, the newly hired program coordinator for STEM (Science, Technology, Engineering and Math) at TOCC. It was supported by the college's Land Grant Office for Sustainability using funds provided from USDA's National Institute of Food and Agriculture. We hope it's a trip students will remember for years to come from their tenure here at Tohono O'odham Community College.



Students observing the restoration site, a former landing strip invaded with buffelgrass that has been restored with brittlebush.



Students observing the "Shiva saguaro," an incredibly tall saguaro with more arms than average.



Bill Thornton, Vice President of Friends of Ironwood Forest, teaches TOCC students about saguaros.



Example of weird saguaro with strange growth constrictions observed by students.

The Soul of a Seed

Teaching agriculture at the intersection of western and Native science

By Melanie Lenart

EDITOR'S NOTE: The following perspective was published in *Native Science Report* (<https://nativesciencereport.org/2019/03/the-soul-of-a-seed/#more-4430>). NSR is an online publication founded in 2013 to explore the role of science, technology, engineering, and mathematics in tribal and Native communities across North America.

The longer I work at a tribal college, the more I feel it's crucial for those of us teaching science to indigenous students to open our minds to views that stretch beyond the boundaries of western science. Many Native peoples accept a spiritual dimension that goes quite beyond the material perspective encouraged by the conventional scientific view. That's something that's been brought home to me during my three years as a science and agriculture instructor for Tohono O'odham Community College in southwestern Arizona. For instance, I've learned how the oft-quoted phrase "All My Relations" expresses a connection with not only distant relatives and humankind as a whole—which was my previous understanding—but even to the plant family. In this context, the corn, beans and squash sometimes called "the Three Sisters" attain a status that goes well beyond sustenance. This understanding, in turn, produces a reverent attitude toward seeds that contrasts with the western approach.

Western science appears to view tampering with the genetic material of seeds as a sign of progress with no ominous overtones. Almost weekly I come across another newspaper article that discusses the gene splicing CRISPR technology as an "editing" process. Often neither the writer nor the scientists quoted even acknowledge concerns about altering genes and, by extension, life as we know it. Indigenous thinkers might consider gene "editing" more suitable for the fictional Dr. Frankenstein than for modern scientists. And to such thinkers, the concept of patenting seeds—which the companies that genetically tamper with seeds often do—must make about as much sense as patenting life.

Those are some of the thoughts that came to mind about a year ago after I attended a Southwest Indigenous Foodways Gathering in Ajo, Arizona. Members from a variety of tribes gathered for the conference. Many of them implied or outright stated that each natural variety of seed deserves respect for its inherent essence. Although they did not invoke the word "soul," I gleaned from several wise women in attendance that manipulation in the wrong hands could harm the seed at a deeper, even spiritual, level.

For instance, Ramona Button, founder and owner of Ramona's American Indian Foods, said she considers the tepary bean seeds she grows as entrusted to her care. Her farm resides on the Gila River Indian Reservation, which serves the Pee Posh tribe as well as the Akimel O'odham, considered a sister tribe to the Tohono O'odham I serve at TOCC. Tepary beans, a traditional food known as *bawi* to the O'odham, are perhaps the most drought-tolerant legume in the world. In this time of climate change, with hotter and drier weather becoming the norm, these drought-hardy beans are attracting interest from near and far. But Button won't hand off these *bawi* in vast piles to strangers, she said—not at any price. She doesn't want the seeds in her care getting into the hands of people who might tinker with the genetic coding of this ancient seed. She's one of many people who would consider genetic tampering to be far worse than a mere "editing" job.

Others at the conference expressed similar sentiments, most notably Rowen White of the Indigenous SeedKeepers Network of the Native American Food Sovereignty Alliance (NAFSA). As a member of the Kanien'kehá:ka tribe affiliated with the Haudenosaunee (also known as a Mohawk member of the Iroquois Confederacy), she told dozens of us at her seed workshop that she feels a kinship to the seeds that goes beyond an ability to describe with English words. Both the seed and the human agreed to give up a little bit of their wildness in creating the bond of kinship, she explained. They now share a responsibility to help each other out and keep each other safe. These layers of responsibility connect them at a deep level in a reciprocal relationship.

The relationship has been strained in recent centuries with the many injustices to Native peoples and their lands since European colonialism. But she and others have been working hard on a Seed Rematriation project—named in honor of the women who often saved tribal seeds—to bring some of the traditional seeds currently stored in vaults and universities back to the tribes that first cultivated them. "Part of this rematriation path, of finding our seed relatives and carrying them home, is reawakening the intertwined harmonies of seedsongs of our ancestors, ourselves and those yet to come," she writes in an article posted on the NAFSA website. "Whatever it takes, we must continue to carry our ancestors' greatness into tomorrow, and our seeds are one of their precious gifts for us in this day. Inside those seeds, our ancestors' prayers are still protecting us." At the workshop, she said she prefers to use the phrase "seed stewardship" rather than "seed saving" because it carries the concept of relationship with it. It's a message that needs to be heard beyond Indian Country, too. "We need to love these seeds like they're our relatives again," she added, "because then we're taking care of them."



Clifford Pablo, a longtime Tohono O'odham farmer whose job includes managing the Student Learning Farm, hands a seedling to student Myriah Cypriano for transplanting.

Those of us trained in the western sciences have been admonished not to "anthropomorphize" the subjects and environments we study by thinking of them with affection, or as anything with characteristics supposedly limited to humans. And forget about considering land sacred. An effort to be objective guides that stern so-called scientific approach. It can be an admirable goal in many cases—but as practiced, it could well be one of the reasons we find a smaller proportion of the Native population interested in pursuing science than among the population as a whole.

Science instructors at tribal colleges can help bridge that divide. For one thing, it's important for us to remember that the metaphysical realm is outside of the purview of western science. By definition, western science can only speak to what can be tested physically. That's something I remind my science students every semester. Too many western scientists try to claim that just because science can't test spirituality in a controlled experiment, it doesn't exist. Quite a few even imply that being a good scientist requires being an atheist.

In reality, spirituality is outside the realm of western science to consider one way or the other. That's not the same as saying it doesn't exist. As the scientific saying goes, "Absence of evidence does not mean evidence of absence." Basically, there's nothing in the scientific method that can refute a metaphysical reality. That's something that we science instructors at tribal colleges can make a conscious effort to share with our students. For example, when I teach the students in an agriculture class about the taxonomic plant families identified by western scientists, I also assign a reading on "The Three Sisters" from a 2013 book of essays by Robin Wall Kimmerer, a decorated professor at the State University of New York who is also a member of the Citizen Potawatomi Nation.

It's interesting that even western taxonomy acknowledges kinship among beings by placing related species into families. Further, as my TOCC colleague who specializes in genetics points out, scientists actually use genetic information to estimate the degree of relationship among various life forms, from bacteria through plants through animals and including humans. That's a clear acknowledgement of the truism in the phrase "all our relations," at least when it comes to those deemed life forms. In the end, whether we're hearing it from western geneticists or Native botanists, it's all relative.



Dried squash sits in a traditional basket woven by a Tohono O'odham basketry artist.

National Library Week

Submitted by Library Staff

April 7-13 was National Library Week and O'ohana Ki: celebrated with a variety of activities to show how libraries are serious, but can be fun.

Thanks to our generous donors, Jim and Justine Veatch, we were able to break ground on our 'Al O'ohana Ki:, our Little Free Library. Of course, without the help of our wonderful grounds crew, we would never had been able to get the event to happen. We would also like to thank the Himdag Committee for generously donating fruit and cheese trays.



Photo Credit: Carmella Pablo

The Veatches, on the right with members of the Lady Jegos, also brought along signed copies of books to keep the library stocked for quite a while.

Staff and students were able to learn about the little library and enjoy some great refreshments.

O'ohana Ki: Presents	
Author: National Library Week	
Title: S-cuk Du'ag Mašcamakuđ	
Date/Time	Event/Activity
April 8	Black Out Poetry O'ohana Ki:
April 9	My Favorite Book O'ohana Ki:
April 10	Grand Opening of 'Al O'ohana Ki: Central Watto 12pm Cake, lemonade & BOOKS!
April 11	Test My Library IQ O'ohana Ki: Fun prizes for the IQ test! All welcome for all activities!

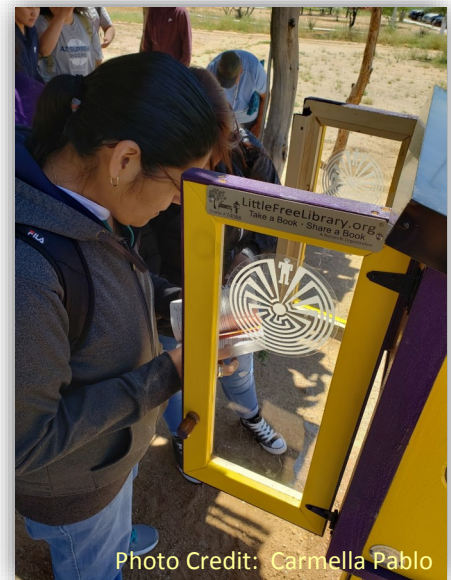


Photo Credit: Carmella Pablo



Photo Credit: Carmella Pablo



Photo Credit: Liz Zepeda

One of the most popular parts of the week was the prize for taking our quiz, a limited edition chocolate set of four popular Tohono O'odham books.

Student Profile: Anica Jose

Submitted by Daniel Sestiaga Jr., Pre-College Outreach Coordinator

Anica Jose is currently a sophomore at Baboquivari High School. She is from Sil Nakya, a small village of under 50 people in the Schuk Toak District of the Tohono O'odham Nation. Anica is an exemplary and dedicated student with a 3.6 GPA, traveling 2 hours each way on the bus to school each morning and evening.

Anica joined the START program at the beginning of her freshman year. Some of her favorite things about the START program were getting the chance to interact with classmates that she would not have known otherwise, and getting to travel to different places. Through the program, she was able to visit colleges on our summer college tour in Southern California (she is happy she got to cross Disneyland off her bucket list). Anica is a gifted writer and artist. Last spring, Anica worked with her START mentors to apply to Idyllwild Arts Summer Program, a prestigious summer art camp in the mountains outside of Los Angeles. Anica spent two weeks at the camp honing her creative writing skills and producing a half dozen finished pieces. Additionally, Anica has participated in a Native youth author panel at the Tucson Festival of Books for the past two years, sharing her thoughts on Native representation in young adult literature and sharing her own written works with the audience.



Anica also plays guitar in the high school classical guitar program as well as accordion in the Waila program (Waila is traditional Tohono O'odham social dance music). In her free time, Anica likes to draw, listen to music, write, and take photos of the beautiful desert where she lives.

Anica plans to continue studying film and arts in college. She would like to receive her bachelor's at an art school, but wants to start at Tohono O'odham Community College. She hopes to work in the future as a self-employed writer/artist/filmmaker.



Summer Session I (8 week)

REMINDER

To all students

May 29th–30th, 2019 is the LAST day to add a class without the instructor's signature

Drop/Full Refund June 5th, 2019,

Official Withdrawal Deadline July 2nd, 2019

To add/drop from a class you must complete and submit to the Student Services Office a **Registration Transaction Form** before the official Add/Drop Deadline.

Students are still financially responsible for tuition and fees associated with classes after the add/drop deadline

Please speak with a Student Support Specialist for additional information:
(520) 383-8401
www.tocc.edu



Summer Session I

REMINDER

To all students

May 28th – 29th, 2019 is the LAST day to add a class without the instructor's signature

Drop/Full Refund May 31, 2019,

Official Withdrawal Deadline June 20th, 2019

To add/drop from a class you must complete and submit to the Student Services Office a **Registration Transaction Form** before the official Add/Drop Deadline.

Students are still financially responsible for tuition and fees associated with classes after the add/drop deadline

Please speak with a Student Support Specialist for additional information:
(520) 383-8401
www.tocc.edu



Summer Session II

REMINDER

To all students

July 8th – 9th, 2019 is the LAST day to add a class without the instructor's signature

Drop/Full Refund July 11, 2019,

Official Withdrawal Deadline July 31st, 2019

To add/drop from a class you must complete and submit to the Student Services Office a **Registration Transaction Form** before the official Add/Drop Deadline.

Students are still financially responsible for tuition and fees associated with classes after the add/drop deadline

Please speak with a Student Support Specialist for additional information:
(520) 383-8401
www.tocc.edu



Fall Registration is open

Schedules are available on TOCC website

To register for classes complete and submit a Registration Transaction Form at the Student Services Office.

STUDENTS

Fall 2019 Deadlines

Friday August 23rd, 2019 is the **LAST** day to add **without the instructor's signature**

Friday August 30th, 2019 is the **LAST** day to add **with instructor's signature**

Drop/Full Refund is Tuesday September 3rd,

2019 *Students are still financially responsible for tuition and fees associated with classes after the add/drop deadline*

To add/drop from a class you must complete and submit a Registration Transaction Form to the Student Service Office.

Withdrawal Deadline is Monday November

4th, 2019 *If deadline is missed to drop a class a grade of "W" will be entered in your academic record and you will still be financially responsible for tuition and fees associated with the class.*

Please speak with a Student Support Specialist for additional information:
(520) 383-8401



Tohono O'odham Community College
P.O. Box 3129 • Sells, Arizona 85634 • Phone (520) 383-8401 ext. 49
Tucson Direct Line: 623-6175/882-0621 FAX: (520) 383-0029

Employment Opportunities

Uam Maşad – Yellow Month
April 22 - 26, 2019

Tohono O'odham Community College is an accredited two-year tribal college and was established in 1998. TOCC is located in Sells, Arizona approximately 60 miles west of Tucson. Job descriptions can be obtained at TOCC or by calling the number listed above.

Our job listing, job descriptions, and applications can also be found on our website:

www.tocc.edu

JOB TITLE	CLOSING DATE	APPLICATION REVIEW	SALARY	INHOUSE
Assistant Community of Practice Coordinator (Part-time/Temporary)	Open Until Filled	November 14, 2018	\$20.00 per hour	
Director of Institutional Effectiveness	Open Until Filled	February 12, 2019	\$60,349 - \$65,000 annual	
Financial Aid Technician	Open Until Filled	April 3, 2019	\$16.12 per hour	
Geographic Information Systems (GIS) Technician	Open Until Filled	April 30, 2019	\$17.41 per hour	XXX
Human Resources Assistant	Open Until Filled	April 3, 2019	\$13.54 per hour	
IT Technician	Open Until Filled	April 30, 2019	\$17.41 per hour	XXX
Library Assistant	Open Until Filled	February 27, 2019	\$13.54 per hour	
Physics Instructor	Open Until Filled	November 14, 2018	\$47,701 annual (DOE)	
Project Director, GEO:SMART Project	Open Until Filled	December 26, 2018	\$60,349 annual	
STEM Technician (Part-time)	Open Until Filled	April 30, 2019	\$18.75 per hour	XXX
Tohono O'odham Language & Culture Instructor	Open Until Filled	April 22, 2019	\$47,701 annual	
Tutor (Part-time/ Temporary)	Open Until Filled	December 26, 2018	\$13.09 – \$21.25 per hour (DOE)	

This institution is an equal opportunity provider and employer.

Contact: fantone@tocc.edu

TOHONO O'ODHAM COMMUNITY COLLEGE

Ka: T-Ni'oki-Student Senate

ELECTIONS!

• Do you want to be a voice for your peers?

Join Student Senate!

How: Go on TOCC website → Current Student → Student Senate
→ Scroll all the way down → fill out and submit: Letter of Intent

<http://www.tocc.edu/wp-content/uploads/2019/03/LETTER-OF-INTENT-PETITION-FOR-CANDIDACY.pdf>

Now Accepting Letters of Intent, send to: jv1@tocc.edu

Letter of Intent cut off date: April 23, 2019

Forum date: April 23, 2019 (be prepared to present a speech)

Time: TBA

Voting open from: April 23, – April 30, 2019

If you have questions contact:

jv1@tocc.edu Student Senate President

smp2@tocc.edu Student Senate Vice President



Save the Date!

The Board of Trustees, Administration,
Faculty, Staff and the
Graduating Class
of
Tohono O'odham Community College
Proudly Announces Their Commencement
Ceremony

on
Friday, the Seventeenth Day of May
Two Thousand and Nineteen

at
Eleven O'Clock in the Morning
Baboquivari High School
Fine Arts Auditorium
Tupawa, Arizona

Refreshments and Reception
Immediately Following Ceremony