



# Indian Country

**TODAY** THIS WEEK FROM  
THE PREMIER E-NEWSLETTER SERVING THE NATIONS, CELEBRATING THE PEOPLE

## *A Letter from the Publisher*

*Shekóli.* What is a Fiduciary Trust Officer, and what functions does the position serve? What is steelhead trout re-conditioning? What is the status of the Little Shell Band's fight for federal recognition? And, in addition to the many positive changes Indians have experienced with President Obama, where has the administration been lacking?

The answers to these questions—contained in this week's newsletter—are four good reasons to subscribe to This Week From Indian Country Today. As our online readership grows, so too does our email-driven newsletter, which was designed for easy reading, sharing and keeping abreast of the major issues Natives face in one weekly, timely package.

Consider the role the Department of Interior plays in Indian affairs. There's no denying the bureaucratic intricacies of this huge federal entity, which certainly hasn't been helped by the recent government shutdown and, before that, the federal sequester. Understanding how to manage the system for the good of our nations is a right and responsibility of our governments and tribal citizens. This week, we offer an interview with Edward Grant, the Fiduciary Trust Officer of the Standing Rock Nation, who explains his role in steering settlement monies to the tribe and individuals.

Unfortunately, there is less clarity of design in the United States' handling of federal recognition of tribal nations. In the past, the Little Shell Band have had reason for optimism in their quest for recognition, only to have hopes dashed. However, Secretary of



the Interior Sally Jewell is urging reconsideration of the previously denied Little Band petition. "This is long-awaited welcome news," Senator Jon Tester (D-Montana) told ICTMN. "Since my first days in the United States Senate, I've fought to bring federal recognition for the Little Shell. I appreciate Secretary Jewell's leadership and look forward to a new outcome for the Little Shell Tribe."

On another positive note, novel advances in what is called the reconditioning of steelhead trout by the Yakama, Colville, Nez Perce and Warm Springs Tribes (along with the cooperation of a few government agencies) have led to the rehabilitation of this essential fishery. The programs are examples of how assisting Native-led initiatives should be a prime directive back in Washington. When the government

embraces this mentality, good things happen. When it is obscured, the opposite is true (see our rundown of the missed opportunities in the administration's first term).

As for what next week will bring? Keep your eye on our emails....

*Na ki' wa,*

Ray Halbritter

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## Capitalism Threatens Well-Being in Indian Country

*Capitalism may be globally triumphant, but **Dina Gilio-Whitaker** (Colville), a research associate at the Center for World Indigenous Studies, finds it incompatible with indigenous philosophies:*

Market-based capitalism runs counter to everything we've been taught by our ancestors. They taught us cooperation, not competition. Colonization has programmed us to ignore those teachings and to invest our well-being in a system that only leads to illness and death, not life.

As Native people, we are obligated to our ancestors and to the future seven generations to imagine a better way to live on the planet. The Kool-Aid we drink is when we believe that there is no alternative to the current paradigm where everything on the Earth is seen as commodities to develop, not relatives to be respected. And that if we only had more money, more jobs, more education, better houses to live then we can be happy.

But we know that in our worldviews are the keys to envisioning a different, more sustainable, life. That life will likely involve decentralization of power on a global scale and, as my ICTMN colleague Duane Champagne articulated, enhanced

self-government for tribal nations. Increased regional control will allow communities to determine what is best for them in a bottom-up, not top-down, manner. A return to more of a subsistence lifestyle, where the things we need for life like food, water and medicine are not concentrated in the hands of multinational corporations, would be sensible.

A rich and growing body of literature, scholarship and activism dares to buck the current paradigm and imagine alternatives to the death culture of capitalism. But we must be brave enough to be capitalism heretics. Only then can we begin to choose a more life-affirming reality. <http://bit.ly/1h0eKrf> ☞

## In Praise of the HEARTH Act

*In 2012, Congress enacted the Helping Expedite and Advance Responsible Tribal Homeownership (HEARTH) Act, which gives Indian tribes broader rights to lease tribal trust lands. Because certain provisions are due to expire on January 16, lawyer **John Plata** (Comanche Nation, Oklahoma) urges that tribes take advantage of HEARTH now:*

There are many reasons why tribes should consider submitting tribal leasing regulations in the near future for Bureau of Indian Affairs (BIA) approval. Currently the BIA has staff members dedicated to reviewing tribal leasing ordinances, and the review and approval process has

been implemented very smoothly. Not all BIA Regional Offices or Field Solicitor Offices have the same workload capacity or technical expertise. Some are staffed better than others, and experience teaches us that some have difficulty uniformly implementing what was intended to be a BIA-wide policy.

There is a need for tribes to immediately examine internal leasing practices and identify how the BIA leasing regulations, together with HEARTH Act authority, can be utilized as a tool for economic development. This authority may also provide tribes some leverage during negotiations with states and local governments on a variety of matters. This leverage may be provided by the most important feature of the new leasing reg-

ulations—namely, the language concerning preemption of certain state and local taxation. The leasing regulations state that “subject only to applicable Federal law” permanent improvements, activities and leasehold or possessory interests on leased Indian land “are not subject to any fee, tax, assessment, levy, or other charge imposed by any State or political subdivision of a State.” Examples of the types of prohibited taxation, include “severance taxes,” “business use, privilege, public utility, excise, [and] gross revenue taxes.”

Under HEARTH Act authority, tribes that desire a greater deal of autonomy may choose to promulgate their own tribal leasing ordinance and codify these taxation provisions into tribal law. <http://bit.ly/1h61eSJ> ☞

## The First Time I Heard the Word ‘Redskins’

***Talisa Reeve**, whose nearly full-blooded Tsalagi grandmother married a white man, recalls the time she “found out what it really meant to be a Pale Native” in this country:*

It was a weekend night and I and some cousins decided to stay at grandma's house. She made corn bread in the skillet with beans and cabbage for dinner. We all ate and played and talked about the big exploration we were going to have in the woods the next morning. Grandma later made pallets for all of us to sleep on to-

gether in the living room. She had a rule: the men or the oldest sleep by the door. At the time I never understood why, but I soon found out.

I'm not sure how long we had been asleep before the banging on the door began. My grandmother and my cousin Christie, who was 12 at the time, were the oldest, so they opened the door. A man who had been drinking way too much started to yell at my grandmother. He said as he pointed a gun at us, “Which one of you f—ing Redskins untied my dog? I know it was one of you f—ing Indians.” I could tell by my grandmother's stoic look that wasn't her first encounter with the in-

famous term “Redskins.” I could also tell that whatever it meant, it wasn't good.

The children all huddled together with my grandmother standing in front, I'm not sure what was said next because I and the smaller cousins were in tears as the older ones consoled us.

I do remember our neighbor Elmer coming over. The commotion was so loud that it woke up him and his wife. He talked the guy into putting the gun down and convincing him we had nothing to do with it. He eventually left.

I'm 34 now, and at 6, that was my first encounter with “Redskins.” The word still haunts me. <http://bit.ly/1djQ4tC> ☞


## Jackson Rancheria Band Establishes Highest Minimum Wage in U.S.

In a historic act, the Jackson Rancheria Band of Miwuk Indians will raise the minimum wage for hourly employees on the 1,500-acre reservation to \$10.60 an hour in 2014—a rate higher than that paid by any local, state or tribal government.

“Our Tribe has invested its resources cautiously and kept a balanced budget,” said tribal chairman Adam Dalton. “Now we are able to share the results of those decisions with our hard-working employees. This is an example of how governments and businesses can work to improve the lives of the people and the community.”

Jackson Rancheria is the largest employer in Amador County, California, and provides its employees a living wage along with dental, vision and medical care as well as retirement benefits. The wage increase will affect approximately 1,135 employees and could cost Jackson Rancheria to the tune of up to \$5 million annually.

The announcement came just a few weeks after California passed legislation to increase its minimum wage from \$8 an hour to \$10 an hour by July 2016. As a sovereign government with primary jurisdiction over the reservation, Jackson Rancheria was not required to comply with California’s increase, but did so to thank its employees for their loyalty and hard work.

“We have always said that Jackson Rancheria has some of the best employees in the world and now their pay reflects it,” Dalton added. “We will continue to monitor governments in other jurisdictions to ensure the wages for employees at Jackson Rancheria remain among the highest in the nation.” <http://bit.ly/1a7VvKZ> 

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## Pokagon Band Chairman Will Run Michigan Civil Rights Department


Matt Wesaw, tribal chairman of the Pokagon Band of Potawatomi Indians, has been named executive director of the Michigan Department of Civil Rights, the first American Indian named to the position. He will leave behind not only his tribal chairmanship but also his roles as tribal chairman and president and CEO of the Pokagon Gaming Authority. Vice Chairman Bob Moody will fill in as interim chairman until a special election is held in January.

Wesaw first served on the Michi-

gan Civil Rights Commission in 2004 and was elected as Michigan Civil Rights Commission Chair in 2010. His first stint as tribal chairman began in 1996, when the tribe completed a compact with the state to open a casino. He returned to the position in 2008 following the opening of the band's first Four Winds Casino in New Buffalo. Wesaw also has 26 years with the Michigan State Police as a trooper and detective sergeant.

“I feel very privileged and hon-

ored to have been selected,” he said. “Having served on the commission for several years, civil rights is an area that I am very passionate about and I’m excited to focus on it in the final phase of my career. “I leave the Pokagon Tribal Council and Gaming Authority in the very capable hands of my colleagues.”

Wesaw will be responsible for implementing public policy set forth by the Michigan Civil Rights Commission. He will provide executive leadership for Michigan’s Department of Civil Rights and its employees working in five offices throughout the state. <http://bit.ly/1bQaTcr> 

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## Opponents Lose Last Battle Against Southern Leg of Keystone XL

Opponents of the southern leg of the Keystone XL pipeline lost their last legal battle against the project on October 9 when a split federal appeals court upheld a lower court's refusal to stop construction.

The U.S. Tenth Circuit Court of Appeals agreed that the lower court's ruling that an injunction to stop construction "would cost [the builder, TransCanada] at least hundreds of thousands of dollars per day." TransCanada has already spent at least \$500 million on the 485-mile pipeline, which is expected to transport 700,000 gallons of crude oil daily from Cushing, in central Oklahoma, to Gulf Coast refineries.

The controversial Keystone XL pipeline extends through Sac and Fox territory. Other Oklahoma tribes that have spoken out about the pipeline's impact on tribal patrimony include the Caddo, Choctaw, Southern Ponca and Pawnee, though none is party to the lawsuit.

The southern XL extension was formerly part of the full TransCanada XL pipeline, traversing some 1,700 miles of western and Midwestern states in its transnational route from Canadian tar sands. But vigorous opposition from Indian people, especially in northern areas, has delayed approval of the full section. The northern part must be approved by the State Department, because it crosses an international line between Canada and the U.S.. The southern leg, which is a purely domestic operation, was able to go ahead, despite a lack of thorough environmental reviews.

The Sierra Club and other plaintiffs had sought an injunction against the U.S. Army Corps of Engineers, which had signed off on numerous permits so that TransCanada could move ahead. TransCanada proceeded even though the Corps had to issue 2,227 permits for water crossings, with minimal environmental review. <http://bit.ly/18c6tZq>



## Nearly Two Dozen Instructors Certified to Improve Works Skills in Native Communities

Twenty-two individuals from five South Dakota reservations were recently certified as course instructors for "Workin' with Tradition," a training program that helps individuals in rural Native communities prepare for successful employment. The instructor certification course was sponsored by the South Dakota Indian Business Alliance (SDIBA), a group of community partners dedicated to growing Indian business throughout the state.

"Because of the way the reservation system was initially set up, Native communities had not had any kind of economy to speak of for several generations," said SDIBA Secretary/Treasurer Stacey LaCompte, Standing Rock Sioux, who helped administer the training. "Now we are starting to see businesses sprout up, and we have a new set of challenges to deal with."

The newly certified instructors, who are from various nonprofit organizations, tribal and state programs, and other employers, will be able to deliver the "Workin' with Tradition" course to help individuals develop the interpersonal skills necessary for entering into and advancing in the workforce. Seven of the workshop participants received scholarships from SDIBA to help with the costs of the certification and have committed to delivering a total of at least nine workshops within their respective communities over the next year.

"This training brought out a lot of confidence in the participants," said LaCompte. "I noticed people turning from shy to assertive. If this training can give the working class confidence, can you imagine what it will do for the job-seekers?" <http://bit.ly/1i9ZC7> ☞

## Suspect Accused of Bilking Native Nonprofit of \$4 Million

The former president of National Relief Charities, a national nonprofit that addresses critical issues facing Native Americans, is accused of conspiring to defraud it of \$4 million, federal prosecutors said.

FBI and IRS agents arrested Brian James Brown on October 20. In court on October 21, Brown pleaded not guilty to wire fraud and money laundering. He was released pending trial set for December 17.

Brown stepped down from president of National Relief Charities in 2005, when he established a nonprofit of his own, Charity One, Inc., operating under the name "American Indian Education Endowment Fund." He reportedly convinced National Relief Charities to fund his nonprofit's purported efforts to help cover the costs of higher education for Native Americans with \$4 million from 2006

to 2009, reported OregonLive.com. "Instead," federal authorities said, "Brown and unnamed co-conspirators allegedly used the entire \$4 million for their personal benefit."

Brown was previously charged with misusing nonprofit funds. In 1993, Pennsylvania's attorney general accused him and the American Indian Relief Council, a subsidiary of National Relief Charities, of "exploiting Native Americans in South Dakota and caring Americans nationwide by collecting millions of dollars on the pretext of feeding starving tribes, while pocketing all but about 4 percent of the proceeds," reported PhoenixNewTimes.com. However, no evidence of wrongdoing was found.

National Relief Charities supports the initiatives of over 1,000 organizations located on reservations. In 2012, it provided over \$30 million in support of basic humanitarian needs to Native Americans in the Plains and Southwest, such as nutrition, education and training, preventative healthcare and emergency relief. <http://bit.ly/1aa6Syc> ☞

## Candidates Vie for Presidency of Haskell Indian Nations University

Seven candidates went through semi-public interviews the week of October 14 for the position of president of Haskell Indian Nations University in Lawrence, Kansas, reported the *Lawrence Journal-World*.

"I was extremely surprised and impressed by the turnout," said Ryan Coody, editor of the *Indian Leader*, Haskell's campus newspaper, who joined some 120 other students, faculty and staff for the interviews. The Bureau of Indian Educa-

tion (BIE) conducted the interviews and will make the final decision.

"Perhaps the top priority for those doing the hiring is to find someone who plans to stay in the job for a number of years and provide active leadership for the school," said a *Journal-World* editorial. Coody agreed: "Most important is that we have consistent leadership. It would be nice if they stuck around for a while."

The university has been through a succession of presidents recently. Chris Redman, Haskell's most recent president, resigned in May after two years on the job. The tenure of Linda Sue Warner was longer than Redman's, but she was reportedly away much of that

time on assignments for the BIE, where she accepted a post in 2010. In between Warner and Redman, four interim presidents led the university.

The next president faces many challenges. According to the *Journal-World*, federal budget cuts have already taken 5.4 percent of the university's budget, a figure that could go up to 10 percent for the 2014 fiscal year—a loss of up to \$1 million. In addition, the university's athletics program has been put on probation through 2014 by the National Association of Intercollegiate Athletics. Moreover, as of July 2011, Haskell's graduation rate stood at a mere 26 percent. <http://bit.ly/19BfNdd> ☞

## Melendez Is NCAI Regional Vice President

*Position covers three states*

Arlan D. Melendez, tribal chairman of the Reno-Sparks Indian Colony, was elected as the west regional vice president of the National Congress of American Indians at its 70th annual convention, held October 13-18 in Tulsa, Oklahoma. "I am happy to be part of the leadership of NCAI," Melendez said. "I will be disseminating information about national issues to the membership and communicating issues from our area to other leaders." The west regional area covers Arizona, Utah, and Nevada; this is the third time Melendez has been elected to the position. Melendez is also a member of the NCAI taxation subcommittee. <http://bit.ly/1i9gFqY> ☞

## Cherokees Break Ground on Casino

*North Carolina locale is close to Knoxville and Chattanooga*

The Eastern Band of Cherokee Indians held a groundbreaking ceremony for the new Harrah's Murphy Casino & Hotel, based in Cherokee County, North Carolina, just outside the town of Murphy, on October 16. The gaming facility, which will feature 60,000 square feet of gaming space with slots and traditional table games, will be located approximately two hours from Knoxville and Chattanooga, both in Tennessee. "Our winning partnership with Caesars Entertainment gives us a proven track record in the

gaming industry," said Principal Chief Michell Hicks. "This is an ambitious project, but we are confident that it will be a success—for our customers, our tribe and for the surrounding community." <http://bit.ly/1ibUkt8> ☞

## Mongo Band Chairman Walks On

*Lyons molded casino and educational academy*

Maurice Lyons, 63, a former Morongo Band of Mission Indians tribal chairman and longtime tribal council member, walked on October 16. Raised on the Morongo Reservation, he entered public service in 1994 as a tribal housing commissioner and chairman of the Morongo Headstart Parent Policy Committee. That same year he was elected to the tribal council and in 2001 was elected to two terms as chairman, serving for 15 years altogether. During his tenure the tribe developed its \$250 million Morongo Casino, Resort & Spa. Lyons also initiated and oversaw the development of the Morongo School, a tribally funded college preparatory academy that opened in 2010. <http://bit.ly/1i9iVyH> ☞

## Gays Wed Under Cheyenne/Arapaho Law

*Tribes do not specify gender*

A gay couple has wed through Cheyenne and Arapaho tribal law in Concho, Oklahoma, despite the state's ban on same-sex marriage. Although Darren Black Bear, whose father is Cheyenne, and Jason Pick-

el aren't the first same-sex couple to receive the tribal government's sanction, they are the first to go public with their matrimony. They applied for their certificate on October 10 and plan to wed at an open ceremony in Watonga on Halloween evening. The Cheyenne and Arapaho Tribes do not expressly define marriage between a man and a woman; they will issue a marriage license to anybody who lives within their jurisdiction, if at least one person is a tribal member. <http://bit.ly/1h8e96J> ☞

## Navajos Nation Passes Energy Bill

*President Shelly applauds legislation*

By a vote of 13 to 6, the Navajo Nation Council passed its 2013 Navajo Energy Policy on October 22. Nearly three years in the making, the policy addresses the possibility of new energy platforms, the potential use of a coal mine, the possibility of partial ownership of a power plant, and especially renewable energy sources, which President Ben Shelly called his Nation's "destiny." In expressing his gratification over the passage of the bill, Shelly highlighted the recent opening of a 45,000-square-foot facility in Fort Defiance that he noted is "the very first solar [panel] manufacturing and assembly plant in Indian country." <http://bit.ly/HhU4h2> ☞

## A Survey About 'Chief Wahoo'

*Cleveland Indians poll their fans*

The Cleveland Indians Major League Baseball team

is surveying fans about their attitudes toward their "Chief Wahoo" mascot. According to NBC Sports, the team sent surveys to people who purchased tickets through its website or are registered users. Fans were asked if they agreed or disagreed with such statements as, "This logo reflects the heritage of the Indians" and "This logo makes me proud of the Indians." Although the Indians have no plans to change Chief Wahoo, they acknowledge that many have long considered his red skin and wide grin offensive, and that they have had discussions with "people of all races" about his persona. <http://bit.ly/Hi04qe> ☞

## Tiwahe Foundation Awards 12 Grants

*Three categories of empowerment for families*

The Tiwahe Foundation has awarded 12 grants to Natives in the Twin Cities' seven-county metro area through its American Indian Family Empowerment Program. The program awards \$70,000-\$80,000 annually to American Indian individuals and families seeking financial resources to achieve their goals, shape their future and make positive contributions to their community through three priority areas: Economic Self-Sufficiency; Educational Achievement; and Preserving and Renewing Native Cultural Connections. Grants range from \$500 to \$2,500, enough to make a significant impact on grantees and the community and contribute to the self-determination of the recipients. <http://bit.ly/19Bv9yn> ☞

# A Trust Officer Speaks

Thoughts from a federal fiduciary official

**Bottom Line:** In carrying out major initiatives of the American Indian Trust Management Reform Act of 1994, the Interior Department created a series of new positions: Fiduciary Trust Officers (FTOs), to provide trust services directly to individual and tribal beneficiaries across Indian Country. One of them, Standing Rock Agency FTO Edward Grant, who deals with the Great Plains and Alaska region, discusses his work:

## Why did you choose to become a Fiduciary Trust Officer?

I started with Indian Affairs in 1986 as an accounting technician in the Aberdeen, South Dakota, office. Then I became a trust accountant. I finished my accounting credits at Presentation College but my bachelor's degree is in business, finance, and marketing, from North Dakota State University. I moved to Minneapolis for a better position, which was on the administrative side. I was on the board of an American Indian charter school. I was working with them on their accountability issues. They asked what more they could do, and I said, "Hire me." I worked for them for a year. Then I went to work as a realtor for Caldwell Banker Burnett. After three years, I decided to go back to federal service. I had promised my wife that if we weren't millionaires after three years I'd revisit federal employment.

Standing Rock is a big reservation, about 2.5 million acres. It's mostly cattle grazing and agriculture. I can see the Sitting Bull monument right outside my window.

## What makes FTO services valuable to beneficiaries?

We're located right here, with a clear understanding of land descriptions,

ownership, and accounting. The biggest beneficiary is the tribe. There was a big settlement that was invested. The interest on that settlement goes a long way to fund infrastructure development, education and community initiatives here. We also assist in getting cash flow working for tribes and individual beneficiaries. FTOs have a lot of duties.

## Which responsibilities come into play most often working with the beneficiaries at this office?

The staff handles address updates and


Unknown] list so they get regular statements and other information. I try to operate like a bank. I started my federal work as a savings and loan examiner.

## What's most challenging about being an FTO?

Competing deadlines! Administration wants it right away, and accounting wants it right away. It's about making enough time to help all. Really, I'm just here to help people. This past winter the wife and I were at the tribal casino for Sunday brunch. We don't really gamble,

but they have a nice buffet, and a fine dining room as well. An elder from the community named Mary [not her real name], who is in her early eighties, approached us and thanked me for my assistance in getting her aunt's IIM account and Cobell settlement funds straightened out. She stated her aunt had received all of her monies earlier in the week. I remember her aunt as being my oldest walk-in WAU to date. Her aunt will be 97 this fall.

## What has been your greatest accomplishment/achievement as the FTO in the communities you serve?

Ask anybody at the tribe or agency and they'll say they trust me. When I got here, they were struggling to have fossils returned to the tribe from Concordia College. When the tribe thought no federal agencies were aiding them, I took it upon myself to go to Concordia College and meet directly with the college president to formally address their concerns. Six to eight months later, the tribe had the bones back. Today those bones are displayed in tribal buildings and the casino, and cared for by the Standing Rock Paleontology Department. <http://bit.ly/1a5phzU> 

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*'I have a map in my office and I show people where their lands are. And I show them a list of other owners of the same land. Sometimes they say things like, "I didn't know about that cousin."'*

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account maintenance, and other routine issues. The harder questions come to my office—like probate questions. I have a map in my office and I show people where their lands are. And I show them a list of other owners of the same land. Sometimes they say things like, "Oh yeah, my sister lives in California now" or "I didn't know about that cousin."

## Have you any advice for beneficiaries so that they get the most out of their trust fund relationship with OST?

I suggest they come in and see me for a full explanation of their assets. I also suggest they stay off the WAU [Whereabouts

# A Grueling Recognition

Little Shell Tribes goes through many hoops **BY ROB CAPRICCIOSO**

**Bottom Line:** After waiting for federal recognition since the Clinton years, the Little Shell Tribe of Montana may be within reach of its goals. But the excruciating process points up major flaws in the system.

Interior Secretary Sally Jewell is urging the Little Shell Tribe of Montana to have another chance at federal recognition that was preliminarily approved under the Clinton administration, delayed for eight years under the George W. Bush administration, and then denied in 2009 by the Obama administration.

Tribal citizens are cautiously optimistic. They have been down this potentially positive road before, only to find themselves lost in the continuing bureaucratic maze that is the federal recognition process for tribes today. It is a maze that never seems to get any easier, even after several congressional inquiries in recent years, as well as promises from multiple administrations to streamline the process.

"It feels like someone in D.C. is finally listening and realizes that the Little Shell Tribe rightfully deserves to be recognized," said Gerald Gray, chairman of the tribe, which has been recognized by the state of Montana since 2003. "I'm very confident that we will be finally recognized; we will not stop the fight until we are recognized as we have been a tribe, are a tribe and will always be a tribe."

Jewell's staff says she is indeed listening to the tribe's desire to be recognized, having issued a letter September 16 asking Assistant Secretary for Indian Affairs Kevin Washburn to re-examine the case on due process and burden of proof grounds.

Jewell said in her letter that the In-

terior Board of Indian Appeals denied the Little Shell bid to have the 2009 denial overturned, but that it also identified "five alleged grounds for reconsideration over which it says it does not have jurisdiction." So Jewell is using her authority to request that Washburn reconsider the Little Shell petition.

The decision to deny under the Obama administration was originally made by George Skibine, former Acting Principal Deputy Assistant Secretary for Indian Affairs, in October 2009 after then-Assistant Secretary for Indian Affairs Larry

ognized long ago. Among them is Sen. Jon Tester (D-Montana). The first piece of legislation he introduced upon joining Congress in 2007 was a bill to grant federal recognition to the tribe, and he has carried the same bill during each Congress over the last seven years.

"This is long-awaited welcome news," Tester told Indian Country Today Media Network. "Since my first days in the United States Senate, I've fought to bring federal recognition for the Little Shell. I appreciate Secretary Jewell's leadership and look forward to a new outcome."

The Senate Committee on Indian Affairs will hold a hearing October 30 to consider congressional federal recognition for the Little Shell, along with six Virginia tribes and the Lumbee Tribe of North Carolina. All of these tribes have long been providing historical evidence that the federal government should legally recognize them. But some federal officials have in the past successfully blocked their efforts over concerns that the tribes could pursue gaming. Some of the tribes have gone so far

as to say they would not allow gaming if recognized, but that has not appeased federal officials to date.

Gray, tired of all the hoops the tribe has gone through, said the current process of federal recognition is grueling.

"This process has been very tiring especially for many tribal members who have worked extremely hard in the attempt to gain federal recognition; many of these individuals have passed on, and it's sad to see that they will never get to see the day of federal recognition," Gray said. "It is also very tiring in trying to constantly figure out what is going through the minds in D.C. when we all know that all the facts and proof are there." <http://bit.ly/HmdsJr>

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*'It feels like someone in D.C. is finally listening and realizes that the Little Shell Tribe rightfully deserves to be recognized.'*

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EchoHawk recused himself from deciding. Skibine said at the time that the tribe did not satisfy three of seven criteria for acknowledgment. They were: 1) that a tribe has been identified as an Indian entity on a substantially continuous basis at least since 1900; 2) that it comprises a distinct community since historical times and maintains significant social relationships and interaction as part of a distinct community; and 3) that it maintains political influence over a community of its members or over communities that combined into the petitioner.

Indian affairs experts expect Congress to be watching the administration's process closely, as some legislators believe that Little Shell should have been rec-



# Strikes Against Obama

Not all of the White House news is good

**Bottom Line:** *Early in October, Indian Country Today Media Network highlighted five positives that the Obama administration has produced so far this year. It is now time to match that record of achievement against five negatives:*

## Just a Miscalculation

The federal government's ongoing sequester has resulted in much pain. In March, the National Congress of American Indians announced in a policy paper that tribal economic growth had already been thwarted. The National Indian Education Association said the cuts now "devastate" Indian education. And Native journalist Mark Trahant has estimated that the overall financial reduction for funding in Indian country has totaled \$386 million through the end of September alone.

The collective condition known as sequester was first made by Congress and the Obama White House in 2011 and carried out on March 1. It allowed an across-the-board 9 percent cut to all non-exempt domestic federal programs and a 13 percent cut for Defense Department accounts. Altogether, it has amounted to a major violation of the trust responsibility relationship the federal government is supposed to have with American Indians, as called for in historic treaties, the Constitution and current national policy.

While all of the cutbacks are troubling, perhaps the most problematic of all are those happening at the Indian Health Service (IHS), under the Department of Health and Human Services. IHS Director Yvette Roubideaux and her staff had said at various tribal meetings and in letters throughout 2011 and early 2012 that "the worst-case scenario would be a 2 percent decrease from current funding levels" for IHS, rather than the 9 percent forecast. Then Indian country learned that

IHS would be cut on March 1 at the same rate as every other non-protected agency.

## Leaders Raise Concerns Over Budget Cuts

In April, leaders throughout Indian country raised concerns about President Obama's proposed budget for 2014 and the lack of support at upholding the nation's trust responsibility to American Indians as he has promised. The budget, released April 10, was the president's first time while in office to dramatically shrink his support for Indian programs in some key areas, including contract support services, education and school construction, and spending on low-income housing.

## Maintaining the Status Quo on Education

With President Obama's first term came hope for improvements across the board of Indian education. But five years later that hope has waned and now the White House has gone into a "just hang on" mentality.

Indian education was still reeling in 2009 in Obama's first term with the No Child Left Behind initiative under the Bush regime. Native culture, learning methods, and tribal language development were not on the minds of federal policy makers when the law was passed. Since then successes have been small, funding cuts have occurred under federal sequestration, and the No Child Left Behind Act has still not been reauthorized due to gridlock in Congress.

## First Native Council Meets Sans Tribal Leaders

President Barack Obama announced the establishment of the White House Council on Native American Affairs on June 26. On July 29, the first meeting of the Council met without tribal leaders present. According to the White House,


the Council is intended to oversee and coordinate the progress of federal agencies on tribal programs and consultation with tribes across the federal government.

But instead of being present for the meeting, Interior Secretary Sally Jewell, whom Obama appointed as chair of the council, asked tribal leaders to provide input via conference call on July 26. The input from the call was used to guide the meeting. Tex Hall, chairman of the Three Affiliated Tribes, may have summed up this slipshod approach best: "That's not a real government-to-government relationship."

## Cheating Tribes on Health Costs

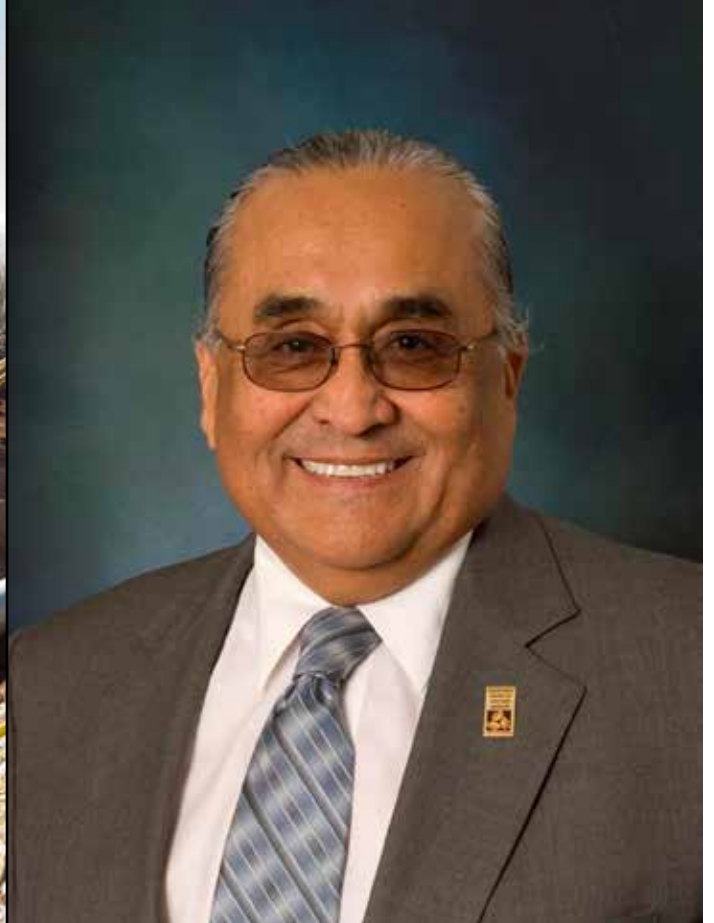
According to the Supreme Court's 2012 ruling in *Salazar v. Ramah Navajo Chapter*, the federal government must pay for the full contract support costs (CSCs) incurred by tribes while providing healthcare and other government services for their tribal citizens through Indian Self-Determination Act contract agreements.

The White House shared with Congress late this summer a continuing resolution budget proposal that would allow the federal government to forgo the payment of millions of dollars worth of CSCs to tribes. The proposal authorizes the Indian Health Service and the Bureau of Indian Affairs to limit how much each tribe would be paid for CSCs. It also leaves it to tribes to pay for any CSC funding not appropriated by Congress.

Tribal leaders who have reviewed the plan say it's a tribal cap on a tribe-by-tribe basis that would wipe out tribal legal claims. It would also put tribes in the difficult position of being required to spend money to administer contract support programs without providing them the funding to do so. <http://bit.ly/1a2Wc2f> 



*Opponents of the southern leg of the Keystone XL pipeline were defeated on October 9 when a federal appeals court refused to halt construction.*



*Maurice Lyons, former chairman of the Morongo Band of Mission Indians, has passed on at the age of 63.*



*ESPN announcer Lee Corso dressed on the air as Florida State University mascot 'Chief Osceola' in a skit widely regarded as offensive.*



*Chance "Black Eagle" Rencountre, a member of the Osage Nation, is making a name for himself as an undefeated Mixed Martial Arts fighter.*

# Saving the Steelheads

'Reconditioning' proves to be a salvation for trout **BY JACK MCNEEL**

**Bottom Line:** *Because of such difficult conditions as slack water reservoirs and an increasing number of dams, the ranks of steelhead trout are dwindling rapidly. But thanks to an innovative procedure practice by several tribes in the Pacific Northwest, there is new hope for these oceangoing beauties.*

Meet the steelheads. They sound ominous, but they're actually a form of trout, essentially huge sea-run rainbows. They hatch in the headwater streams often hundreds of miles inland, then migrate to the ocean, where they grow large and return as adults to spawn in those same streams. These adult fish that have spawned are called kelts. Unlike salmon, they are capable of making that trip to the ocean and back to spawn a second time.

Nowadays, however, that very seldom happens. Slack water reservoirs and numerous dams make that trip difficult, and fewer than two percent of kelts survive to return for the second spawning trip. As a result, steelheads in many waters, including the Clearwater River drainage in Idaho, are classified as threatened, and everything possible is being done to increase their numbers.

But that is changing thanks to a unique initiative in the headwaters of the Columbia basin begun by the Yakama Tribe, an effort that has expanded to the Warm Springs, Colville and Nez Perce tribes. With cooperation from federal agencies, these tribes are enabling seagoing trout to spawn a second time without returning to the ocean in between.

The procedure, called "reconditioning," allows tribes to enable kelts to spawn a second time without making

that return trip to the ocean. Tribal hatchery workers catch the fish and collect eggs using a method called air spawning, which doesn't require that the fish be killed. The adult fish are caught primarily at the Dworshak fish ladder on the Clearwater River. Then, the eggs are extracted.

"A needle is injected into the body cavity with very low-pressure com-

glers who catch them in the South Fork of the Clearwater, keep them alive and bring them to the hatchery, where they are air spawned. This variety of sites provides another way to maintain genetic diversity.

Keeping the fish de-stressed is paramount. "We use shade covers and do our best to keep them in the dark," said Everett. Minimal contact with humans,

he said, is essential: "We feed them through a flap in the side and try not to interrupt them too much."

The fish that provided the eggs now become part of the reconditioning process. This is the point at which they would normally attempt to return to the ocean. But if left to fend for themselves, most would die trying.

The normal run of steelhead into the Clearwater in recent years has been about 3,000 fish. Everett said the past two years have seen numbers quite a bit lower than that. The overall goal is to increase these adult runs into the Snake River system.

Feeding the fish has proven to be one of many

tricky points in the delicate process. "Trying to figure out what we can give those fish to eat has been a bit of a challenge—trying to get them back on food," Everett said. "We've had great success with krill. We've also found they're cannibalistic and love steelhead eggs. Once we get them eating again we give them a diet high in lipids. That promotes egg growth as well as just fattening them up."

As Everett aptly put it about feeding procedures specifically but about the whole reconditioning process in general, "We've had to be a little creative at times."

<http://bit.ly/17gnaHg> ☞

---

*The ranks of the fish are growing following a unique initiative begun in the headwaters of the Columbia basin by the Yakama tribe. The Warm Springs, Colville and Nez Perce tribes are following suit.*

---

pressed air," said Nez Perce Tribe Kelt Program Coordinator Scott Everett. "It fills the body cavity and gently expels the eggs out the vent."

The eggs are held at the Dworshak Hatchery and later released as young fish for their journey to the ocean. Fish are collected over a period of months—from fall's early arrivals, through spring. This range assures the continuation of the same wide range in the future.

Two other locations provide additional adults. Some are taken at Lower Granite Dam downstream on the Snake River. The other adults come from an-





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# Headlines from the Web

## TRIBAL SECRETARY-TREASURER TO FACE RECALL HEARING

<http://bit.ly/16tIISm>

## MIGHT 2014 BALLOT FIGHT OVER VALLEY CASINO BE TOO LATE?

<http://on.news10.net/18co3MP>

## MIWOKS FIGHT TO SAVE STOCKTON TRIBAL HOME FROM AUCTION

<http://on.news10.net/19w1DtN>

## 42 TRIBAL COUNCIL CANDIDATES ON BALLOT FOR PRIMARY ELECTION

<http://bit.ly/17IBUeo>

## COEUR D'ALENE TRIBE HOSTS WATER POTATO HARVEST

<http://bit.ly/1cVWMDy>

## MASHPEE TRIBE HITS 'KEY MILESTONE'

<http://bit.ly/1gLVFeI>

## Upcoming Events

### SENATE COMMITTEE ON INDIAN AFFAIRS LEGISLATIVE HEARING OCTOBER 30

The committee will receive testimony on S. 1074, to extend federal recognition to the Chickahominy Indian Tribe, the Chickahominy Indian Tribe-Eastern Division, the Upper Mattaponi Tribe, the Rappahannock Tribe, Inc., the Monacan Indian Nation, and the Nansemond Indian Tribe; on S. 1132, to provide for the recognition of the Lumbee Tribe of North Carolina; and on S. 161, to extend federal recognition to the Little Shell Tribe of Chippewa Indians of Montana.

**Location:** Senate Dirksen Building 628, Washington, D.C.

### AISES NATIONAL CONFERENCE OCTOBER 31-NOVEMBER 2

The 35th conference of the American Indian Science and Engineering Society will

include such sessions as "The Power of Protégé Driven Mentoring," "Employee Resource Groups and Their Value to Individuals and Their Companies," and the National GEM Consortium "Getting Ready for Advanced Degrees" Lab. There will also be educator development and pre-college development tracks.

**Location:** Colorado Convention Center, Denver, Colorado

### NAFFA "FATHERHOOD IS LEADERSHIP" CONFERENCE NOVEMBER 4-6

The 10th annual conference of the Native American Fatherhood and Families Association continues to provide a forum of information exchange, skill development, resource networking and learning opportunities to further Native American fatherhood and motherhood and to support families in their desire to reach their fullest potential.

**Location:** Phoenix Mesa Marriot Hotel, Mesa, Arizona

### TRIBALNET 14 NOVEMBER 4-7

TribalNet, devoted to bringing technology and tribes together, offers its annual meeting, featuring dozens of speakers on "Understanding Total Customer Value," "Mobile Gaming," "Tribal IT Success Stories," "Tribal Governments and Cyber Security," and other tech-relevant topics. Keynote presentations will be delivered by business consultant Rory Rowland and John Vergo of the IBM T.J. Watson Research Center.

**Location:** Crowne Plaza Hotel St. Paul Riverfront, St. Paul, Minnesota

### 2013 CANAR ANNUAL TRAINING CONFERENCE NOVEMBER 5-7

The Consortia of Administrators for Native Rehabilitation Conference will be hosted by the Oregon Tribal vocational rehabilitation programs, which include the Confederated Tribes of Siletz, the Confederated Tribes of Grand Ronde, the Confederated Tribes of Warm Springs, the Confederated Tribes of Umatilla and the Klamath Tribes.

**Location:** Hilton Portland and Executive Tower, Portland, Oregon

## LETTERS TO THE EDITOR

Re "Adult Son of Couple Adopting Deseray Says They Were Abusive Parents" (October 16):

I can't imagine anybody having the heart to remove an infant from the mother right

after birth. It is totally shocking that Indian children are getting funneled in human trafficking. And this is not the first case. It seems there is a racketeering of Indian children

through adoptive agencies doing big business. It's time to take a good look at this type of crime that is threatening Native Americans.

— Rebecca Gomez

I am a devoted reader of and subscriber to Indian Country Today Media Network. I like the upcoming events section, but usually the events are happening the following week and the listings do not allow any lead time. I am sure some of your readers have

an interest in attending some of the events.

Just a suggestion and comment: If there were a way to list the events earlier in the publication, it would most certainly help. Or if there is such an events listing on the website that can be viewed, that would be

very helpful as well.

I enjoy your publication and look forward to it each week.

— Roger Atcitty  
Bluff, Utah

Let us know what you think. To have your letter to the editor considered for publication, please email us at [editor@ictmn.com](mailto:editor@ictmn.com)



## TOP NEWS ALERTS

From [IndianCountryTodayMediaNetwork.com](http://IndianCountryTodayMediaNetwork.com)

### DATE SET FOR BAY MILLS CASE

The U.S. Supreme Court will hear arguments in *Michigan v. Bay Mills Indian Community*, an appeal by the Bay Mills tribe to uphold an appeals ruling that granted the tribe permission to reopen its Michigan casino, on December 2. At issue is the location of the casino in Vanderbilt in the state's Lower Peninsula, more than 100 miles from the Bay Mills reservation in the Upper Peninsula. Tribal attorneys are arguing that not only did the casino site become tribal land by being bought with trust funds, but that the tribe is entitled to sovereign immunity from being sued by Michigan.

### A SWEAT LODGE FOR INMATES

A sweat lodge is being con-

structed for the approximately 250 Native American inmates of the Coconino County Jail in Arizona, at their request. Inmates will be allowed to use the structure, which is expected to be ready later this year, about once every three months. "This is a great opportunity that the sheriff and the staff are providing for the inmates here," said Kelvin Long, Navajo, a cultural advisor to the project. "It's a really beautiful opportunity for healing to happen."

### LITTLE RANCOR OVER SEMINOLES MASCOT

Whereas a major debate continues to rage over the name of the Washington Redskins football team, *The New York Times* recently reported that no comparable discord exists over the name of the Florida

State University Seminoles. Nor do the Seminoles object to the team's mascot, Chief Osceola, who is portrayed by a non-Native who before each football game onto the field on horseback, brandishing a flaming spear. "We Seminoles embrace that mascot," said Seminole chairman Chief James Billie. "They honor us."

### AFL FOUNDER ADAMS WALKS ON

Kenneth Stanley "Bud" Adams, Cherokee, who with Lamar Hunt created the American Football League to compete with the NFL, walked on October 21 at the age of 90. Adams, who owned the Houston Oilers and their successors, the Tennessee Titans, was a staunch defender of his heritage; he served on the board of the Cherokee

Heritage Center and was a selfless contributor to tribal causes. The Cherokee National Historical Society honored him for his contributions in 2000.

### FOR HALLOWEEN, LOSE THE HEADDRESS

The Center for Multicultural Affairs at the University of Colorado has mounted a poster campaign aimed at urging students not to dress as Indians for Halloween. The "We're a Culture, Not a Costume" initiative draws on ethnic stereotypes by way of discouragement; in one poster, a Hispanic student displays a photograph of a donkey-riding man wearing a sombrero. "It's really a campaign to raise awareness and to create a better sense of community," said Randy McGrillis, director of the center.

## UPCOMING POW WOWS

### Stone Mountain Park Indian Festival and Pow Wow

October 31 - November 3, Stone Mountain Park, Stone Mountain, Georgia  
Contact: [chorton@stonemountainpark.com](mailto:chorton@stonemountainpark.com)  
[StoneMountainPark.com](http://StoneMountainPark.com)

### American Indian Heritage Day

November 2 Jefferson Park Museum, St. Leonard, Maryland  
Contact: Erin Atkinson  
410-586-8512  
[eatkinson@mdp.state.md.us](mailto:eatkinson@mdp.state.md.us)

### American Indian Science & Engineering Society National Conference Pow Wow 2013

November 2, Colorado Convention Center, Denver, Colorado  
Contact: Sheryl Wilkeson  
505-765-1052  
[sheryl@aises.org](mailto:sheryl@aises.org)  
[AISES.org](http://AISES.org)

### Native Hope Santa Fe Springs Pow Wow

November 2 - November 3, Heritage Park, Santa Fe Springs, California  
Contact: 818-383-8619  
[bbrightcloud@hotmail.com](mailto:bbrightcloud@hotmail.com)

### Austin Pow Wow and American Indian Heritage Festival

November 2, Tony Burger Center, Sunset Valley, Texas  
Contact: Great Promise for Americans Indians  
512-371-0628  
[austinpowwow@grandecom.net](mailto:austinpowwow@grandecom.net)  
[AustinPowWow.net](http://AustinPowWow.net)

### 36th Annual UW-Milwaukee Autumn Pow Wow

November 2, UWM Ballroom, Milwaukee, Wisconsin  
Contact: Joy Maisells  
414-229-5880  
[joylogan@uwm.edu](mailto:joylogan@uwm.edu)  
[aiss.UWM.edu](http://aiss.UWM.edu)

### 11th Annual Awi Akta Cherokee Veterans Pow Wow

November 2, Gage Park Zoo Big Shelter House, Topeka, Kansas  
Contact: 785-272-5489  
[cmballard@aol.com](mailto:cmballard@aol.com)  
[AwiAkta.org](http://AwiAkta.org)

### 10th Annual Trail of Tears Memorial Walk and Social

November 2, Larenceburg Public Square, Lawrenceburg, Tennessee  
Contact: 931-766-0827  
[vlg42@hotmail.com](mailto:vlg42@hotmail.com)  
[Facebook.com/pages/Lawrence-County-Tourism-Org](https://www.facebook.com/pages/Lawrence-County-Tourism-Org)

### UNACC Annual Fall Bear Feast

November 3, P-5 Building, Ayer, Massachusetts  
Contact: 978-772-1306  
[Facebook.com/pages/United-Native-American-Cultural-Center-Inc-UNACC](https://www.facebook.com/pages/United-Native-American-Cultural-Center-Inc-UNACC)

### 11th Annual George Mason University Veteran's Pow Wow

November 7, George Mason University, Johnson Center, Fairfax, Virginia  
Contact: 703-993-2700  
[wparrish@gmu.edu](mailto:wparrish@gmu.edu)  
[odime.GMU.edu](http://odime.GMU.edu)

### Lower Brule Sioux Tribe Veterans Pow Wow and Princess Contest

November 8 - November 10, Pow Wow Grounds, Lower Brule, South Dakota  
Contact: 605-473-5685  
[LBST.org](http://LBST.org)

### 8th Annual Gathering of Eagles

November 8 - November 10, 132 Bill Knight Lane, Folkston, Georgia  
Contact: Chi Meeker  
912-496-4771  
[gatheringofeagles@yahoo.com](mailto:gatheringofeagles@yahoo.com)  
[AGatheringofEaglesInc.com](http://AGatheringofEaglesInc.com)

### Native American Cherokee Trail River Walk Festival

November 9, Cayce City Hall Complex, Cayce, South Carolina  
Contact: Jerrie Hunter or Laura Bailey  
803-661-5612 or 803-366-1705  
[circleofnativeamericans@aol.com](mailto:circleofnativeamericans@aol.com)

### Honoring of Veteran's Pow Wow

November 9, Mashantucket Pequot Museum and Research Center, Mashantucket, Connecticut  
Contact: Candyce Testa  
860-396-6954  
[ctesta@mptn-nsn.gov](mailto:ctesta@mptn-nsn.gov)

### Elders Dinner and Intertribal Gathering

November 9, Redwood Acres Fairgrounds, Eureka, California  
Contact: 707-445-8451  
[andrekar@ncidc.org](mailto:andrekar@ncidc.org)  
[NCIDC.org](http://NCIDC.org)

### Chemawa's Veteran Pow Wow

November 9, Chemawa Indian School, Salem, Oregon  
Contact: Karen Serna  
503-339-5721 x225  
[karen.serna@bie.edu](mailto:karen.serna@bie.edu)

### 24th Annual Teas Championship Native American Pow Wow

November 9 - November 10, Traders Village, Houston, Texas  
Contact: Carl Foy  
281-890-5500  
[infohouston@tradersvillage.com](mailto:infohouston@tradersvillage.com)  
[TradersVillage.com](http://TradersVillage.com)

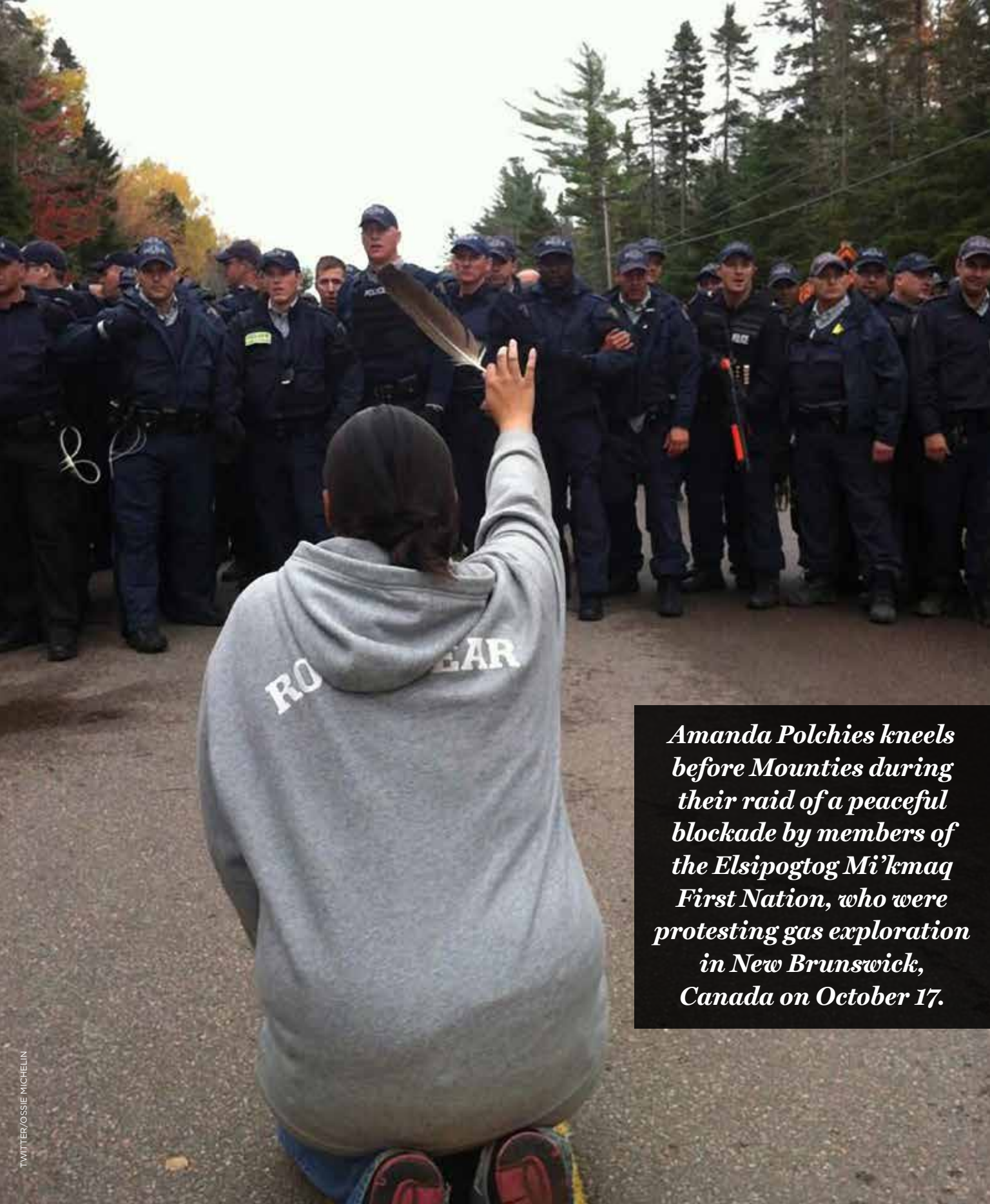
### 14th Annual Clearfield Veteran's Day Pow Wow

November 9 - November 10, Clearfield County Fairground Expo II Building, Clearfield, Pennsylvania  
Contact: Paul Snyder  
814-594-2647  
[pjcrow@hotmail.com](mailto:pjcrow@hotmail.com)  
[clearfieldvdvpw.Homestead.com/clearfield.html](http://clearfieldvdvpw.Homestead.com/clearfield.html)

### Veteran's Pow Wow

November 10, Shoshone-Bannock Hotel & Events Center, Fort Hall, Idaho  
Contact: 208-237-8778





*Amanda Polchies kneels before Mounties during their raid of a peaceful blockade by members of the Elsipogtog Mi'kmaq First Nation, who were protesting gas exploration in New Brunswick, Canada on October 17.*



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# Indian Country

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## A LETTER FROM THE PUBLISHER

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*Shekóli.* A dedication to covering the subject of education has long been a hallmark of our media efforts, and for good reason. Whether we are talking about the proper curriculum for history in schools throughout the United States or emphasizing the ways for more tribal citizens to obtain the best education available, knowledge is the means for us to accomplish all our collective goals: the preservation of our culture, language and sovereign rights. Sharing and learning at any age—inside or outside a classroom—is one of the true joys of life.

In this special issue of *This Week From Indian Country Today*, we are pleased to promote the good work of tribal colleges that provide the essential services of advancing indigenous knowledge, maintain a comfortable atmosphere for students from rural and tribal backgrounds, and deliver an education that allows our young people to compete in the wider public and private sectors. Also, we have timed this issue to take advantage of college application and scholarship deadlines—interested students should take note of our article, “Six Places Native Students Can Find Scholarships”. More required reading: “Black Hills State University Helps Native Students Transition From High School.”

Further along in the issue, we address the progress and challenges for students attending some of the most elite mainstream schools in American Indians Go Ivy League. While statistically Natives are underrepresented

in the Ivy League as a whole, Dartmouth College has taken admirable strides in recruiting Native students, who now account for four percent of the student body (double that of the general U.S. population).

Such initiatives as the school’s unique Native American Fly-In program, which draws 50 interested applicants to the campus (Dartmouth pays airfare and provides room and board) are the result of the school’s 1970 recommitment to its founding purpose: “the education and instruction of Youth of the Indian Tribes.” Students of history know that such language in the founding documents of academic institutions on the East Coast was not mere altruism, but often part of the trust arrangements of these schools. These roots must not be forgotten. The “land-grant colleges”—Cornell, MIT and William and Mary among others—also made commitments to accommodate Natives.

It is the duty of all tribal leaders and educators to emphasize this point, and remind the current administrations of these schools to fulfill their oft-overlooked obligations.



*Na ki wa,*

Ray Halbritter





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Sequoyah  
Inventor of Cherokee  
syllabary writing.

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# Twenty-Nine Palms Band of Mission Indians

Presents

Winter Gathering

## POWOWOW

December 6<sup>th</sup> - 8<sup>th</sup>

# 2013



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**HOST DRUM** The Boyz

**EMCEE** Juakin Hamilton

**ARENA DIRECTOR** Rusty Gillette

**HEAD DRUM JUDGE** Randy Paskemin

**HEAD DANCE JUDGE** Michael Roberts

**TABULATOR** Mariea Jones

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(Must be 18 years and older)

Women's Team

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Men's Team

\$4,500

Team Dance: Min. of 3 dancers.  
(Must be 18 years and older)

1st, 2nd and 3rd Place Prizes

## DRUM CONTEST

**NORTHERN**

1st \$4,000

plus 1st place jackets

2nd \$2,500

3rd \$1,500

4th \$1,000

**SOUTHERN**

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**Saturday, December 7th**

at 1:00pm & 7:00pm

**Sunday, December 8th**

at 1:00pm

## DANCE CONTEST

	1st	2nd	3rd	4th
<b>Men's 18 to 54</b> N. Traditional, S. Straight, Grass Northern Fancy, Southern Fancy, Chicken Dance	\$1,000	\$800	\$600	\$300
<b>Women's 18 to 54</b> N. Traditional Buckskin, S. Traditional Buckskin N. Traditional Cloth, S. Traditional Cloth, Jingle, Fancy Shawl	\$1,000	\$800	\$600	\$300
<b>Senior Men's 55 to 64</b> N. Traditional, S. Straight (Grass and Fancy Combined)	\$1,000	\$800	\$600	\$300
<b>Senior Women's 55 to 64</b> N. Traditional, S. Traditional (Jingle and Fancy Shawl Combined)	\$1,000	\$800	\$600	\$300
<b>Men's Golden Age 65 &amp; Up</b> N. Traditional, S. Straight	\$1,000	\$800	\$600	\$300
<b>Women's Golden Age 65 &amp; Up</b> N. Traditional, S. Traditional	\$1,000	\$800	\$600	\$300
<b>Teen Boys 13 to 17</b> N. Traditional, S. Straight, Grass, Fancy	\$325	\$225	\$125	\$100
<b>Teen Girls 13 to 17</b> N. Traditional, S. Traditional, Jingle, Fancy Shawl	\$325	\$225	\$125	\$100
<b>Junior Boys 7 to 12</b> (N. Traditional and S. Straight Combined) (Grass and Fancy Combined)	\$150	\$100	\$75	\$50
<b>Junior Girls 7 to 12</b> (N. Traditional and S. Traditional Combined) (Jingle and Fancy Shawl Combined)	\$150	\$100	\$75	\$50

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# The Man Who Forced Anthropologists To Respect Native Cultures

BY PETER D'ERRICO



Unless you're an anthropologist, you've probably never heard of Professor George Stocking Jr., so you also wouldn't have noticed his obituary in

*The New York Times*. He died July 13, 2013, at 84 in Chicago, where he became famous for his research into the history of anthropology.

American Indians ought to know about Professor Stocking, because they certainly know about anthropologists. Stocking was a major force in developing critiques of Euro-centrism in the discipline of anthropology. As the *Times* obituary says, "his work helped produce a culture shift in anthropology during the 1960s and 1970s that heralded a growing respect for cultural diversity."

The primary target of Stocking's work was the anthropological presumption that "civilization" means Western civilization. Stocking argued that this idea was the root of brutal, even genocidal, "civilizing" programs directed at American Indians and other peoples around the world. He also challenged the mythology of "race" that fueled colonial domination.

Stocking made waves with his 1968 book, *Race, Culture, and Evolution: Essays in the History of Anthropology*, examining the historical origins of anthropology. It's not easy reading for nonprofessionals, but it is a valuable text for anyone who has felt the brunt of so-called "scientific racism." The late Clifford Geertz, known for his writings on social and cultural theory, praised Stocking as "a real historian with real historical skills."

Stocking's book opens with a discussion of what he terms "whiggish history," which he defines as an approach that glorifies "progress" and regards the present as the pinnacle of history. He sees this approach at work in the earli-

est days of European studies of other cultures: non-European peoples were regarded as "lower" than Europeans; they were said to be progressing to the "higher" stage of European society.

This viewpoint is familiar to those who know about Indian boarding schools and missionary projects to "help" the "lower race" to "advance" to the "higher" stage. These programs for "civilizing" Indians were actually regarded as scientific, and as having a "progressive" historical function. They were designed to "raise the retarded savage to the European level."

Stocking quotes at length from the early 19th century writings of Citizen Degerando (as he was known during the Napoleonic era; born Joseph Marie de Gerando), a member of the Société des Observateurs de l'Homme (Society of the Observers of Man), the first French institution of anthropology. Degerando wrote a set of instructions to guide an ill-fated expedition to Australia (then known as New Holland) in October 1800, to study the native inhabitants.

Stocking says Degerando was aware of the French tendency to "judge"—rather than understand—the customs of "savages" and was aware of French failures to learn other languages. Degerando proposed that the members of the expedition should attempt to become "fellow citizens" of the peoples they would meet. Nevertheless, Degerando held to the notion that Western culture was the "highest expression of human perfectibility," and that the ultimate goal of becoming a "fellow citizen" with savages was to entice the savages to a "higher" level.

Using language that can be found almost verbatim among colonizers in America, Degerando said that "commerce" was the key to savage progress. Exchange of goods would create new "needs" and new "desires," and these would lead the savages to higher civi-

lization: "Always well received, well treated, witness of our happiness, our riches, and at the same time of our superiority, perhaps they will become attached to us by gratitude or interest.... They will call us to their midst to show them the route which will conduct them to our state. What joy! What conquest!"

Lest you think this is the worst of the early so-called "scientific anthropology," Stocking goes on to examine the writings of another member of the Société: Citizen Cuvier, who also wrote a guide for the expedition to Australia. Unlike Degerando, Cuvier did not believe that "savage" peoples could advance to the European heights. In fact, he was among the earliest proponents of "racism," the idea that there are permanent differences among peoples of the Earth, and that some are forever destined to be "lower" than others.

Degerando always referred to "savages" as "peoples" or "nations"; he did not use the concept of "race." Cuvier, on the other hand, insisted on a permanent hereditary "racial" difference, not subject to evolutionary "progress." He was one of the first physical anthropologists—a collector of skulls—to "prove" his theory by comparative anatomy.

Cuvier's instructions to the Australia expedition included detailed advice about the best ways to obtain and preserve Native bodies: "boil the bones in a solution of soda or of caustic potash and rid them of their flesh [in] a matter of several hours.... Bring back some skulls with the flesh still intact by soaking them in a solution of corrosive sublimate, set them out to dry, [so that] they...become as hard as wood, their facial forms preserved without attracting insects."

Stocking sums up the difference between Cuvier and Degerando as the difference between "the grave-robb-

[and] the philanthropist.” Stocking adds that for Cuvier and comparative anatomy, “it might be said that the only good Indian was a dead one.”


Stocking ultimately provides an overview of the watershed between the 18th century view that “civilization” is the goal of all humanity and the 19th century view that “civilization” was the purview of selected “races.” He concludes that under both views, the science of anthropology was “essentially a reformer’s science.” But he points out that the object of reform was not the same. “For Degerando, it was the uplift of savage peoples; for [the others], it was the eradication of the last survivals of savagery and barbarism from civilized European society.”

Contemporary anthropology has left much, if not all, these debates behind. There are now anthropologists who assist native peoples to stand their ground on their own terms in the face

of international pressures to dispossess them. But skull and bones collections still exist, and people fight over remains like Kennewick Man. Others still work on “development” projects, ostensibly to “raise” the economic status of Indigenous Peoples. And “tribalism” continues to be vilified in many discussions.

The historical battle between the two competing camps in the development of anthropology leaves a potent, problematic legacy in law. Vine Deloria Jr. once described federal Indian law as “spinning off inconsistencies like a new sun exploding comets as it tips its way out of the dawn of creation.” These inconsistencies are manifestations of the two anthropological camps contesting for priority within the overall project to dominate Indians. Federal Indian law contains and expresses these contradictory views: The “progressive” side wants to “uplift,” the “reactionary”

wants to eliminate.

As we survey the current situation in Indian country in light of this history, we come to the question whether there is any chance left for native peoples to assert a wholly different understanding of civilization, or whether the one-two punch of “civilizing projects” and “racialism” have boxed Indians into a corner. A great deal of what passes for Indian politics is tainted by this dilemma, as tribal councils jockey for position within the contradictory structure. 

*Peter d’Errico graduated from Yale Law School in 1968. He was staff attorney in Dinebeiiina Nahiilna Be Agaditahé Navajo Legal Services from 1968 to 1970, in Shiprock, New Mexico. He taught legal studies at the University of Massachusetts, Amherst from 1970 to 2002. He is a consulting attorney on indigenous issues.*



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\*Sources: *Diverse Issues in Higher Ed* 2013; *Peterson’s Four-Year Colleges*, Princeton; *Peterson’s Guides*, Inc.; *Integrated Post Secondary Education Data System*, 20th Annual *Winds of Change College Issue*, Fall 2013

### Black and Native American History, Not Creationism, Should Be in Textbooks

BY THE DAILY TAKE,  
THE THOM HARTMANN PROJECT

A new poll released yesterday by Public Policy Polling finds that Louisiana Republican Governor Bobby Jindal is the least popular Republican governor in the country, and second most unpopular governor in the U.S. overall.

Jindal's rock-bottom approval ratings are probably thanks in large part to his outlandish and just plain stupid ideas.

One of his particularly awful ideas was to institute a private school voucher program in Louisiana that used state funds to pay for religious and for-profit schools and diploma mills.

Declared unconstitutional by the Louisiana Supreme Court earlier this summer, Jindal's voucher program would have spent tens of millions of taxpayer dollars funding private school education for Louisiana children.

To make matters worse, under Jindal's privatized education plan, taxpayer dollars would have been used to teach Louisiana children that dinosaurs and humans hung out together back in the Stone Age, that fire-breathing dragons were real, that slave-masters were caring and compassionate people, that the Ku Klux Klan was a positive social movement in America and that climate change is a big joke.

While children learning that climate change is a myth and that slave masters were nice guys may sound outrageous, there is something even more insidious going on in public schools across America: Our children aren't being taught the history of their own country.

For example, the history of organized labor in America has been virtually wiped from our classrooms.

A 2011 study by the Albert Shanker Institute found that America's high-school students are being taught little to nothing about organized labor's contribution to American history.

The report highlighted a number of shortcomings. It argued that the role

of unions in fighting for and winning social protections is overlooked, and labor's role in helping to win the civil rights battle is all but ignored.

But there's more about organized labor in America that our schools are failing to teach.

Walk into any American public high school today, and it will be next to impossible to find a student who has heard of the Chinese Exclusion Act, which was a federal law signed by President Chester A. Arthur on May 6, 1882.

The law came in response to the flood of Chinese immigrants who came to America to work on large labor projects, like the building of the First Transcontinental Railroad, and was one the largest restrictions on free immigration in U.S. history, as well as one of the most explicitly racist laws ever passed.

The same students who don't know about the Chinese Exclusion Act also probably haven't heard about the Ludlow Massacre, an attack by the Colorado National Guard and by Colorado Fuel & Iron Company camp guards on a tent colony of 1,200 striking coal miners and their families in Ludlow, Colorado on April 20, 1914.

The Ludlow Massacre was one of the most important moments in American labor relations history, yet it's missing from or underplayed by most textbooks.

The history of labor in America isn't the only part of our nation's history that's been stripped out of our classrooms coast-to-coast.

Most American students have probably heard about the women's suffrage movement, and have learned something about how hard women fought to get the right to vote. They probably even know a thing or two about some of the more famous Suffragettes.

But how many students know that, back in the earliest days of our nation, a married woman wasn't allowed to make out a will because she was not allowed to own land or legally control anything else worthy of willing to another person?

When was the last time a textbook talked about how during colonial times, if the man of a family household died, the executor of his will, another man,

would decide who would raise the wife's children and in what religion. The wife had no right to make those decisions and no say in such matters.

The true history of Native Americans is also often overlooked, if not ignored, in our nation's classrooms.

While our nation's children may learn the names of the most popular tribes in America, and be given a cursory overview of their cultures, mention of the Native American genocide that was perpetrated by our nation is pretty much nonexistent.

While some Native American tribes were settled on reservations, others were hunted down and massacred by 19th century American settlers.

America's actions against the Native American people were so egregious and deplorable that in September 2000, when the head of the Bureau of Indian Affairs formally apologized to the Native American people for years of misery, oppression and violence, the term "ethnic cleansing" was used.

When Columbus "discovered" America, he "discovered" a country that was already fully occupied.

Native American groups occupied America coast-to-coast when Columbus "discovered" it, but maps like this one detailing the extent of the Native American population fail to appear in just about every textbook on U.S. history.

Columbus's "discovery" of America also marked the beginning of the Native American genocide.

Some scholars estimate the population of the United States before Europeans showed up was greater than 12 million. Four centuries later, 95 percent of them were dead, and only 237,000 survived.

Ever since the Reagan Revolution and the subsequent takeover of national textbook content by the Texas Board of Education, right-wingers continue to edit and rewrite our school textbooks and classroom lessons.

Texas controls our textbooks because elected conservatives took over their Board of Education, which, thanks to Texas law, has the power to decide what goes in and what stays out



of textbooks in Texas.

But, because Texas is such a large purchaser of textbooks, the Texas Board of Education dictates to textbook companies what gets put in textbooks used by students all across America.

Fortunately, there are 19 other states where state boards of education must decide what goes into textbooks, and one of those states is California.

California has been trying for years to introduce more realistic teachings and lessons into its textbooks.

Let's hope for our children's sake that California is soon able to provide a counter-balance to Texas's conservative takeover of education in America.

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## Fighting Bigotry By Planting Seeds of Social Justice for All

BY DWANNA L. ROBERTSON



I love teaching. I love how students are open to new information and give critical thought about contemporary social issues. Mostly, I teach about social injustices that accompany the experience of being racialized (labeled) as not-white.

For example, why is it that, on average, being white means you'll be much wealthier, earn more money for the same job, enjoy better health, live longer, attain higher education and not go to prison as often? Why are the differences even more disturbing for Native, black, or Hispanic women?

In my experience, most students want to understand the existence of wealth and wage gaps, health disparities, educational achievement variances and imprisonment rates for people of color, especially for women of color. Students ask how the American Dream has historically provided life opportunities for

white folk while denying it for people of color. In other words, they want to know about racism and how it continues to impact their lives.

Students discover how societal issues, like unemployment, crime, homelessness and poverty, are stereotypically thought of as "race" issues for Native, black and Hispanic people. They become aware of the fact race-neutral principles of meritocracy and individualism are indeed racially biased. In my classes, students start to question status quo racism. They learn to stand against prejudiced and bigoted ideas and social norms.

And that's where it gets tricky. Students often tell me about their disheartening experiences when discussing racism among their friends and family. Recently, I received an email from a former student. She and a friend went home for a holiday. During dinner, she recognized her family's use of derogatory terms and stereotypes. When she interrupted, her family dismissed her knowledge about racial inequality in America and ridiculed her for being young. She concluded her email by stating that resistance to racism is futile because the world is too cruel. Hopefully, my reply to her can be useful for others:

Dear [Student]:

I'm sorry you were subjected to such ugliness. Those closest to us often cause us the most pain and show little respect for our knowledge and understanding of the interdependence of this world. They may even berate us when we stand against injustice, especially when they've been socialized or taught to believe that it is "God-given and proper."

And yes, the world is cruel, but it's also beautiful. There's beauty in the solidarity of you and your friend against the cynical, ingrained bigotry of your family members. There's beauty in the protests, activism and social change that happens over time. Yes, we can lose hope and become distraught (which I've done a couple of times), but we must always come back to ourselves.

We do not live in this world alone. We are a community—interdependent and needful of one another. Those who do

not understand—indeed, those who want to stay uninformed—will live in the same unbalanced world that they helped create with their unwillingness to listen and learn. They will also suffer, like the rest of us, over what they allow to be done or willfully do to others in this unjust world. Their refusal to acknowledge social injustice doesn't make it any less relevant or any less harmful.

Most of all, what you do is not futile! Remember my mantra? "Social justice seeds grow into social justice trees." With each encounter, you're planting seeds. Because of our interdependence, there are ripple effects for each small change we make. People that used to vehemently oppose me are now some of my strongest advocates. But social resistance to social injustice always begins on a personal level. So, let's start with these two steps:

Let's stop believing what they say about us—good or bad. If we give people the power to make us feel good about ourselves, we've given them the power to make us feel bad. We should validate ourselves and not wait for others to say we're talented, smart or kind, etc. We're not limited in our abilities to do well in the world and more importantly, to do good for the world.

Let's stop believing what they say about others—good or bad. Let's be open to people who are different from us, so that we might experience the beauty of other cultures and beliefs. When deciding whether to associate or support others, let's examine their characters and motives, not their social attributes like race, religion or nationality.

It takes time—sometimes a very long time—to change, but we all start from the same place, within our own minds, hearts, spirits and souls. Let's free ourselves first. It may seem hard to process all of this, and that's okay. That's what life is about—growing, learning, changing and, yes, at times, enduring. 🌱

*Dwanna L. Robertson is a citizen of the Muscogee (Creek) Nation, an Assistant Professor at Kansas State University, a writer for Indian Country Today Media Network and a public sociologist.*

# Montana State University Is Dedicated to Natives

Located in Bozeman, Montana, Montana State University (MSU) has a long history of commitment and dedication to the Native American community. To show continued support, this year the Montana State University Library is sponsoring a mural contest for its students that will feature Native American tribes of Montana.

According to its website, the 17.5-foot-by-7.5-foot mural is intended to represent the scope of MSU's Special Collections, with a particular emphasis on Yellowstone National Park, Montana's Native Americans, and trout and salmonids. The winning mural will be displayed outside the Merrill G. Burlingame Special Collections reading room in the library. The winning student or students will also receive budget for materials needed to produce the mural and a \$1,000 grand prize.

This contest is available to any actively enrolled MSU students and "applications will be reviewed based on the intended use of appropriate materials and responsiveness to site, as well as artistic excellence," says the website. Applications are to include a project proposal, proposed materials budget, a portfolio of 20 images of the artist's work, a résumé, and a signed copy of the Public Art Procedures document, found on the MSU School of Art website.

Contestants should submit their application no later than five p.m. on Friday, November 29 in PDF form to Robin Francis at [robin@montana.edu](mailto:robin@montana.edu) or by mail to Special Collections mural competition, MSU Library, P.O. Box 173320, Bozeman, Montana 59717. For

questions or more information, contact Jim Thull, special collections librarian, at [jjthull@montana.edu](mailto:jjthull@montana.edu).

The university also offers its students the opportunity to gain a deep understanding and knowledge of the state's Native Americans through their Native American studies (NAS) program. This academic program includes an undergraduate nonteaching minor, the first online graduate certificate, and a mas-


American Indian Student Center. The NAS department maintains close liaisons with other university programs and services, including the Office of Student Success, American Indian Research Opportunities, University Studies and the Diversity Awareness Office.

The department also provides a strong academic program in Native American Studies, academic and personal counseling, tutoring services, scholarships, emergency loans and other support for Native American students. Each year the NAS department awards three \$1,000 scholarships to honor and promote academic excellence. Awarded on the basis of academic achievement and leadership, the Phyllis Berger Memorial Scholarships are provided to support promising Native American students at MSU. Application deadline is the first Friday in March.

In continuation of its dedication to the Native American community, this year, the university's Indian Leadership Education and Development (I LEAD) program,

conducted in conjunction with Little Big Horn College, prepared another 40 American Indian educators to take principal and superintendent positions in schools with high populations of Native children.

The U.S. Department of Education has recognized the program's success—50 of its 68 graduates are now in principal, superintendent or other administrative positions in Montana, South Dakota, North Dakota, Alaska and Wyoming schools—with a \$2 million grant to support 40 more students.

For more information about Montana State University, visit [Montana.edu](http://Montana.edu). 



*The U.S. Department of Education has recognized I LEAD's success with a \$2 million grant to support 40 more students.*

ter of arts through an interdisciplinary program of study in Native American culture, history, policy, law, community affairs, education and more. The program also provides opportunities for individual and community research through independent study, internships and special topics courses.

As the focal point for most Native American students at MSU, each fall the Department of Native American Studies offers the Native Pathways to Success orientation program for incoming Native American freshman. It also houses the Native student adviser's office and the





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## Amherst College Acquires Rare Native Book Collection

According to a release by Amherst College it is the “most complete collection of Native American literature and history in existence,” and it’s now at the college’s Frost Library.

The collection includes items ranging from religious pamphlets from before the United States existed to first-edition crime by noted novelist Martin Cruz Smith.

“This collection is significant because it is a collection of works written by Native Americans,” Bryn Geffert, college librarian, said in a story about the collection. “It presents a unique opportunity for Native American Studies scholars here at Amherst and elsewhere to mine the most complete collection ever compiled by a single collector.”

The Younghee Kim-Wait ’82 Pablo Eisenberg Collection, so named to honor the financial support of alumnus Younghee Kim-Wait, who helped make acquiring the collection possible.

The 32 boxes holding some 1,500 volumes written from the 1700s to the 21st century astounded Native American Studies scholars at Amherst, who began the task of unpacking the boxes.

“Since the collection arrived, it is difficult to describe how it has felt—like suddenly being amidst a seemingly infinite living sea, a literary and intellectual tradition that I have been studying and teaching, immersed in, my whole life,” said Lisa Brooks, associate professor of English and American Studies at Amherst College, and co-chair of the Five Colleges Native American Indian Studies program.


“It is one thing to know it exists, to write about the authors, the networks between them, to teach them in classes, to once in a while, hold a first edition, signed by the author, in your hands,” Brooks added. “It is another to experience that immersion, physically surrounded by these books—some of them hundreds of years old, in perfect condition—and to see that vast network all around you, to visibly see the connections between them, to hold one book after the other in your hands, the pages opening before you, inviting you to know, to understand more.”

It has been emotional for Kiara Vigil, an assistant professor of American Studies at Amherst.

“I was brought to tears upon finding an original handbook of the constitutional bylaws for the National Council of American Indians, created and founded by Gertrude Bonnin in 1926,” Vigil said in the story. “Bonnin’s life and writings are central to my first book on turn-of-the-20th-century Native intellectuals. As far as I know no other archival collection, including those that have Bonnin’s personal papers, have a copy of this particular document.”

Michael Kelly, director of archives and special collections at Amherst, says the collection has got it all—even hundreds of items you won’t find at Harvard or Yale.

“The comprehensive nature of the collection is what makes it special. We have the Native American authors you’ve heard of and for every Native American author you’ve heard of there are two dozen you haven’t heard of whose books we also now have,” Kelly said in the story.

And the collection is already being incorporated in the curriculum. Brooks plans on teaching a course focused on Native American literature and intellectual traditions, and Vigil is planning a seminar course called History of the Native Book. 





*Members of the master of tribal administration and governance program at graduation*

### M.A. Program in Tribal Governance Goes Online in 2014

BY ED MINNEMA

On May 16, 2013, the University of Minnesota Duluth graduated its first 22 students from the master of tribal administration and governance (MTAG) program. Assistant Secretary for Indian Affairs Kevin Washburn spoke at the commencement exercises of the first MTAG cohort.

Armed with in-depth knowledge of tribal law, sovereignty, leadership, strategic planning, human resources, operations and project management, these graduates personify the vision of regional tribal leaders and elders who were consulted on the design of the program. The critical role of tribal consultation not only ensures that the academic needs of tribes are met, but also creates a partnership that solidifies the program's legitimacy and relevance throughout Indian country.

#### Tribal Consultation and Collaboration

Developed by UMD through extensive consultation sessions from 2009

to 2011, ideas for the MTAG program came from tribal administrators, tribal elected officials, and tribal organizations in Minnesota and throughout the Midwest. Tribal governments shared their ideas and affirmed that there is a need for partnerships between Indian tribes and universities to assist in training tribal administrators. Tribal input led UMD to the conclusion that tribal governments need and want an applied degree—one that deals with the daily realities of reservation life. When the program plan was completed, the Midwest Alliance of Sovereign Tribes, which includes the 35 tribes of Minnesota, Michigan, Wisconsin and Iowa, executed a resolution of support for the MTAG program.

#### Program Design

The program seeks to train future American Indian tribal leaders and managers through coursework grounded in ethics. It focuses on tribal governance and the management issues encountered on a reservation as well as the complex relations among

tribal, state and the federal governments. The curriculum includes classes on principles of tribal sovereignty; tribal budgets, finance and accounting; principles of tribal management; federal Indian law; and leadership and ethics.

Students in the program may already serve as tribal administrators, council members or tribal leaders. The curriculum is based on the roles that tribal administrators, leaders and professionals play in formal and informal situations that support tribal sovereignty and self-determination. Traditional language and culture is an important thread throughout the program.

#### Online Format

The original two-year program, which began in the fall of 2011, featured an online format as well as five face-to-face meetings at the UMD campus a semester. Interaction with experts in each area of the curriculum includes special guests. The classes at UMD were offered from Friday night until Saturday afternoon. In order to accommodate working professionals and support existing commitments to families and home communities, a large portion of the program was offered online.

"The low-residency schedule was essential to allow American Indian tribal members from throughout the Midwest to attend," said Professor Tadd Johnson, director of the MTAG program.

#### The Future

The MTAG program will be taking the bold step of making it accessible to all of Indian country through the Internet.

"We have had scores of inquiries from individuals on reservations from North Carolina to the Southwest to Alaska Native villages," Johnson said. "We believe that by going completely online, we will enable a lot of folks to enroll in the MTAG program across all of Indian country that otherwise could not."

Applications for the MTAG cohort that begins in the fall of 2014 can be found online at [UMDMTAG.org](http://UMDMTAG.org).

*Ed Minnema is an assistant professor at the University of Minnesota Duluth and teaches in the MTAG program.*



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### Portland's Largest Employer Provides Research Training To Native Health Professionals

Oregon Health & Science University (OHSU) is the state's only academic health and research university. As Portland's largest employer with approximately 14,000 employees, OHSU's size contributes to its ability to provide many services and community support not found anywhere else in the state. The university serves patients from every corner of Oregon and is a conduit for learning for more than 4,300 students and trainees. OHSU is the source of more than 200 community outreach programs that bring health and education services to each county in the state.


The Portland, Oregon-based OHSU is a public corporation that provides a wide array of patient care, educational, research and outreach services to residents

throughout the Northwest and beyond. The university operates two hospitals and hosts schools of medicine, nursing, dentistry and pharmacy (in conjunction with Oregon State University).

Earlier this year, OHSU invited NativeOne to participate in its recent \$126,365,000 bond underwriting. Lead underwriters were J.P. Morgan Securities LLC and Morgan Stanley, and NativeOne served as a co-manager alongside Bank of America Merrill Lynch, Loop Capital Markets and Cabrera Capital Markets, LLC.

"OHSU is pleased to add NativeOne to the team for our bond refinancing. We feel strongly that a diverse group of banking partners adds new ideas, brings additional insights, and helps build new capacities—ensuring the best outcome for the University," said Lawrence Furstahl, OHSU chief financial officer.

The university also conducts both

basic and applied health research across several specialties. Each summer, the university offers a research-training program, as well as tuition scholarships, to Native American health professionals. According to its website, the "curriculum is designed to meet the needs of professionals who work in diverse areas of American Indian and Alaska Native health." The summer institute is sponsored by the Northwest Native American Research Center for Health at the Northwest Portland Area Indian Health Board and by the Centers for Disease Control and Prevention-funded Prevention Research Center, the Center for Healthy Communities. 

*For more information about the Summer Research Training Institute for American Indian and Alaska Native Health Professionals, visit [NPAIHB.org/training/narch\\_training](http://NPAIHB.org/training/narch_training).*



# 6 Places Native Students Can Find College Scholarships

High school students should be thinking about applying for as many scholarships as possible, whether they are a freshman, sophomore, junior or graduating this year. The more money earned through scholarships the less a graduate will have to pay back later.

Here are six places for Native students to start looking:

- **The Gates Millennium Scholars Program** chooses 1,000 minority students each year—150 of them Native—to receive scholarships of up to \$250,000 that are good until they graduate at a university of their choice. Just keep in mind that while becoming a Gates Scholar will be worth the effort, it won't be an easy task.

"The application process was really grueling," said Lakin Keener, 18, a 2013 Gates Scholar from Sequoyah High School. "I spent six months on it. I probably spent two months on one essay alone."

Applications for the 2014 Gates Millennium Scholars program are due January 15, 2014. For more information, visit [GMSP.org](http://GMSP.org).

- **The American Indian College Fund** has been providing Native students with scholarships and other support since 1989. Alli Moran, Cheyenne River Sioux, is one of those students. The American Indian College Fund has helped her get through the Institute of American Indian Arts in Santa Fe, New Mexico. She's in her third year there, working toward a bachelor's degree in indigenous liberal studies and a certificate in business and entrepreneurship.

Application deadlines vary for scholarships offered by the American Indian College Fund. For more information, visit [CollegeFund.org](http://CollegeFund.org).

- **Catching the Dream** operates three scholarship programs for Native students—MESBEC, the Native American



*Native students have many options when looking for scholarships.*

Leadership Education program and the Tribal Business Management program. MESBEC includes math, engineering, science, business, education and computers and is fund's oldest program. "These fields are the ones in which tribes need graduates the most, and the fields in which there are the fewest Indian graduates," says the Catching the Dream website.

For more information, visit [CatchingtheDream.org](http://CatchingtheDream.org).

- **The American Indian Science and Engineering Society** provides scholarships to Native students in an effort to increase the representation of American Indians and Alaska Natives in STEM—science, technology, engineering and math—fields.


The 2013 AISES National Conference will be held October 31 to November 2 in Denver, this year's theme is Elevate. For more information, visit [AISES.org](http://AISES.org).

- **The Association on American Indian Affairs** began in 1922 as the Eastern Association on Indian Affairs. It was started to help protect the land rights of a group of Pueblo. It became the AAIA in

1946 and awarded its first scholarship in 1948. While they are no longer accepting scholarships for the 2013–2014 school year, it's never too early to prepare applications for 2014–2015. For more information, visit [Indian-Affairs.org](http://Indian-Affairs.org).

- **Indian Country Today Media Network** offers a convenient list of scholarships for Native students to browse through while they decide where to apply. View the full list at [IndianCountryTodayMediaNetwork.com/scholarships](http://IndianCountryTodayMediaNetwork.com/scholarships).

Native students should not just be looking for Native-specific scholarships though. As Dean Chavers, director of Catching the Dream, says there are fewer than 200 Native scholarships listed on the Fastweb database, another good place to look for scholarships as they have more than 1.5 million listed.

"Native scholarships represent less than one tenth of one percent of all scholarships," Chavers says in his essay *How to Find and Win Scholarships*. "We urge students to find all the scholarships they are eligible for, and apply to them. Scholarships are not all equal." 





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and beginning a career in politics, the Native American Political Leadership Program (NAPLP) allows qualified applicants to participate in George Wash-

ington University's (GWU) Semester in Washington. Since 1995 George Washington University's Semester in Washington has brought college students from around the globe to experience the excitement of national and international politics with hands-on learning experiences in the legislative process including political campaigning, international relations, lobbying strategies, and more.

The NAPLP scholarship allows Native students to experience this incredible and invaluable educational opportunity at no cost. Accepted NAPLP applicants receive individual scholarships to cover round trip airfare, tuition, housing, books, fees and even a stipend for living expenses throughout the duration of their stay in the capital. For more information about the program including coursework, internship opportunities, and application requirements, visit the George Washington University's website at [SemesterinWashington.gwu.edu/naplp](http://SemesterinWashington.gwu.edu/naplp). 



*The GWU Semester in Washington program brings in students from all over the world*

# With Feds Considering Axing Pell Grants, Tribal College Students Will Lose Most

BY TANYA H. LEE

Pell grants help low-income students get a postsecondary education. The federal funds are a mainstay for students attending tribal colleges and an important source of funding for American Indian students at other institutions of higher education, including four-year colleges, two-year community colleges, for-profit online schools and career training institutions.

In the academic year 2011–2012, Pell grants totaling \$33.6 billion were awarded to 9.4 million students. Between the 2006–2007 and 2010–2011 academic years, federal spending on Pell grants increased 158 percent due to an increase in the number of students receiving the grants (which in turn was due to changes in eligibility requirements and a faltering economy) and an increase in the amount of the grants. (In 2011–2012, total spending decreased slightly.) In this time period, the maximum grant amount rose from \$4,050 to \$5,550. The maximum grant is expected to increase to \$5,645 for 2013–2014.

In a separate report issued earlier this year, the Congressional Budget

Office predicted that the Pell grant program would be running in the red by FY2015, with an estimated shortfall that year of \$793 million. In this report, the budget office addresses policymakers' concerns about rising Pell grant program costs and looks at

options for reducing those costs.

The agency focuses on reducing the number of grants and cutting the amount of the individual grants as the most effective cost-saving measures.

The agency's analysis shows that decreasing the number of grant recipients



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by tightening eligibility requirements and imposing stricter academic requirements and reducing the maximum grant amount to \$4,860 in 2014–2015 could cut program costs in half but would reduce the number of grant recipients by a whopping 40 percent.

Less drastic cuts to the number of grant recipients and grant amounts would have a lesser impact on costs and reduce the number of grant recipients by a smaller percentage. The budget office details these alternatives in several tables, as well as giving its analysis of the pros and cons of the options it identifies.

The Congressional Budget Office also looked at some alternative programs that could be initiated to help students from low-income families complete a postsecondary education, including forgivable loans, grant commitments to

middle and high school students, federal grants to supplement states' grant programs or grants for occupational train-

Tribal college students have already been hit hard by changes to the Pell grant program. In 2012 a retroactive 12-semester cap on Pell aid went into effect and summer classes became ineligible for Pell grant funding, both factors that some tribal college officials say has contributed to falling enrollment at their institutions. Further cuts to this critical program would make it even harder for tribal colleges to fulfill their mission to educate tomorrow's leaders.

Created in 1974, the Congressional Budget Office is a nonpartisan federal agency that produces independent analyses of budget and economic issues for Congress. 

*Further cuts to this critical program would make it harder for tribal colleges to fulfill their mission to educate tomorrow's leaders.*

ing. Costs for these programs could be higher or lower than the cost of the Pell grant program, depending on the details.

*This report was written at the request of the ranking member of the Senate Budget Committee. Read it at [CBO.gov](http://CBO.gov).*



# Schools Cooking With Gas

Bakken oil fields offer tribal colleges challenges, opportunities

BY TANYA H. LEE



*At Sitting Bull College in North Dakota, enrollment is down due to high-paying work in the oil fields.*

From funding cuts precipitated by the federal sequester to changes in the rules for Pell grant recipients, tribal colleges face many challenges, but one of the most serious for colleges in the Northern Great Plains comes from a surprising source—the Bakken oil fields.

The oil fields cover about 200,000 square miles of the subsurface of the Williston Basin underlying parts of the states of North Dakota, South Dakota and Montana and the Canadian provinces of Manitoba and Saskatchewan. In a report issued April 30, the United States Geological Survey (USGS) estimated that the U.S. section of the Bakken formation holds 3.6 billion barrels of undiscovered, technically recoverable oil and the Three Forks formation

(which lies under the Bakken formation) 3.73 BBO, double the agency's 2008 estimate of the resource. In addition, the USGS estimated the Bakken and Three Forks formations hold 6.7 trillion cubic feet of undiscovered, technically recoverable natural gas and 0.53 billion barrels of undiscovered, technically recoverable natural gas liquids.

U.S. Interior Secretary Sally Jewell has said the resource, the largest continuous oil formation in the continental United States according to the USGS, is expected to play a major role as the U.S. strives for energy independence.

The oil fields have stirred significant controversy, both for the use of hydraulic fracturing technology to recover the oil and the proposal to build the Key-

stone XL pipeline to transport crude from the Bakken to the U.S. Gulf Coast. But at the same time, the Bakken oil fields have attracted huge investment from companies that want to cash in. Thousands of new oil and gas wells have been drilled in the Williston Basin since the USGS released its 2008 report, and more are going in every week.

As a result, tens of thousands of jobs have been created in the oil fields. North Dakota reported its May 2013 unemployment rate at 2.8 percent. Oil and gas companies are now paying top dollar to recruit workers—an entry-level position can pay up to \$80,000 a year.

No wonder some potential tribal college students are choosing to go to work instead.

David Yarlott, president of Little Big Horn College in Montana, says enrollment is down to 350 students from the 400 students the college has enrolled over the past several years. Some of those students left to work in the Bakken oil fields, says Yarlott. Mark Sansaver, grants manager for Fort Peck Community College, also in Montana, says the college usually has 400 students, but enrollment is down 20 percent. "Students are typically going right into employment in the Bakken oil fields," he says.

Laurel Vermillion, president of Sitting Bull College in North Dakota says enrollment is down to under 300 students, at about 280, from the school's usual 330 to 340 students. The reason:

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High-paying work in the oil fields.

Other colleges are seeing the effects of the oil and gas boom in different ways. The influx of workers has put pressure on everything from rents to food prices. The *Billings (Montana) Gazette* reports real estate prices are up 30 percent and Walmart cannot hire enough people at \$7 an hour because of competition from the oil fields for workers.

Chief Dull Knife College President Richard Littlebear says he has seen a reduction in tribal college enrollment across the board, but at Chief Dull Knife, the reduction does not seem to be related to the Bakken oil fields directly. He said the impacts of local resource development, which he anticipates could happen on the Northern Cheyenne Indian Reservation in southeastern Montana should a coal project get back on track, most affect infrastructure such as police, health services and transportation and often cause an escalation of drug and alcohol use. Any development, he says, will be disruptive.

“Looking at the future, we’re going to


have to prepare as a tribe and as a state to ward off the negative impacts of an influx of people. Here on the reservation we’re pretty comfortable with how things are, but we have a young population and that kind of demographic will demand jobs. We have to be realistic.”

Taking a realistic approach is just what some tribal colleges are doing. Vermillion says Sitting Bull College is developing a certificate program for firefighters and a program on oil drilling, which the college will offer in an effort to increase enrollment.

Tex Hall, serving as chairman of the Three Affiliated Tribes of Fort Berthold for an unprecedented third term, notes that the Mandan, Hidatsa and the Arikara Nation sits atop the Bakken oil fields in North Dakota. “Blessed with oil and gas development” that will make the tribe debt free next year and put it on the brink of self-sufficiency, the tribe offers training and certification for oil workers, he says.

The Three Affiliated Tribes is one of the five North Dakota tribes that

operate the United Tribes Technical College in Bismarck. President David Gipp says, “We want to participate more fully in the new economy and the development of the Bakken oil fields.” One way the college will accomplish that goal is to develop and operate a \$33 million hotel project on campus adjacent to the Bismarck International Airport. The hotel, with 160 rooms, a 10,000-square-foot conference center, restaurant, business center and other state-of-the-art amenities, will serve corporate leaders coming to the area to do business in the oil fields, as well as leisure travelers. The hotel will provide educational opportunities for students in hotel management, business administration, security and food service.

And it will provide a revenue stream for the college itself, diversifying the college’s funding away from federal grants based solely on enrollment. Participation and diversification of economic opportunity—the Bakken oil fields may end up giving a lot more than they take from local tribal colleges. 



# A Better Education for Native Students: The Morongo Method

BY DUANE CHAMPAGNE

The Morongo School offers a promising way for Indian nations and communities to educate their children so they have a firm foundation in their culture, and acquire skills to gain entry to college and get a degree.

The current state of Indian education is dismal and new methods and ideas are needed. Most Indian students attend Bureau of Indian Affairs (BIA) or public schools. In recent decades the achievement scores of Indian students has dropped rather than increased. Among the major ethnic groups in the United States, Indian student college preparation is among the lowest of all major ethnic groups. Nationally, about 40 percent of high school students are prepared for college, only about 15 percent of American Indian students are prepared for college. Less than one percent of college graduates are Indian students. Indian student college graduate rates are significantly lower than their representation in national population.

Indian education has been in crisis for many decades. Current policy and research on American Indian education presents a list of cultural, teaching, and discriminatory obstacles for Indian students in BIA and public schools. However, policy makers do not provide a usable or successful plan for how Indian students will get the education skills they need. Current Indian education policy does not address the need for well-educated and culturally grounded Indian professionals who will ensure the continuity, autonomy, and well-being of Indian nations. Incremental improvements in the BIA and public schools

have not created significant increases in Indian student achievement or cultural foundations, or a well-informed tribal citizenry.

The Morongo Indian School provides a plan that all tribal nations should consider. Like many Indian tribes, the Morongo Band of Mission Indians invested heavily in mentoring and after school programs. The tribe won a national award for its education support program.

However, tribal community members, parents, and tribal leadership, noticed that while the mentoring program was helping some students get through high school, most were not prepared for college. Furthermore, the Morongo tribe wanted its tribal citizens to graduate from college and professional schools, and return to the reservation to help build and maintain the tribal government and community. The tribe offered to pay college expenses for all students who wanted to attend college but did not get a response from most students, because they were not sufficiently prepared to succeed in college.

For about the same budget cost as the mentor program, the tribe decided to build a tribally managed private school. Currently the school covers kindergarten to eighth grade, and in fall 2013, the Morongo School will create a ninth grade class, and each year after will create a new high school class. By 2015, the school will cover K-12.


A major advantage of the school are the low teacher-student ratios. The eighth grade has eight students and is taught by a teacher and a teacher assistant. Students get direct attention, whereas in large BIA and public schools Indian students are marginalized and do not get enough attention. The curriculum emphasizes nation building, cul-



*Classes have a low teacher-student ratio*

ture, reading, math, environment and writing. Cultural activities and knowledge are built into leadership, cultural games and cultural classes. Test scores in math and reading have increased dramatically for both strong students and initially low-scoring students.

The curriculum provides enough support for students to create high levels of achievement, and students do not need a secondary mentoring program. Students can rest, do homework and join their families after a normal school day. The curriculum is designed to prepare students for college from their first day in kindergarten. The head of school, Jerry Livesey, says he expects to send 90 percent of the students onto successful college careers. High school students will be encouraged to take college courses and substitute them for high school courses.

Tribally controlled private schools can produce tribal citizens with cultural and academic skills that will enable them to contribute to sustaining tribal nations. 

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## Navajo Technical College Becomes a University

Navajo Nation President Ben Shelly signed legislation in July changing the name of Navajo Technical College to Navajo Technical University, a goal that had been set in 2010.

With the name change came the authority to establish an institutional review board to oversee the university's student research in social science. The Navajo Nation Human Research Board oversees all other medical and clinical research conducted on the Navajo Nation. "We've come a long way to get to the point where we can now offer higher-level degrees in a university setting on the Navajo Nation for Diné students to obtain," said NTU President Elmer J. Guy, who witnessed the Navajo Nation Council unanimously pass the legislation days before Shelly gave his approval in July. "Since the days of Chief Manuelito our people have advocated for education so it's fulfilling to be

able to bring their wishes and prayers to fruition."

The school's status as a university was approved by the Navajo Nation in July, and in August it became official when the Higher Learning Commission also recognized it. The push to become a university started with Dody Begay, Navajo Technical College's Student of

the Year in 2010. He challenged Guy to develop a bachelor's program in information technology so he could stay in Crownpoint, New Mexico to continue his studies.

Begay has since become the first to earn a bachelor's degree from the university and the school has developed six other baccalaureate programs altogether—environmental science and natural resources, industrial engineering, computer science, digital manufacturing, new media, and Diné culture, language, and leadership.

"A lot of the time when Diné students leave the Navajo Nation to obtain a higher education they have a hard time adjusting, which leads to them dropping out with no degree and a huge debt hanging over their head," explained Guy. "By establishing a university here in our own backyard, we allow them the opportunity to obtain the same level of education that they would receive from a larger state university—if not better." 🌟



*Navajo Nation's Ben Shelley after signing legislation*



## Focusing on Culture to Level The Playing Field for Native Students

BY ALYSA LANDRY

A medicine man once told Mark Sorensen that true education can heal.

That counsel rang true for Sorensen, principal and co-founder of STAR Charter School, a small school near Flagstaff, Arizona, that serves a 98 percent Navajo student population. Sorensen has spent 37 years working in Indian education, and the medicine man's advice echoed Sorensen's philosophies in and out of the classroom.

"I'd like to see our education system heal rather than punish," he said. "When we listen to wise people and make education better, that's what really matters."

Sorensen likes curriculum that integrates academic standards, real-world skills and community service. Students at STAR, which stands for Service To All Relations, are challenged to participate in projects that teach math and English basics while moving them out of the classroom and into the community.

The 130 students in pre-kindergarten through eighth grade engage in projects like farming, recycling and producing videos that document Native traditions or current events.

At STAR, the first solar-powered charter school in the U.S., teachers no longer focus on scores and punishments. Instead, they concentrate on what Sorensen calls "authentic assessment."

"Our thinking is that if we can introduce projects that have to do with food or energy or recycling, that's an indication of a deeper philosophy, and students are empowered to do service," he said. "It helps the community, families and the school. We're trying to teach them that it's a privilege to be able to

respond to community needs."

That's why Sorensen is embracing the Common Core State Standards, curricula that focus on skills that are relevant in the real world while preparing students for college and careers. Forty-five states have adopted Common Core State Standards, including all three of the states that contain parts of the Navajo Nation—Utah, New Mexico and Arizona. The standards, unveiled in 2010, were designed to allow schools to develop more in-depth and specific curricula.

From a Native perspective, these standards can help level the playing field, said RiShawn Biddle, communications director for the National Indian Education Association.

"We have far too many of our students who are not graduating," he said. "They don't complete high school and don't go to college. Knowledge is power and an education is key to being successful in the knowledge-based economy of today."

According to the NIEA, 69 percent of Native freshmen will graduate from high school within four years. Nationally, the rate is 78 percent, and 83 percent for Anglo students. While other minority groups are closing the achievement gaps, it stays constant for Natives, the NIEA reports.

All 34 tribally controlled schools on the Navajo Nation are adopting Common Core State Standards, said Calvin White, program manager for the Office of Diné Science, Math and Technology.

For areas like the sprawling, 27,000-square-mile Navajo reservation, the new standards mean consistency for students, White said. "This will benefit the Navajo Nation because we are in three states, and all three

states will be aligned to the same content," he said. "We will no longer be dealing with three different standards in three different states."

Common Core State Standards can also boost the presence of traditional values and languages in classrooms—and in Native communities, Biddle said. Teachers can incorporate Native knowledge through nonfiction reading or projects like those at STAR, meeting students' academic and cultural needs.




*Real-world skills: Students beautify school grounds.*

"In addition to having academic knowledge, they need to understand their culture," Biddle said. "When our students are highly educated, they can be future leaders and defenders of culture that our tribes need."

In 2012, only 33 percent of STAR students passed the Arizona standardized test in math and 44 percent passed in reading. Statewide, the average was 65 percent in math and 79 percent in reading.

The nine teachers in this school that prides itself on small class sizes and an emphasis on Native tradition are hoping the switch to Common Core State Standards helps improve performance. "What I'd love to see here is more authentic testing of Native students," Sorensen said. "I would like to see them demonstrate what they know while they're doing something for their communities." 🌻



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Photo by Barbara Grist.  
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### Morongo Awards \$20K in Scholarships to Support Native Students

Meghan Wright and Cara Sue Owings were the winners of the 2013 Rodney T. Mathews Jr. Scholarship and each received a \$10,000 award toward their higher education.

The scholarship is open to all enrolled members of the more than 100 federally recognized tribes in California.

"Over the past nine years, Morongo has awarded \$300,000 in scholarships to Native American students from across California to help improve their access to a college education so that they can secure a better future for their families and their communities," said Morongo Tribal Chairman Robert Martin in a news release. "Native American students are the most underrepresented and underserved group in colleges and universities across the country. We are hopeful that our ongoing education programs like the Rodney T. Mathews Jr. Scholarship will help to reverse those trends."


Wright, of the Hopland Band of Pomo Indians, is attending Loma Linda University and working toward an associate of science degree in physical therapy. Her goal is to get a bachelor's in kinesiology and to work in the Native health-care system.

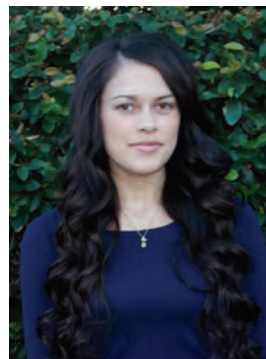
"It's overwhelming to receive this kind of support in my journey to secure a higher education so that I can one day help improve the health and well-being of our tribal communities," Wright said in the release. "I am very grateful to Morongo and the tribe's commitment to helping Native American students succeed."

Owings, of the Smith River Rancheria, is working toward a bachelor's degree in Native American Studies at Humboldt State University. Her goal is to get a master's in Strategic Sustainability and to work within Native communities.

"I want to thank Morongo for their support and encouragement in helping me attain my educational goals," Owings said. "I'm honored to be a recipient of a Rodney T. Mathews Jr. Scholarship this year, and I intend to use the skills and knowledge I develop over the coming years to help serve the Native American community."

According to the U.S. Department of Education, less than one percent of the nation's college students are Native American. According to the Bureau of Indian Affairs, just 15 percent of American Indians have bachelor's degrees. Morongo issues these scholarships, not

only to honor Rodney T. Mathews, a Morongo tribal member and former judge who passed away in 2004, but also to help prepare more Native students for the future. 



Meghan Wright





*Mahnomen Public School District National Honor Society students visit elementary classes to read to students as a community service project.*

# A Flailing Grade

Indian education goes from bold plans to 'Just hang on!'

BY ROB CAPRICCIOSO

At the beginning of the Obama administration, there was major hope from Indian education advocates that Native-friendly policies could be enacted that would shift the federal focus from rigid criteria-based testing to making sure Indian students were actually succeeding in culturally relevant ways. After five years, hopes have waned, and protecting the status quo has become the next-best option.

In 2009, the first year of President Barack Obama's two terms, Natives had just endured a tough eight-year stretch

under the George W. Bush administration's famous No Child Left Behind mandate, in which federal dollars were spent beefing up testing standards, and states—not tribes—were charged with leading the efforts.

Native culture, learning methods and tribal language development were largely not on the minds of federal policy-makers when the law was passed, nor on the minds of many state officials who had to implement the plan. Major opportunities to address the needs of Indian children were missed, lamented a plethora of

tribal advocates. Test scores, some which showed Indian students scoring very low on the new standardized testing, soon proved that something was amiss.

With Bush gone and the No Child Left Behind Act, otherwise known as the Elementary and Secondary Education Act (ESEA), coming up for reauthorization, Indian educators worked feverishly in the early Obama years to ensure their goals were met. Congressional briefings were held, White House connections were established, and Indian advocacy organizations got their messages out to

the major education players.

There were early successes. Arne Duncan, the sole education secretary under the Obama administration to date, made contact, and he continues to do some major outreach to tribes to better understand their concerns. William Mendoza was appointed director of White House Initiative on American Indian and Alaska Native Education in late 2011, and he has since admitted that federal bureaucracy has been too siloed in addressing Indian education needs—that there needs to be greater coordination between tribes and the departments of the Interior and Education and Health and Human Services (a point Indian educators have long been making).

But the successes have been small, funding cuts have occurred under federal sequestration, and the ESEA has still not been reauthorized. Gridlock in Congress is one reason. Another, education experts from both political parties agree, is because Obama issued waivers to some of the parts of the Bush program that state educators disliked most, so a push for major reform ended up being sidelined.

“It’s been a recipe for protecting the status quo—that hasn’t been a great thing for Native students,” said Quinton Roman Nose, director of the Tribal Education Departments National Assembly.

“The reauthorization of the ESEA is way past due because the Obama administration has had problems building a consensus to get it done,” he assessed.

*Frustrated* is the best word to describe Native educators who have concurrently been forced to fend off further cuts proposed by Congress, Roman Nose said.

For instance, last week Representative Don Young (R-Alaska) received credit for amending H.R. 5, the Student Success Act, to prevent major reduction in funds and initiatives for American Indian and Alaska Native and Native Hawaiian students.

It was a success that leaders with the National Indian Education Association were forced to grit their teeth through. While celebrating the fact that more money wasn’t taken away, NIEA President Heather Shotton noted in a statement that the organization “does have strong concerns about H.R. 5 overall because it does not include our education priorities.” Those education priorities include strengthening tribal participation in education, preserving and revitalizing Native languages, providing tribes with access to the student records of tribal citizens, encouraging tribal-state partnerships, and equitably funding the Bureau of Indian Education. In other words, the same priorities that haven’t been acted on for years.

NIEA also wanted to make clear that it was not Young alone

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who protected Indian education. “[The] story behind the passage of the amendment is one that really includes the work of Native organizations such as NIEA and tribes, who worked tirelessly for its passage,” said spokesman RiShawn Biddle, noting

also that the amendment was offered by Young, as well as representatives Tulsi Gabbard (D-Hawaii), Colleen Hanabusa (D-Hawaii), and Betty McCollum (D-Minnesota).

No matter who received the credit, a cut was avoided, but how to move forward to get the real priorities addressed?

The message, for now, seems to be the same as it was at the beginning of Obama’s tenure: “We look forward to working with all congressional leaders, as well as with the Obama

administration, on crafting a new version of the No Child Left Behind Act/Elementary and Secondary Education Act that advances equity for our American Indian, Alaska Native, and Native Hawaiian children,” Shotton said in a statement. 📶

*After five years, hopes have waned, and protecting the status quo has become the next-best option.*



# From a Rough Upbringing to Winning an International Business Competition

BY ADRIAN JAWORT

For Curtis Walette, there was no silver spoon background that helped him win an internationally renowned business competition called the Capsim Challenge held this spring in Chicago.

Following what he described as growing up with a “rough” early childhood before he was adopted when he was 3, he lived in various places from Lame Deer, Montana to Oklahoma and wherever his father’s Indian Health Service job took the family.

After high school, Walette headed “out west” with all of his belongings in a backpack and lived in major cities, from Seattle, San Francisco, Los Angeles and San Diego to Las Vegas, as well as in New Mexico.

“I was just drifting basically,” he said. “I worked a lot of good jobs and operated businesses for people, but if I got tired of someplace, I’d just go. ‘I want to see what L.A. looks like,’ and I was off.”

He eventually came back to Montana, and after the birth of his daughter he went back to school. “The light switch turned on, and I didn’t want to struggle and work all of these jobs with a glass ceiling without a degree,” he said.

Starting off as an unconventional 29-year-old freshman at Montana State University Billings, Walette initially had doubts on whether he was college material. A 4.0 GPA after his first se-

mester erased those doubts. “You’ve got to be intelligent, but it’s mostly about putting in all the hard work,” he said.

A Northern Cheyenne tribal member, Walette became involved with the American Indian Business Leaders while at MSU Billings, and was part of the College of Business’s American Indian Business Leaders (AIBL) team that won first place at the 2009 AIBL contest in Phoenix.

After graduating from MSU Billings with a double major in marketing and management, he attended the University of Montana School of Business Administration where he’s due to graduate in 2014. Recalling the experience of reveling in the spirit of that competition, he entered this year’s Capsim Challenge

was like, Walette said, “It’s like a game of chess but with a thousand pieces.”

There were eight rounds in two weeks representing eight years of running a theoretical \$100 million company in decline, and Walette took a long-term strategic strategy after gaining an early points lead. “I exposed the weaknesses of my competitors and took advantage of my own strengths,” he said. “What I did was focus on the big picture.”

While there were a lot of complexities that consisted of “hundreds of decisions per round,” part of Walette’s strategy was he’d borrow money with a 10 percent interest rate, but with a steady 25 percent turnaround continually coming his way via his other strategies, his lead kept extending.

For instance, one strategy he used to further his lead in points included raising the overall cost of labor from manpower to machines so his competitors couldn’t keep up with his production. “I kind of did what like a Walmart would do. It’s kind of dirty,” he said with a chuckle, “but it’s fair. You’re not in business to be nice or help competitors.”

His theoretical company ended the competition with \$250 million in sales with \$100 million in profits. “There was only one person who was relatively close [Yijiao Jiang from

Australia’s University of Queensland], but he was still way back, so it was great to compete against the best students in the world and do so well.”

In such a multiethnic diverse international competition, Walette’s Native roots gave him added motivation. “It was good to represent my tribe and be a Native American,” he said. “We always get all of this negative press, and for me to be Northern Cheyenne and do something like that, it’s really cool. My family was proud, my tribe is proud, and the school is real proud and making a big deal out of it.”



Walette: *The Challenge was like “a game of chess but with a thousand pieces.”*

that pits students “against each other in a biannual competition to crown the world’s best at running a multimillion-dollar simulated company.”

While competing against 1,750 students from 280 universities representing over 20 countries from Australia, India, China to the prestigious Wharton School of the University of Pennsylvania, just to make it to the finals was an honor in itself. Walette, however, wasn’t merely content to just be a part of the experience. “I didn’t just want to make it, I wanted to win,” he said.

In describing what the competition

## Getting Smart: Arizona State Hires Five American Indian Scholars

Arizona State University has added five American Indian scholars in the fields of American Indian studies, law, social and family dynamics, and social transformation.

University President Michael M. Crow said the appointments demonstrate that ASU is committed to diversity, and part of the school's recognition of its social responsibility. In a release announcing the five new scholars, he added, "As I said in my inaugural speech 11 years ago, Arizona State University will gather and empower a large cohort of scholars focused on American Indian culture and social and economic issues. The presence of a critical mass of scholars encourages constructive dialogue and the evolution of a given sphere of inquiry. It is all the more essential in a developing field such as American Indian studies.

"We will encourage scholars from a spectrum of disciplines to offer different perspectives. Teaching and research related to American Indian culture has been under way at Arizona State University for decades but the American Indian Initiative is proving transformational in the development of the field, and confirms the university's commitment to programs that are socially relevant."

### New Faculty Include:

**Professor Robert J. Miller**, an Eastern Shawnee citizen, comes to the Sandra J. O'Connor College of Law from the Lewis & Clark Law School in Portland, Oregon. He will teach civil procedure, Indian law classes and a class focusing on economic development for tribal nations and Indian peoples.

**Professor K. Tsianina Lomawaima**, of Mvskoke descent, comes to the School of Social Transformation from the University of Arizona. Her teaching interests include U.S. Indian policy history, indigenous knowledge systems and research issues in American Indian education.

**Tennille L. Marley**, a member of the White Mountain Apache Tribe, is an American Indian Studies assistant professor; she will teach Introduction to American Indian Studies. American Indian health and health policy, sociology of health, sociology of American Indians and qualitative research methods are her areas of expertise.

**Michelle Hale**, an assistant professor, will teach tribal governance, federal Indian policy and Introduction to American Indian Studies in the American Indian Studies program. She is Laguna, Ojibwe, Odawa and a citizen of the Navajo Nation. Her areas of expertise lie in tribal governance and leadership, public policy, economic development and the Navajo government.

**Monica Tsethlikai**, an enrolled member of the Zuni people of New Mexico, joins the T. Denny Sanford School of Social and Family Dynamics from the University of Utah. She will teach statistics and courses on child development as an assistant professor. Her research explores the cultural and contextual factors that affect executive function and memory development in middle childhood and early adolescence.

"These new faculty become part of a cohort of scholars who have already positioned ASU as a leading academic institution in matters related to American Indian culture and its implication in the context of the broader American culture," said Executive Vice President and University Provost Elizabeth D. Phillips in the release. "They will continue to expand our scholarly expertise in critical intellectual areas as well as provide our students with a vast array of knowledge and experience." 🌟

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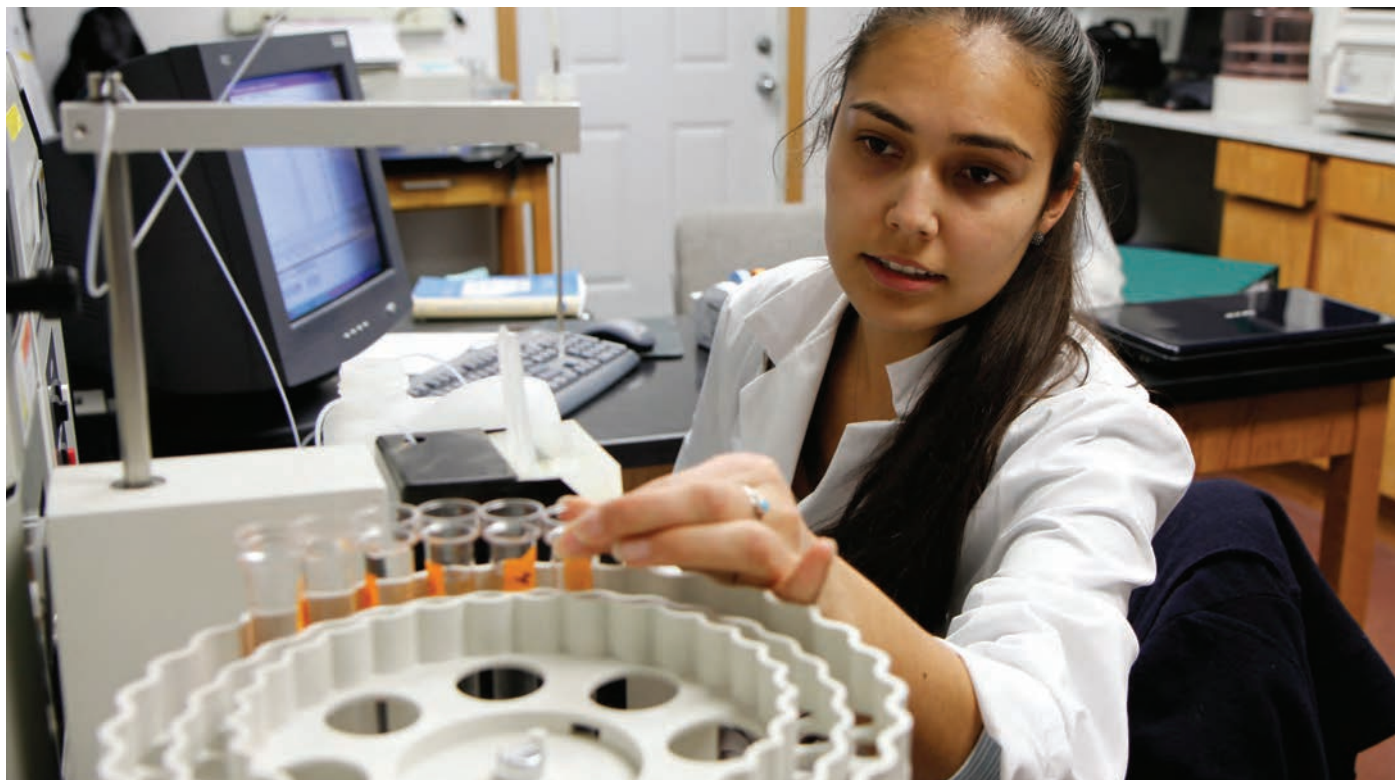
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*A Better Cultural Education: Imagine a native student who loves science and has a class on tribal fish and wildlife.*

# Chalkboard Chat

Rethinking and embracing alternatives in Indian education

BY JERAD KOEPP AND JASON MEDINA

Public education has failed the Indian for 150 years, yet so many of us continue to put faith in its reform. We have become too familiar with the disappointing statistics. According to the National Indian Education Association, only 71 percent of Natives have a high school diploma and of those, only 44.6 percent of males graduate with a regular diploma. For those high school graduates, only 11 percent earn a bachelor's degree.

Each year, tribes across the United States contribute millions of dollars to their local school districts hoping an increase in funding will provide better

educational opportunities to Native students. And each year the statistics remain unchanged. Some tribes have even taken the courageous step of creating their own schools—unfortunately, often with the same results as the public schools. The fault does not lie with our students but with the method of instruction and the institutional failure built into public education.

Rather than continually funding failing schools and districts, we must embrace alternatives. Our students thrive in project-based learning environments, where what they learn can be tied to immediate practical applications. Stu-

dent success and achievement should be based on progress rather than failure to meet state standardized test scores. Tribes must exercise their sovereignty in education.

For many Natives, education is about survival and not the delayed achievement of future goals. Native students also learn with all of their senses and the spiritual, physical, and emotional sides must be educated as much as the mental. What works for Native students works for all students, but only tribes have the ability to adapt and fund progressive, student-centered education that works. Tribal schools are a great

start but often fail to provide the intended opportunities to students because they are too often facsimiles of the culturally illiterate public schools. We must not only teach our culture, but culturally teach.

Imagine a tribal school built upon truly transformative education. Integrated curriculum taught by culturally literate, highly skilled teachers and administrators. Imagine a school built around not only college, but also career and technical education with ties to relevant tribal enterprises and departments. Whether for college or career we must educate our

*Our education programs  
must necessarily be  
as unique as the  
people they serve.*

children to be leaders in our communities. Imagine a Native student who loves science and excels in a class that works with tribal fish and wildlife. Here, education meets immediate application and a career. There is no need to “teach to the test” because effective, culturally relevant teaching is the bedrock of this system.

Tribes have many options in rethinking education, including creating project-based, holistic and career-focused tribal schools, creating a liaison school with a neighboring school district, or hiring certified, culturally literate teachers for tribal education departments. We can’t extol a universal right answer or model without simultaneously forgetting our diversity as Native peoples. What works for the Apache may not work for the Seminole. Our education programs must necessarily be as unique as the people they serve. The methods are proven. How we choose to use them will determine our outcome.

In addition to the many educational alternatives, tribes need to put as much attention into hiring. Continuing to hire culturally illiterate, dominant culture teachers will only reproduce the same problems. For 150 years, we have sent our students, by choice or by force, to public schools in good faith with no return. It is time we take our children back. 🌀

*Jerad Koepf and Jason Medina are certified teachers in Washington state. Medina is a career and technical education teacher, and Koepf is a middle and high school social studies and history teacher. Both have committed their careers to Indian education.*

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# Boeing Has Jobs for STEM Students

BY GALE COUREY TOENSING

Jonathon GreyEyes has one word of advice for Native students interested in pursuing challenging, satisfying and well paid careers: *STEM*.

Okay, it's really four words—*science, technology, engineering and mathematics*. Those are the areas of study students should focus on in order to move ahead in the 21st century global workplace, GreyEyes says.

GreyEyes, a Navajo Nation citizen, is a small business liaison officer for the massive, multinational Boeing Company, the world's leading aerospace company and the largest manufacturer of commercial jetliners and military aircraft combined. Boeing also designs and manufactures rotorcraft, electronic and defense systems, missiles, satellites, launch vehicles and advanced information and communication systems. In short, the company is involved in everything that flies and/or uses technology, which is to say just about every business and employment opportunity in the global marketplace.

As a small business liaison officer, GreyEyes works to increase small and diverse business participation in support of the Boeing's company goals and objectives. As a Native American, he

tries to engage Indian country as much as possible by seeking out not only small Native-owned businesses for Boeing to partner with, but also Native students



*Grey Eyes says STEM is the smart career path for native scholars.*

who are potential Boeing employees.

"My responsibilities primarily are to maximize opportunities for small businesses of any type to participate [in] Boeing's activities," GreyEyes told Indian Country Today Media Network.

"Now, being Native American, I've tried to seek out Native American companies to participate in the different research, primarily research and development."

Boeing and other large companies that receive government contracts actively recruit employees in the Native American community, GreyEyes said. "There's lots of opportunity in just about any field in which somebody would want to work. For most jobs a college degree is going to be required. I think across the board—not just in the Native American community, but in any group that you want to look at. We're seeing a decline in [students pursuing] the STEM fields...and so I would encourage students (and I'm encouraging

my own children) to focus on these areas where they have an aptitude and an interest because there's a lot of opportunity in [these] fields."

One of the ways he seeks out both small Native-owned businesses and Native students is through the American Indian Science and Engineering Society, whose mission since 1977 has been to substantially increase American Indian and Alaska Native representation in the STEM fields—as students, professionals, mentors, and leaders, according to its website.

The AISES national conference is one of the big annual events that Boeing supports every year. The company interviews and hires new employees there. "It's very important to Boeing to give everybody an opportunity to participate with Boeing either as an

employee or as a subcontractor—and, fortunately, that's why people like me have a job maximizing opportunity!" he said. GreyEyes is a lifetime member of AISES as a Sequoyah Fellow. The program was named in memory of Se-

COURTESY JONATHON GREYEYES

quoyah, who perfected the Cherokee alphabet and syllabary in 1821, resulting in the Cherokee Nation becoming literate in less than one year, according to the AISES website. "In this spirit, AISES Sequoyah Fellows are recognized for their commitment to AISES's mission in STEM and to the American Indian community. They bring honor to AISES by engaging in leadership, mentorship, and other acts of service that support the students and professionals in the AISES family," the site says.

What GreyEyes does at Boeing, essentially, is match jobs to businesses. He looks at the scope of work that the company intends to subcontract and then provides the program manager with as many opportunities and alternatives in terms of small businesses that can provide the services. "In the area of research and development it's typically very specialized. I don't get involved until it's [a job] over \$650,000—that's a government threshold for requiring a subcontracting plan—so that would be a small contract and some of the large contracts would be in hundreds of millions of dollars."

GreyEyes said he loves his job and the most exciting thing is the variety of projects the company pursues. "I always tell people I'm living in a *Star Trek* world. Some of the contracts that we've won just stagger the imagination. I'm always amazed at the types of things we research. We have thousands of investigative researchers researching anything you can imagine," he said.

One of Boeing's recent innovations was the development of the Standoff Patient Triage Tool—an instrument Homeland Security dubbed as technology "to boldly go where no medical responder has gone before." The wireless gizmo can detect a person's vital signs—including whether a person is alive or dead—remotely from up to 40 feet away. The original intent was for battlefield use, but like other inventions developed for war the tool has numerous civilian applications including at fires, car crashes, mass casualties and other disasters.

Boeing has a number of programs that benefit its employees, including a program that pays employees to get graduate degrees, GreyEyes said.

There is a Native American affinity group to support the sizeable number of Native employees in the company, GreyEyes said. The group is organized regionally and nationally and is involved in all aspects including recruiting and mentoring Native students. "They might be showing them what life is like at a large corporation, helping them understand why education is so important and how it's going to benefit them when they come to a large corporation like Boeing.



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*"I always tell people I'm living in a Star Trek world. Some of the contracts we've won just stagger the imagination."*

"In addition, through AISES we talk students through all stages of their education from middle school on through graduate school, and we try to get them tied in to particular people at Boeing who might be good contacts for when they're ready to look for employment and then at events like the AISES national convention where we have several people doing active hiring and interviewing on site—members of the affinity groups are involved in all those stages, and it's not part of their job it's just something they do on top of it because it's important," GreyEyes said.

Once people are employed at Boeing, the affinity group brings everyone together to talk about what life is like there and whether any issues the affinity group should raise need to be addressed. "It's just general support for each other," GreyEyes said.

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# American Indian College Fund Raises Awareness



*Guests feast on salmon and chicken at the American Indian College Fund's October 2 luncheon in New York.*

"Tribal colleges are truly the brightest stars of our reservation communities. Tribal colleges have changed education in America," Rick Williams, Oglala Lakota and Northern Cheyenne, told about 40 attendees at a recent American Indian College Fund luncheon in New York City.

Williams, the former president and chief executive officer of the Fund since 1997, handed the baton to his successor Cheryl Crazy Bull, Sicangu Lakota from the Rosebud Sioux Reservation in South Dakota, in September 2012. While Williams left his post, he simply "shape-shifted" his involvement—"an old Indian trick," he says.

A year after the transition, the pair

traveled from Denver, Colorado, where the Fund is headquartered, to New York City to attend a special October 2 luncheon, held at a stunning loft space in Manhattan's West Village and co-hosted by Gail Bruce, a founding board member of the Fund, which formed 24 years ago, and Fund trustee Kim Blanchard. During their week-long visit to New York City, Crazy Bull and

her College Fund colleagues met with numerous potential corporate sponsors and private investors, seeking support for the country's 37 tribal colleges and universities and Native students through scholarships.

The mission of the Fund is to transform Indian higher education by funding and creating awareness of the unique, community-based tribal colleges and universities across Indian country. Only one in 20 American Indian College Fund scholarship applicants can afford to go to college without financial assistance. The Fund and its contributors make it possible for Native students to pursue a higher education—steeped in their rich tribal identity.

"Tribal colleges educate about 20,000 American Indian students; they are the largest provider of education for American Indians in this country," Crazy Bull explained to the luncheon guests, a diverse crowd including longtime Fund supporters, as well as philanthropists recently introduced to the Fund's work. Many of them learned of the Fund through Bruce, who, in addition to being a tireless American Indian education activist, is an esteemed artist, serves on the Multicultural Audience Development Initiative of the Metropolitan Museum of Art in New

York, and is cofounder of Unreserved, a nonprofit devoted to celebrating and leveraging American Indian fashion and art.

Crazy Bull continued, "They [tribal colleges and universities] provide an education, as Gail [Bruce] mentioned earlier, on a shoe-string budget. Their faculty are dedicated to the work that they do despite the fact they're seriously underpaid.

"They're all rural institutions for the most part; they cover a significant part of Indian country. But they're so much more than academic institutions. They

provide programs and services that bring food sovereignty to our communities; they help people access traditional food knowledge, build gardens. They help bring financial literacy services to our communities so people can understand how to navigate the financial environment that they live in. They do a lot of work with health and wellness; they operate sometimes the only fitness centers in their communities. They provide an incredible amount of access to the cultural knowledge of our people, which is just so valuable to who we are.”

Prior to a sit-down meal of salmon, roasted chicken, field greens and pasta salad, Bruce asked all guests to watch a Fund video, a compilation of the TV advertisements produced by pro-bono advertising partner Wieden+Kennedy. One of the firm’s public service advertisement campaigns “Help A Student, Help A Tribe” features real students at tribal colleges. The videos reveal how tribal colleges help preserve American Indian culture and values, such as reverence for the land, in ways that help solve modern-day problems.

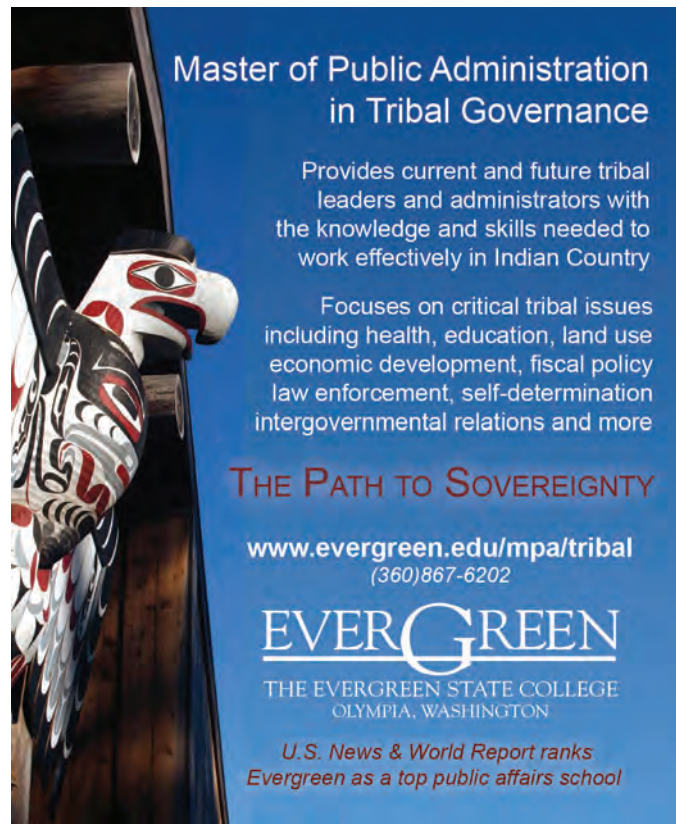
Since the College Fund’s inception 24 years ago, it has given over 85,000 scholarships to Native students, and the Fund now raises about \$5.5 million to \$6 million a year, Crazy Bull told Indian Country Today Media Network with pride. But, the ambitious education advocate and fundraiser added, “We should be raising \$50 million [a year].”

Crazy Bull, who has 30 years of experience working with tribal colleges and universities, can attest to how tribal colleges empower American Indians and their communities. Prior to joining the American Indian College Fund, she served as the president of Northwest Indian College on the Lummi Nation in Washington for 10 years. And before that, Crazy Bull was superintendent of St. Francis Indian School and worked in several teaching and administrative roles at Sinte Gleska University, both on her home reservation of Rosebud in South Dakota. She also served for four years as the chair of the American Indian Higher Education Consortium (AIHEC) Board and four years as member-at-large of the AIHEC Executive Committee.

Crazy Bull’s extensive experience has made her keenly aware of the tremendous economic and personal obstacles most American Indian students must prevail over to obtain a college education.

Her favorite part of her job as president and CEO of the Fund, she tells students, is: “I get to tell your story. All of the things that you’ve overcome, the poverty that you’ve overcome, the historical trauma that occurs in your community—I get to tell your story, so that you get to walk across that stage.”

For Crazy Bull, witnessing these American Indians prosper and in turn enhance the lives of their communities is an



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emotional experience. They are her family, her relatives, she explained to the luncheon guests. “Indian people are about one degree separated from each other,” she said. “We all know each other, and we have a relationship with each other.”

At the conclusion of the luncheon, Crazy Bull asked everyone to visualize Indian country devoid of tribal colleges and universities, all 37 institutions that have educated thousands of Indian students, while restoring the cultural knowledge of their communities:

“Imagine what it would be like on these reservations if the tribal colleges were not there,” Crazy Bull said. “Imagine what it would be like if people did not get an education, so they could be teachers in the school systems, so that they could be nurses in the hospitals, so that they could open their own businesses and run tribal programs. So the thousands of students that we’ve educated—whether they got

their degree or not—would not have had any access at all to education. Because the reality is, for the most part, these students are not able to access or have a successful experience in another education environment.”



*Gail Bruce, left, with Donna Williams*



# BHSU Helps High Schoolers Transition



*The Bridge Program tries to address the culturally unique challenges Native students face.*

More than 30 new students spent a week touring the Black Hills State University (BHSU) campus and Northern Hills community through a program aimed at helping Native American students make a smooth transition into university life.

The BHSU Bridge Program, now in its fourth year, is an early move-in and orientation experience that helps students transition from high school to university life by addressing academic, professional, cultural and social issues that first-time Native students may face.

"It has been great," said Thristine LaPointe of Rapid City, South Dakota as she sat and talked with two new friends. "It has been nice getting to know the school before everything starts happening."

The Center for American Indian Studies at BHSU organizes the program, which is funded through the South Dakota College Access Grant, a

federally funded program designed to assist underrepresented K-12 students in their transition to postsecondary education.

The students are matched with BHSU upperclassmen mentors, many of whom have previously participated in the Bridge Program. "For freshmen, it can be really scary. For many it is the first time leaving the reservation or wherever they are from," said Mary Mitchell, elementary education major from Eagle Butte, South Dakota and a Bridge Program mentor. "The program helps students connect with people who have those same fears."

Mitchell knows firsthand the fear of starting college and, as a mentor, she now hopes to ease that fear for new students. "I was the only person who came from my high school. It was nice to have that first week to make a bond with people."


During the weeklong program, students participated in financial advis-

ing sessions and social activities, moved into the residence halls, met faculty, and toured the area.

Launched in 2010, BHSU's Bridge Program was originally funded by a short-term grant from the American Indian Education Foundation. The Bridge Program proved to be such a success in its first year that it has been expanded and supported this year by a long-term financial commitment from the South Dakota Department of Education's College Access Challenge Grant.

Rosie Sprague, assistant director of the BHSU Center for American Indian Studies, said the goal of the program is to provide students with the tools to make their journey from high school to college a success.

Many Native American students face distinctive obstacles in college.

"The Bridge Program was developed to help freshmen Native students succeed here," said Urla Marcus, BHSU Center for American Indian Studies director. "Many of the students who will participate are the first in their family to attend college anywhere. They face culturally unique challenges in pursuing higher education, and the Bridge Program is a way of helping them find solutions and resources to overcome those challenges." The goal of the program is to encourage active participation and graduation from BHSU, which has the highest percentage of Native students of the six state universities in South Dakota. 

## American Indian College Fund to Celebrate 25 Years

BY CHRISTINA ROSE

*The American Indian College Fund will celebrate its 25th anniversary in 2014. Cheryl Crazy Bull, Sicangu Lakota the president and chief executive officer of the fund, reveals her hopes and goals for the fund's future. Crazy Bull began her own career teaching at Sinte Gleska University on the Rosebud Reservation, where she worked her way up in the administration to become department chair. Crazy Bull later served as president of Northwestern Indian College in Washington state.*

### How has the Fund changed in the past 25 years?

The Fund started from nothing 25 years ago, is now giving \$5.5 million to \$6 million a year, and we have given more than 85,000 scholarships since then.

People think the funds are raised for broadly based education, but it is specifically for the 34 tribal institutions that have educated 20,000 students. The Fund was developed in 1989 by tribal college presidents to support tribal colleges and universities.

The College Fund has been able to grow in a selective environment, and is funded by individuals who are interested in supporting tribal education, and who appreciate the opportunity it brings to the disadvantaged.

### What are some of the challenges the Fund has faced?

The Fund is not as broadly known as it should be to really affect those who are seriously disadvantaged. Within the market we do have name recognition; we are probably the largest Native American controlled fund in the country. We offer funding to thousands of colleges, and we support a whole range of programs. In that regard, we are pretty large, but not large enough to provide support to all who apply.

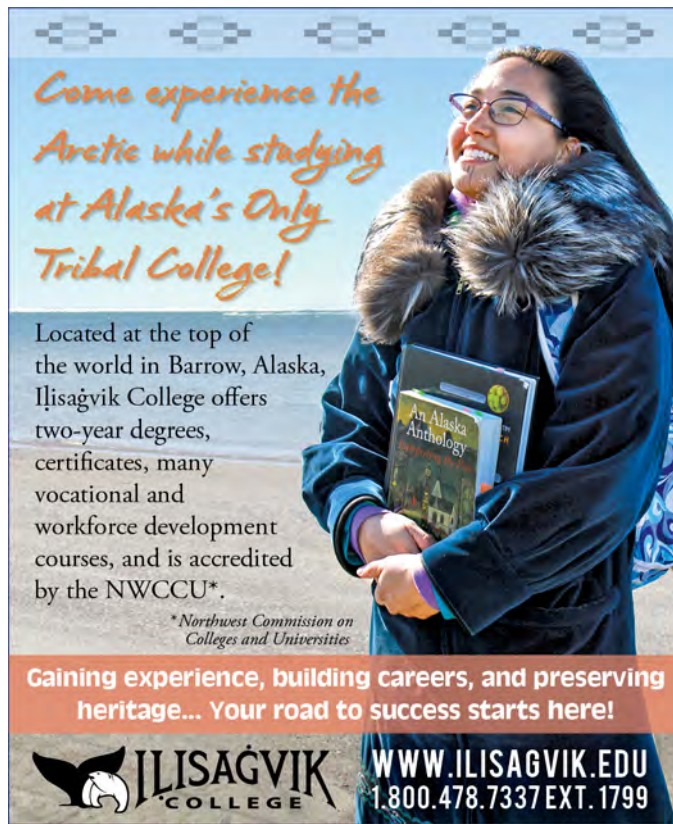
### Can all of the applicants receive money through the Fund?

We can support about 25 percent of the applicants, but we estimate that 75 to 90 percent who apply are eligible for financial aid. We know there is a huge gap between what we need and what we can provide. We also know tribal colleges operate on shoestring budgets, and that they can't compete with other college salaries. But we were able to give some funding to build a number of newer facilities.

The College Fund is in a good position to provide a place for people to invest their money. Anybody who gives money wants to know it will be well spent.

### How many of the students who receive funding graduate?

The goal has been towards providing accessibility to funding and not as much effort has been put into tracking, but we are going to start looking at this. We recently did a study and a large percentage of the recipients said that they achieved their educational goals with the support they received. Students express a high level of satisfaction of their experience, and that information comes from an outside agency.



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### What are some of the goals?

Right now the Fund is positioning for dramatic growth. We are putting a new strategic fund in place, and we want to have a very successful campaign for the 25th anniversary in 2014. We are also preparing to ambitiously work on new marketing programs with Wiedan and Kennedy, an international marketing firm, to capitalize on public interest. I am looking forward to working on that.

### What is the best thing a student can do to receive funding?

Go to class and do the work, and ask for the help. To receive funding, students attending a tribal college must meet the criteria of the donor. There are two kinds of funding sources. One goes through the college, and is standard, given according to need and GPA. Then there are funds given by a donor who maybe wants to fund a health major or a certain tribe, and we administer those funds.

In the scholarship arena, the best thing for a student to do is apply. They may be remarkable and talented, but they need to apply. We want to get them to apply even if they don't get the funding because it helps us show the funders there is a need for more, and who knows, maybe you'll get one next time.

*The Fund originated during the civil rights movement when tribal leaders decided to take education back from the failed policies of the U.S. government. The first tribal college was founded by the Navajo Nation, achieving the goal of teaching their students on the reservation. Today there are 34 tribal colleges and universities in 14 states, serving tribal members from every area of the country.* 🌟



# Tribal Colleges: Changing Lives, Changing Reservations

BY CHRISTINA ROSE

If you are looking for an espresso in Pine Ridge, you can go across the street from the Piya Wiconi Center of the Oglala Lakota College, near Kyle, South Dakota. From spurring economic development to serving as a center for free lectures, events and celebrations, tribal colleges are not just strengthening their students but are improving their communities in many other ways as well.

Tom Short Bull, the Oglala OLC president, agrees that the college has had an effect on the entire reservation. “We employ 340 people, and we recently took over the Head Start program, which is a major asset to the reservation. We also got a \$125,000 award for Civic Engagement, and we built safe houses for suicide prevention, offer support for athletic initiatives like getting soccer on the reservation for the kids and supporting parents who take their kids to tournaments by giving them travel money.”

“We are the fabric of reservation life,” Short Bull said. “Now that we have the early childhood Head Start, and we have people in their 70s taking classes, college life here is from the womb to the tomb.”

From the youngest, bright-eyed students who are just beginning their educational journey to the older students who are juggling classes, jobs and child rearing, tribal colleges benefit entire communities.

“I am so proud of my school,” gushed Waniya Locke, 22, the granddaughter of Patricia Locke, who established 17 colleges in Lakota country and more in other areas. Like her grandmother, it is Waniya’s culture, history and language that inspires her the most.

“The thought process, that is what’s endangered,” Waniya, Standing Rock Lakota, said about the importance of retaining the language. “We don’t want it to be English and Dakota; it has to be Dakota. It is phenomenal to be a part of this movement, to think my grandchildren and my great-great-grandchildren are going to be affected by what I am doing now, it’s so monumental!”

Waniya makes a point of volunteering each week in the college’s immersion school for children as a way of maintaining and strengthening her own language skills, and she is looking forward to participating in archiving the language through the college.

If education makes dreams come true, Dominic Clichee, 25, Navajo, enthusiastically explained how his time at Haskell Indian Nations University in Lawrence, Kansas, worked for him. “Growing up, I wanted to be a basketball player, so the most amazing thing for me was getting to work at Nike headquarters. I am only five-foot-seven and people always asked what I wanted to be, and I always said in the NBA. I even had my mom shave the Nike swish into my hair,” he laughed.

Clichee played basketball at a mainstream college, but he was cut from the team by an incoming coach. He left the East Coast and, Clichee said, “Following my basketball dreams led me to Haskell, and even though I didn’t become an NBA player, it led me to working with Nike.”

While Clichee ultimately chose to go into the medical field, his internship with the Nike N7 Program enabled him to meet several professional basketball players and athletes, including Sam Bradford of the St. Louis Rams, Jacoby

Ellsbury of the Boston Red Sox, and Alvina Begay, a marathon runner in the U.S. Olympic trials.

“Without going to the tribal college I never would have had those opportunities. It opened so many doors for me.” Clichee has now completed his Masters in Public Health, and writes community health needs assessments for his hometown. Crediting the American Indian College Fund, he said, “They are such a great organization and without them my dreams wouldn’t have been possible.”

For Ruby Herrera, 31, her dream came true when she took a leap of faith and left Phoenix, where she had spent much of her life. After visiting an aunt in North Dakota, she decided to give Sitting Bull College a try.

As a single parent, Herrera, Standing Rock Lakota and Mexican, had been working full-time, raising her three children and attending nursing school. Money was tight, and there were so many bills to pay. Herrera said, “Sometimes I would end up getting food boxes at the church, but that was okay, as long as there was food on the table.”

When her aunt suggested she look into Sitting Bull College in Fort Yates, North Dakota, it didn’t seem to make sense. But when she realized she had advanced as far as she could in her job in Phoenix, thoughts of transferring began to creep into her mind. “I didn’t know about living on the reservation. I am a city girl,” Herrera said.

Herrera’s children were unhappy about the move. They would be leaving all of the friends they had grown up with. But Herrera told them to look at what was best for the family, and in the end,



*Jazmine Good Iron and Adonica Little at Oglala Lakota College*

"The kids adjusted quicker than I did, and I am happy with the elementary and middle schools here," she said.

Academically, Herrera said there were major benefits to being in the nursing program at the tribal school. "What I like about Sitting Bull College is it's small," she said. "I think there are only 250 students. It's more calm, more like family, and you see the same faces every day. I am not used to that. Another huge difference, the class sizes are smaller and I get more one-on-one with the instruc-



*Dominic got to work with the NBA.*

tor. My biology class in Phoenix had 60 to 70 students. Now, there are five, 10, maybe 15 in a class. I know my friends don't get that individualized attention."

The city girl seems to have adapted well to country life. "Upon graduation, I plan

on staying here. I love the country. It's peaceful, even if it's a little irritating to go an hour to Walmart. I have to plan a trip, but overall I like it better."

Herrera is excited to be reconnecting with her Lakota/Dakota history and culture. "It's an important aspect of who I am. I was raised mostly with Mexican history

and culture, and my grandmother was the only one who taught me to count in Lakota. Now I am learning about my Lakota side, and I feel proud to say I am Native American, too.

Her children are also learning their culture, and after Herrera took a six-week Lakota language class, she said, "When people speak, I find myself looking for words that I understand."

All of that is just the beginning of the benefits. "My first semester here was paid by the American Indian College Fund. In Phoenix, I had to pay my own housing, electricity, gas for the car or other expenses; kids need equipment for sports, and I had to do it all on my own. Now, my tuition was funded, I got a higher education scholarship from the Standing Rock Sioux Tribe."

Herrera lives across from the college in the college's family housing, which is paid out of a Pell grant, and she no longer has to drive on a daily basis. Her children are dropped off at home, and almost all of the expenses Herrera faced have disappeared. "Sometimes I look back and don't know how I did it," she sighed.

Herrera says her 12-year-old told her recently, "You know, Mom, I was kind of upset about moving. But I can see you are not so worried anymore," and Herrera added, "I didn't know they knew, but kids are so intuitive and they know that it gets so hard sometimes. She said she's so proud of me. Who knew what kids notice!" 🌟



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### Morongo Provides 400 Children With Back-to-School Supplies and Shoes

Four hundred school children in southern California went back to school with backpacks filled with school supplies, new sneakers and other goodies, thanks to the Morongo Band of Mission Indians and its partners in philanthropy.

Morongo distributed the backpacks stuffed with back-to-school supplies as well as new Nike shoes, socks and hooded sweatshirts at a two-day event in early August. Hundreds of excited children and their parents attended the first daylong distribution at Banning High School, in Banning, California, and on the second day in Cabazon. The giveaway was primarily funded with \$30,000 raised at the Morongo Charity Golf Tournament, and it provided assistance to children and families in need as they prepare for the new school year.

"It's heartwarming to see the smiles on the faces of all these kids and their parents as they try on their shoes and sort through all the pencils, pens, crayons and school supplies in their new backpacks," said Morongo Tribal Council member Charles Martin, who served as co-chair for the Morongo Charity Golf Tournament. "None of this would have been possible without the support of the players and sponsors at the Morongo Charity Golf Tournament."

The schoolchildren, who were identified and selected by the Boys & Girls Clubs of the San Geronio Pass, ranged in grade-level from kindergarten to seventh grade. Two weeks earlier, volunteers measured each child's feet to ensure the new Nikes fit properly.

"At Morongo, we believe education is the key to success. I'm hopeful that

the shoes, backpacks and school supplies distributed today will give local children in need a head start toward a successful new school year," said Morongo Tribal Council member Damon Sandoval, who served as co-chair for the Morongo Charity Golf Tournament.

Amy Herr, chief executive officer of the Boys & Girls Clubs of the San Geronio Pass, said the donation from Morongo and the other event sponsors provides a needed boost for local families. "Many families are struggling in this tough economy and that sometimes can mean choosing between shoes and school supplies for their children or buying groceries or paying rent," Herr said. "Thanks to Morongo, the families of 400 children from across the San Geronio Pass will get some assistance, and their children will

## Nonprofit Provides Back-to-School Supplies To Cheyenne River Youth

Kids are back in school on South Dakota's 2.8 million-acre Cheyenne River Reservation, and with help from the Cheyenne River Youth Project, 530 of them had backpacks overflowing with essential school supplies.

"Every child wants to be the same as all the other kids," April Bachman, the project's finance manager, said in a press release. "For so many kids in America, heading back to school means shopping for school supplies—all the fun, exciting, colorful things for a new year. Imagine facing that first day of school empty-handed, without the tools you need to be successful. Each year, we work hard to make sure that our children don't feel different or disadvantaged and that they have a happy first day of school. That's how it should be."


She said organizational partnerships made the donation of backpacks possible.

"Running Strong for American Indian Youth provided 350

elementary backpacks and 50 junior-high and high school backpacks, which were all filled with school supplies," she said. "They also sent bulk supplies for another 100 elementary students and 100 junior-high and high school students, so those kids could match backpacks with the supplies they wanted. The Billy Osceola Memorial Library in Okeechobee, Florida also donated supplies.

"We're deeply grateful to both organizations, as well as to the many individuals around the country—and even the world—who made contributions to this year's School Supplies Drive,"

she continued. "Thanks to their steadfast, generous support, more than 500 Cheyenne River children had a great start to the 2013-2014 school year."

To participate in events such as the supplies drive, visit [LakotaYouth.org](http://LakotaYouth.org). 



*Backpacks to the future*


start the school year with new Nikes, new clothes and a new backpack of supplies they need to succeed in the classroom."

Families were certainly appreciative. "This is an answer to our prayers," said Cheri Delgado, a mother of five from Whitewater, as her children excitedly sorted through their school supplies. "It really gives us peace of mind."

Christina Gormley of Banning agreed, saying that buying school supplies for her four children can be expensive. "This is really a big help. They got to pick from four or five different kinds of shoes."

The \$30,000 was raised at the Morongo Charity Golf Tournament at the Morongo Golf Club at Tukwet Canyon in June. Morongo and the Boys and Girls Clubs also partnered with Nike and numerous local sponsors for the event, including: Office

Depot, Waxie, Mission Linen Supply, D&L Quality Products, Kelly Paper, HALO, OC Technology Solutions, JAMS, Grainger, Fulton, Somma, Brand Builders, Lithopass, Creative Marketing and the Inland Group.

Since its launch 17 years ago, the annual Morongo Charity Golf Tournament has raised more than \$1 million for dozens of local and regional nonprofit groups that serve local veterans, children, schools and hospitals. The Morongo Charity Golf Tournament is one of several annual community events conducted by the Morongo Casino, Resort & Spa and the Morongo Band of Mission Indians. Morongo has a long tradition of giving and over the past five years has contributed more than \$5 million to hundreds of local and national nonprofit organizations and charities. 

*The Tribal Education Departments National Assembly Celebrates its Ten Year Anniversary 2003—2013*



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## Running Strong Provides 8,000 Native Kids with Back-to-School Supplies


Running Strong for American Indian Youth was able to donate backpacks filled with school supplies to 8,000 Native children across Indian country. That's more than double the 3,300 the organization was able to donate last year to elementary and junior high school students in South Dakota, Colorado, Iowa, Idaho, Massachusetts, Minnesota, North Dakota, New Mexico and Washington.

"Our mission is to provide the American Indian youth with the essential tools needed to boost their self-esteem," said Billy Mills, Running Strong's national

spokesman, in a press release. "That is why this year we have expanded our outreach to American children around the country."

The backpacks were filled with supplies elementary and junior high students need to start the school year off right.

"By providing these backpacks full of school supplies, we want to send a message to our youth that we care about their future," said Mills.

It costs \$9.22 to fill an elementary school bag and \$6.29 to provide a filled bag to a junior high student. To learn how you can donate, call 888-491-9859 or visit [IndianYouth.org](http://IndianYouth.org). 



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# American Indians Go Ivy League

BY TANYA H. LEE

American Indians are underrepresented at most Ivy League schools. The percentage of American Indian and Alaska Native undergraduates at the Ivy Leagues hovers around 0.5 percent, with the notable exceptions of Dartmouth College in New Hampshire, where 175 American Indian undergrads account for four

percent of the student body, and on the other end of the spectrum, Princeton University in New Jersey, which has the lowest percentage of AI/AN undergrads.

The U.S. Census Bureau reports that in 2012 American Indians and Alaska Natives comprised 1.2 percent of the population. The question of why this underrepresen-

tation persists could lie in some assumptions about Ivy League schools that deserve scrutiny.

## Admissions and Financial Aid

The eight Ivy League schools have the reputation of being academically rigorous and extremely expensive. They are both. Applicants

must have excellent grades and high SAT scores. But there are other factors. More than 35,000 people applied to Harvard for the class of 2017. Harvard offered places to only 2,029, or 5.8 percent, which on the same order of magnitude as acceptance rates at other Ivy League schools. So factors such as ethnicity/race, geographic

location, recommendations, application essay, interview and non-GPA-related academic and other accomplishments play into admissions decisions.

The price tag for one year at an Ivy League school runs

and in some circumstances Dartmouth and Cornell—offer financial aid packages that include no loans, so students graduate debt-free.

At some schools, students whose families earn under a specified amount (\$100,000



*Proud students with AIP and Cornell flags*

about \$59,000. However, the majority of undergraduates do not pay that amount, and some pay nothing at all.

All of the Ivy League schools have needs-blind admissions—that is, they do not consider financial need when making admissions decisions. All of the schools also guarantee that if an applicant is admitted they will put together a financial aid package that will allow the student to attend—they will meet 100 percent of demonstrated need.

Financial aid packages often include grants, loans, work-study, private scholarships and a family contribution. However, some Ivy League schools—including Princeton, Harvard, Yale and University of Pennsylvania,

at Dartmouth, \$65,000 at Harvard and Yale, for example) make no financial contribution to their education. The average cost for students on financial aid at Harvard is \$12,000 a year, about the same as or less than it would cost to attend many state universities.

## American Indian Studies And Support at Ivy League Colleges

Dartmouth is serious about recruiting and retaining American Indian students. Its efforts, says Paul Sunde, director of admissions, involves visiting schools and tribal communities and participating in the National Indian Education Association's conference and the College

Horizons programs. Then there is Dartmouth's unique Native American Fly-In program, which brings 50 students interested in the Native community and/or Native American Studies to campus to find out what Dartmouth offers, meet professors, administrators and other students and learn about the application process and financial aid. Dartmouth pays airfare and provides room and board for participants.

Started in 1972, two years after Dartmouth recommitted to its founding purpose, "the education and instruction of Youth of the Indian Tribes in the Land in reading, writing & all parts of Learning which shall appear necessary and expedient," its interdisciplinary Native American Studies program offers a major and a minor course of study, says NAS Chairman N. Bruce Duthu, United Houma Nation of Louisiana. NAS has eight faculty and 25 courses on offer at any one time. Dartmouth also funds internships for students who want to do research in Native communities for a 10-week stretch and offers a predoctoral fellowship to bring a grad student to the college to write his or her thesis. The Gordon W. Russell Visiting Professorship in Native American Studies brings an American Indian senior scholar to teach for a semester. A Native American residence offers students the option of living with other AI/AN students. "We offer a strong support network," says Sunde, "with the goal of helping students not just to stay in school and do well but to excel beyond

their own and others' expectations."

AI/AN enrollment at Princeton University in New Jersey has consistently fallen over the past six years from 34 students in 2007–2008 to nine now, under 0.2 percent of the undergraduate student body. The university's explanation is that enrollment varies from year to year. Princeton's American Indian Studies Working Group is intended to be "a hub for students and faculty interested in the multidisciplinary field of Native American and Indigenous Studies."

Cornell's land grant mission—to return benefits to the citizens of the state—early on led to a number of relationships with the Haudenosaunee Nation, including agricultural pro-

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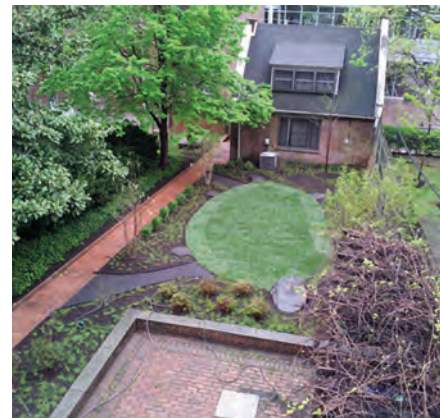
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*Janine Bowe chop, executive director of the Makah Cultural & Research Center, at Dartmouth*



*Lenape Turtle Garden, UPenn*

grams that have been in place for well over 50 years, says American Indian Program (AIP) Director Jolene Rickard, Tuscacora. AIP is a cross-college, interdisciplinary program that offers a combination of American Indian Studies courses and other educational, social and cultural opportunities. The program's rigorous course of study can earn students a minor in American Indian Studies. The program is expanding its area of interest to include indigeneity within an international context.

Rickard strongly recommends that AI/AN students considering Cornell, located in Ithaca, New York, get in touch with AIP, which can help arrange preapplication visits, meetings with faculty and students and housing in the university's Akwe:kon residence hall for Native students. "We've often been very helpful in getting successful admissions for students who work with us. We encourage students and parents and families to reach out to our student support staff. When we know a Native student is applying to Cornell, we carefully watch that application."

Jason Packineau, an en-

rolled member of the Three Affiliated Tribes and community coordinator for the very active Harvard University Native American Program, says the university conducts outreach at schools and conferences and participates in College Horizons. The university has a Native American admissions officer who does outreach and helps evaluate applications. Packineau says 2.7 percent of the Class of 2017 is Native American or Native Hawaiian.

Harvard College, chartered in 1650 for "the education of the English & Indian Youth of this Country in knowledge and godliness," has a number of programs focused on the American Indian community, including a summer museum internship at the Peabody Museum, the Four Directions Summer Research Program for Native Americans, the Native American Youth Enrichment Program for Boston-area youngsters and, through the Kennedy of Government, the Harvard Project on American Indian Economic Development, which includes the Honoring Nations program, an awards program that hon-

ors outstanding examples of tribal governance. The field research course, Nation Building, responds to research requests from tribal communities, and HUNAP's Native Health Program, the Native American Statistics Program, and the Harvard Indigenous Law Clinical Program offer other opportunities. Native Americans at Harvard College, a social club, was founded in 1972.

Located in New York City, Columbia University has just launched the Native American/Indigenous Studies Project under the umbrella of its Center for the Study of Ethnicity and Race. The project's goals are "to increase capacity building for Native American/Indigenous Studies at Columbia in the areas of teaching, research, and public programming. Current projects in development include: a speaker series featuring scholars, political figures, and artists; a guest speaker series on topics for Native American courses; and the creation of a research and teaching fund for Native Americanist/Indigenous Studies faculty." Columbia has an

interdisciplinary major in Ethnicity and Race Studies, which includes some courses on Native American history and issues. At Columbia, Native American students comprise almost twice the average percentage of the student body. Three percent of the Class of 2017 is Native American.

The University of Pennsylvania has increased American Indian enrollment in its entering class from 10 students four years ago to 30 this year, says Tina Fragoso, Nanticoke Lenni-Lenape, coordinator of Native Recruitment and assistant director for equity and excellence. The school is in the process of developing a Native Studies Program with input from students and works closely with the Choctaw Nation on a scholarship advisement program. Funding for student research comes from the Greenfield Intercultural Center, while a Native residence is a housing option for American Indian students and others interested in Native studies.

One of Penn's greatest strengths, says Fragoso, is its Association of Native Alumni, which brings graduates back to mentor current



*Hilary Tompkins, a solicitor at Interior, speaking at Dartmouth*

undergrads and provide support. "We want to foster a sense of belonging here for American Indian students," says Frago, noting that her office continues its involvement with students throughout their undergraduate career. The student organization, Natives at Penn, brings in speakers from different tribes and hosts a spring powwow.

Brown University in Providence, Rhode Island offers an undergraduate Ethnic Studies concentration in its American Studies Department. The concentration allows students to focus in Native American, Asian American, or Latino Studies. A spokeswoman for Brown cited a number of support programs for minority students, including the Third World Transition Program, Minority Peer Counselor Program and ALANA Mentoring Program. Brown's "Native American Heritage Series, in collaboration with the student support organization Native Americans at Brown, focuses on the politics and culture of Native Americans. Events have included the Native American Frybread Social and the

annual Spring Thaw Pow Wow."

Yale University in Connecticut has recruitment events scheduled across the country this fall, including in Phoenix, Tucson, Oklahoma City and the Los Angeles area. The Native American Cultural Center, in partnership with the Association of Native Americans at Yale, "promotes Native American culture and explores the issues that Native Americans face in today's world." About three quarters of one percent of Yale's undergraduate student body is Native American. The Association of Native Americans at Yale is a student-run cultural organization.

Most Ivy League colleges will waive the application fee on an individual basis, depending on a student's financial situation. Go Ivy!

## College Horizons

College Horizons is a week-long summer program for Native American, Alaska Native and Native Hawaiian 10th-grade and 11th-grade students who gather information about various colleges and universities. The organization's goal is to let students know that college is


accessible and to help them with their applications. The first of two 2014 College Horizons workshops will be held at Dartmouth. Applications became available October 1; they are due by February 4.

## College Board Info Packets

In response to research that shows low-income students with good grades and high SAT or PSAT scores often do not even apply to Ivy League schools, the College Board has begun sending out packets of information and application-fee waivers for six colleges of the student's choice, to seniors scoring in the top 15 percent on the SAT or PSAT from families in the bottom quarter of income distribution.

## No More SATs?

The National Association for College Admission Counseling has called on colleges to consider dropping the requirement that applicants take the SAT or ACT test, in part because they discriminate against students who cannot afford coaching.

Bard College in Annandale-on-Hudson, New York is one college that has done that. Beginning this fall, Bard is offering applicants the option of writing four 2,500-word research papers in lieu of taking the SATs. A cumulative score of B+ or better means automatic acceptance. Bard has needs-blind admissions and has a substantial financial aid program, but it does not commit to meeting 100 percent of demonstrated need for everyone. 



## A New Path to Health Care for Indian Country

Many American Indians and Alaska Natives now qualify for free or low-cost health insurance through Medicaid, the Children's Health Insurance Program (CHIP) and the New Health Insurance Marketplace. You may be wondering if you should sign up for the Marketplace. The answer is yes, because with health insurance you can go to any hospital or doctor that accepts your plan. You can still get treatment if your local clinic runs short of contract health service funds.

American Indian and Alaska Native families can now get no- or low-cost coverage more easily than ever before. Enrolling is private and easy, and it expands the coverage you get from Indian health programs. Contact your local Indian health program to learn how you may qualify, or visit [www.healthcare.gov/tribal](http://www.healthcare.gov/tribal).

**Have questions? Call 1-800-318-2596**

24 hours a day, 7 days a week (TTY: 1-855-889-4325)





# 44 TRIBAL COLLEGES

## Aaniiih Nakoda College, formerly Fort Belknap College

ADDRESS	P.O. Box 159; Harlem, MT 59526
PHONE/FAX	(406) 353-2607 / (406) 353-2898
EMAIL	dbrockie@ancollege.edu
WEBSITE	http://www.ancollege.edu
ACCREDITATION STATUS	Fully accredited
DEGREE PROGRAMS	Carpentry; NRS Water Quality; Tribal Management.

## Bacone College

ADDRESS	2299 Old Bacone Road; Muskogee, OK 74403
PHONE/FAX	(888) 682-5514; (918) 781-7340 / (918) 781-7416
EMAIL	admissions@bacone.edu
WEBSITE	http://www.bacone.edu
ACCREDITATION STATUS	Fully accredited
DEGREE PROGRAMS	Nursing (Associate Degree in Nursing); Radiography; Diagnostic Medical Sonography; Cardiovascular Technology. Accounting; Business Administration; Computer Science; Child Development; Criminal Justice Studies; Health Information Management. American Indian Studies; Christian Ministry; Criminal Justice Studies; Early Childhood Education; Early Childhood Development and Education; Elementary Education; Health and Physical Education. Agricultural Science; Business Administration with areas of emphasis Available in: Accounting, Business Administration, Information Systems, and Marketing; Medical Imaging; Nursing (RN to BSN); Sports Management; Recreation Management; Exercise Science.

## Bay Mills Community College

ADDRESS	12214 W. Lakeshore Drive; Brimley, MI 49715
PHONE/FAX	(906) 248-3354 / (906) 248-3351
EMAIL	pshannon@bmcc.edu
WEBSITE	http://www.bmcc.edu
ACCREDITATION STATUS	Accredited by the North Central Association of Colleges and Schools; member of the American Indian Higher Education Consortium.
DEGREE PROGRAMS	Computer Information Systems; Construction Technology; Ojibwe Language Instruction; Nishnaabemwin. General Studies. Medical Office; Natural Science; Corrections; Emergency Medical Technician; Paramedics; Nishnaabemwin Language Institute.

## Blackfeet Community College

ADDRESS	504 S.E. Boundary St.; P.O. Box 819; Browning, MT 58417
PHONE/FAX	(800) 549-7457 / (406) 338-3272
WEBSITE	http://www.bfcc.edu
ACCREDITATION STATUS	Fully accredited
DEGREE PROGRAMS	Computer Science; Construction Technology; Hospitality Operations Management; Natural Resources Management; Network Technician Support; Small Business Management; Office Administration. Computer Science; Environmental Science; Forestry; General Studies/ Math and Science; Pre-Nursing and Allied Health. Applied Computer Technology; Coaching; Gerontology; Tribal Advocate; Heavy Equipment Operation; Hospitality Operations Management; Building Trade.

## Cankdeska Cikana Community College

ADDRESS	214 1st Ave.; P.O. Box 269; Fort Totten, ND 58335
PHONE/FAX	(888) 783-1463; (701) 766-4415 / (701) 766-4077
EMAIL	info@littlehoop.edu
WEBSITE	http://www.littlehoop.edu
ACCREDITATION STATUS	Fully accredited
DEGREE PROGRAMS	Associate; Agriculture and Natural Resources; Arts and Humanities; Business; Education; Health and Medical Services; Skilled Trades; Social Sciences; Social Work. Carpentry.

## Cheyenne and Arapaho Tribal College

ADDRESS	Southwestern Oklahoma State University; 100 Campus Drive; Weatherford, OK 73096
PHONE/FAX	(580) 774-3139 / (580) 774-6255
EMAIL	catc@c-a-tribalcollege.org
WEBSITE	http://www.swosu.edu/catc/index.asp
ACCREDITATION STATUS	Seeking accreditation through the Higher Learning Commission
DEGREE PROGRAMS	Tribal Administration; General Studies; General Studies: American Indian Emphasis.

## Chief Dull Knife College

ADDRESS	P.O. Box 98; Lame Deer, MT 59043
PHONE	(406) 477-6215
EMAIL	bpryor@cdkc.edu
WEBSITE	http://www.cdkc.edu
ACCREDITATION STATUS	Fully accredited
DEGREE PROGRAMS	Business; Office Management; Information Technology; Office Skills.

## College of Menominee Nation - Green Bay

ADDRESS	2733 S. Ridge Road; Green Bay, WI 54304
PHONE/FAX	(920) 965-0070 / (715) 799-1308
EMAIL	admissions@menominee.edu
WEBSITE	http://www.menominee.edu
ACCREDITATION STATUS	Accredited by the Higher Learning Commission and a member of the North Central Association of Colleges and Schools.
DEGREE PROGRAMS	AODA Counselor Program; Associate Degree Nursing. Bachelor of Science: Early Childhood/Elementary Education. Criminal Justice; Entrepreneurship; Microcomputer.

## College of Menominee Nation - Keshena

ADDRESS	N. 172 Hwy. 47/55; P.O. Box 1179; Keshena, WI 54135
PHONE/FAX	(800) 567-2344; (715) 799-5600 / (715) 799-1308
EMAIL	admissions@menominee.edu
WEBSITE	http://www.menominee.edu
ACCREDITATION STATUS	Accredited by the Higher Learning Commission and a member of the North Central Association of Colleges and Schools.
DEGREE PROGRAMS	AODA Counselor Program; Associate Degree Nursing. Bachelor of Science: Early Childhood/Elementary Education. Criminal Justice; Entrepreneurship; Microcomputer.

## Comanche Nation College

ADDRESS	1608 S.W. 9th St.; Lawton, OK 73501
PHONE	(580) 591-0203
EMAIL	plemons@cnc.cc.ok.us
WEBSITE	http://www.cnc.cc.ok.us
ACCREDITATION STATUS	Pursuing national accreditation

## Diné College

ADDRESS	One Circle Drive; Tsaile, AZ 86556
PHONE	(877) 988-DINE; (928) 724-6600
EMAIL	wbjumbo@dinecollege.edu
WEBSITE	http://www.dinecollege.edu
ACCREDITATION STATUS	Fully accredited
DEGREE PROGRAMS	Business Management; Office Administration. Environmental Sciences Option; Biology Option; General Science Option; Health Occupation Option; ; Public Health; Public Health Ed Socio-Cultural Option and Public Health Enviro. Public Health Option. Elementary Education of General Classroom Teachers Program. Office Technology; Small Business Management/Entrepreneurship; Public Health.

## Fond du Lac Tribal and Community College

ADDRESS	2101 14th St.; Cloquet, MN 55720
PHONE	(800) 657-3712; (218) 879-0800
EMAIL	admissions@fdltcc.edu
WEBSITE	http://www.fdlcc.edu
ACCREDITATION STATUS	Regionally accredited through the Higher Learning Commission of the North Central Association of Colleges and Schools.
DEGREE PROGRAMS	Computer Security; E-Crime; Fitness and Health; Human Services; American Indian Focus, Youth and Family; Geographic Information Systems and Visualization; Nutrition. Environmental Science; Law Enforcement; Business; Nutrition. Anishinaabe; Business; Finance, Small Business Entrepreneurship, Business Management; Clean Energy Technology; Computer Forensics; Computer Security; Child Development; Finance/ Banking; Geographic Information Systems and Visualization; Home Health Aid.

## Fort Berthold Community College

ADDRESS	220 8th Ave. N.; P.O. Box 490; New Town, ND 58763
PHONE/FAX	(701) 627-4738 / (701) 627-3609
EMAIL	gtitus@fortbertholdcc.edu
WEBSITE	http://www.fortbertholdcc.edu
ACCREDITATION STATUS	Fully accredited
DEGREE PROGRAMS	Agriculture Division: Agribusiness Sales and Service, Management; Computer Information Specialist; Construction Technology; Information Management Specialist; Medical Secretary; Computer Information Systems. Agriculture Transfer: Computer Science; Environmental Science; Mathematics; Nursing; Science. Administrative Assistant; Child Development; CISCO Network Communications Administrator; Construction Technology; Farm/Ranch Management; Horticulture Science; Marketing/Entrepreneurship; Microsoft-Certified Network Administrator.

## Fort Peck Community College

ADDRESS	605 Indian Ave.; P.O. Box 398; Poplar, MT 59255
PHONE	(406) 768-6300
EMAIL	lhansen@fpcc.edu
WEBSITE	http://www.fpcc.edu
ACCREDITATION STATUS	Full accreditation by the World Indigenous Nations Higher Education Consortium.
DEGREE PROGRAMS	Automotive Technology; Building Trades; Business Technology; Computer Technology; Hazardous Materials/Waste Management Technology; Small Business Management. Computer Programming; Computer Technology; General Studies; Hazardous Materials/Waste Management Technology; Pre-Health/Pre-Nursing; Science—Biomedical; Environmental Science. Accounting Technician; Automotive Technology; Building Trades; Business Assistant; Computer Technology—Desktop Support Technician; Computer Programming; Electrical Line Worker; Hazardous Materials/Waste Management Technician; Heavy Equipment Operator

## Haskell Indian Nations University

ADDRESS	155 Indian Ave.; Lawrence, KS 66046
PHONE	(785) 749-8404
EMAIL	patricia.grantorosco@bie.edu
WEBSITE	http://www.haskell.edu
ACCREDITATION STATUS	Fully accredited
DEGREE PROGRAMS	Natural Resources; Natural Science; American Indian Studies; Environmental Science.

## Ilisagvik College

ADDRESS	100 Stevenson St.; PO Box 749; Barrow, AK 99723
PHONE/FAX	(800) 478-7337; (907) 852-3333 / (907) 852-1831
EMAIL	kathy.nethercott@ilisagvik.edu
WEBSITE	http://www.ilisagvik.edu

ACCREDITATION STATUS	Fully accredited by the Northwest Commission on Colleges and Universities.
DEGREE PROGRAMS	Accounting; Business and Management; Construction Trades; Emergency Services; Office Administration. Allied Health. Accounting Technician I and II; Allied Health; Associated Construction Trades (Carpentry, Electrical, Insulation, Pipefitting, Plumbing and Scaffolding); Emergency Medical Technician; Entrepreneurship/Small Business Management; Firefighter; CDL/Heavy Equipment

## Institute of American Indian Arts

ADDRESS	83 Avan Nu Po Road; Santa Fe, NM 87508
PHONE/FAX	(505) 424-2300 / (505) 424-2300
EMAIL	cchuleewah@iaia.edu
WEBSITE	http://www.iaia.edu
ACCREDITATION STATUS	Fully accredited by the North Central Association of Colleges and Schools and the National Association of Schools for Art and Design
DEGREE PROGRAMS	Bachelor of Arts: Indigenous Liberal Studies, Museum Studies. Business & Entrepreneurship; Museum Studies

## Keweenaw Bay Ojibwa Community College

ADDRESS	111 Beartown Road; Baraga, MI 49908
PHONE	(906) 353-4600
EMAIL	pracette@kbocc.org
WEBSITE	http://www.kbocc.org
ACCREDITATION STATUS	Fully Accredited
DEGREE PROGRAMS	Early Childhood Education. Environmental Science.

## Lac Courte Oreilles Ojibwa Community College

ADDRESS	13466 W. Trepania Road; Hayward, WI 54843
PHONE/FAX	(888) 526-6221; (715) 634-4790 / (715) 634-5049
EMAIL	info@lco.edu
WEBSITE	http://www.lco.edu
ACCREDITATION STATUS	Accredited by the Higher Learning Commission.
DEGREE PROGRAMS	Agriculture & Natural Resources Management; Casino Operations Management; Medical Assistant. Business Administration: Accounting Emphasis, Small Business Management Emphasis; Pre-Health Information Management; Pre-Nursing; Science; Web Page Development. Green Building Carpentry; Child Day Care; GIS Technician; Hospitality & Customer Service; Medical Transcriptionist; Natural Resources, Field Methods; Renewable Energy; Web Page Development.

## Leech Lake Tribal College

ADDRESS	6945 Little Wolf Road; P.O. Box 180; Cass Lake, MN 56633
PHONE/FAX	(218) 335-4200; (218) 335-4222 / (218) 335-4209
EMAIL	mandy.schram@lltc.edu
WEBSITE	http://www.lltc.edu
ACCREDITATION STATUS	Fully accredited
DEGREE PROGRAMS	Business Management; Law Enforcement; Natural Science; Construction Trades—Carpentry and Electrical.

## Little Big Horn College

ADDRESS	8645 South Weaver Drive; Crow Agency, MT 59022
PHONE/FAX	(406) 638-3100 / (406) 638-3169
WEBSITE	http://www.lbhc.edu
ACCREDITATION STATUS	Fully accredited
DEGREE PROGRAMS	Pilot Programs: Human Services; Addiction Counseling Option; Agriculture Rangeland Management Option.



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## Little Priest Tribal College

ADDRESS	601 E. College Drive; P.O. Box 270; Winnebago, NE 68071
PHONE/FAX	(402) 878-2380 / (402) 878-2355
EMAIL	jnielsen@littlepriest.edu
WEBSITE	http://my.littlepriest.edu/ics
ACCREDITATION STATUS	Fully accredited
DEGREE PROGRAMS	Indigenous Studies; Early Childhood Education; Environmental Studies; Health and Pre-Nursing; Business; Computer Information Systems; Liberal Arts; Human Services, Education, Alcohol and Drug Studies, Math, English.

## Navajo Technical University

ADDRESS	P.O. Box 849; Crownpoint, NM 87313
PHONE/FAX	(505) 786-4100 / (505) 786-5644
EMAIL	tbegay@navajotech.edu
WEBSITE	http://www.navajotech.edu/
ACCREDITATION STATUS	Fully accredited by the North Central Association Higher Learning Commission.
DEGREE PROGRAMS	Culinary Arts; Public Administration; Veterinary Technology; Administrative Office Specialist; Law Advocate; Information Technology Technician; Geographic Information Technology; Energy Systems; Early Childhood Multicultural Education; Legal Assistant; Information Technology; Pre-professional Nursing; Geographic Information Technology; Environmental and Natural Science; Electrical Trade; Culinary Arts; Construction Technology; Computer-Aided Drafting; Commercial Driver's License.

## Nebraska Indian Community College

ADDRESS	1111 Highway 75; P.O. Box 428; Macy, NE 68039
PHONE/FAX	(402) 837-2311 / (402) 837-4183
EMAIL	dprice@thenicc.edu
WEBSITE	http://www.thenicc.edu
ACCREDITATION STATUS	Fully accredited with the North Central Association.
DEGREE PROGRAMS	Carpentry; Early Childhood Education; General Science Studies; Environmental/Natural Resources; Technology Leadership Studies.

## Northwest Indian College

ADDRESS	2522 Kwina Road; Bellingham, WA 98226
PHONE/FAX	(866) 676-2772; (360) 676-2772 / (360) 738-0136
EMAIL	admissions@nwic.edu
WEBSITE	http://www.nwic.edu
ACCREDITATION STATUS	Fully accredited
DEGREE PROGRAMS	Early Childhood Education. Associate of Science Transfer: Life Sciences. Native Environmental Science. Certificate Programs: Native American Studies; Computer Repair Technician; Individualized Program.

## Oglala Lakota College

ADDRESS	3 Mile Creek Road; P.O. Box 490; Kyle, SD 57752
PHONE/FAX	(605) 455-6000 / (605) 455-2787
EMAIL	lmesteth@olc.edu
WEBSITE	http://www.olc.edu
ACCREDITATION STATUS	Fully accredited
DEGREE PROGRAMS	Office Automation; Customer Relations Management; Computer Science; Entrepreneurship; Office Technology; TV Production; Organic Gardening; Agri-Business; Human Services. Lakota Studies; History. Accounting; Business Administration; Business Education; Human Services; K-8 Elementary Education; ACED Elementary/Special Education; General Agriculture; Information Technology; Lakota Studies Education; Interdisciplinary Environmental Science; Secondary Education

## Red Crow Community College

ADDRESS	P.O. Box 1258; Cardston, AB T0K 0K0
PHONE	(866) 937-2400; (403) 737-2400
FAX	(403) 737-2101
EMAIL	webmaster@redcrowcollege.com
WEBSITE	http://www.redcrowcollege.com
ACCREDITATION STATUS	Accredited by the First Nations Accreditation Board.
DEGREE PROGRAMS	Red Crow offers Diploma, Degree and Masters programs in partnership with Mount Royal, Lethbridge Community College, SAIT, The University of Lethbridge, and the University of Calgary.

## Saginaw Chippewa Tribal College

ADDRESS	2274 Enterprise Drive; Mount Pleasant, MI 48858
PHONE/FAX	(989) 775-4123 / (989) 775-4528
WEBSITE	http://www.sagchip.edu
ACCREDITATION STATUS	Accredited

## Salish Kootenai College

ADDRESS	P.O. Box 70; Pablo, MT 59855
PHONE	(406) 275-4800
WEBSITE	http://www.skcc.edu
ACCREDITATION STATUS	Fully accredited
DEGREE PROGRAMS	Dental Assisting; Business Technology; Media Design. Elementary Education; Engineering Graphics; Environmental Science; Forestry; General Science; Information Technology; Nursing. Computer Engineering; Early Childhood Education; Elementary Education; Environmental Science; Information Technology; Highway Construction Training; Medical Office Clerk; Native American Studies; Office Professions.

## Sinte Gleska University

ADDRESS	101 Antelope Lake Circle; Mission, SD 57555
PHONE/FAX	(605) 856-8100 / (605) 856-4135
EMAIL	jack.herman@sintegleska.edu
WEBSITE	http://www.sintegleska.edu
ACCREDITATION STATUS	Accredited through the Higher Learning Commission, North Central Association of Colleges and Schools since 1983
DEGREE PROGRAMS	Administrative Assistant; Agribusiness; Building Trades; Casino Management; Computer Technology; Data Processing; Environmental Science and Conservation; Office Technology: General, Legal, Medical; Licensed Practical Nursing. Arts and Science: Biological, Environmental, Physical. Art Education; Arts and Sciences/Liberal Arts; Fine Art; Human Services: Chemical Dependency, Criminal Justice, Mental Health; Interdisciplinary Studies; Lakota History and Culture; Lakota Language: Cultural Resource Management, General, Oratory, Research. Arts and Science/Liberal Arts; Business Administration; Computer Science; Elementary Education: Concentration in Lakota Studies/Social Studies, Early Childhood, K-12 Special Education, Middle School, Selected Concentration; Secondary Education. Accounting; Building Trades; Casino Operations; Computer Maintenance; Data Processing; Electrical Apprenticeship; Juvenile Corrections Training; Law Enforcement; Office Technology; Plumbing Apprenticeship; Small Business Start-Up.

## Sisseton Wahpeton College

ADDRESS	BIA Road 700; Agency Village Box 689; Sisseton, SD 57262
PHONE/FAX	(605) 698-3966 / (605) 698-3132
EMAIL	dredday@swc.tc
WEBSITE	http://www.swc.tc
ACCREDITATION STATUS	Fully accredited

DEGREE PROGRAMS	Accounting Technician; Business Specialist; Carpentry Technology; Computer Systems Technology; Hospitality & Casino Management; Paraprofessional Education.
	Interdisciplinary Environmental Science; Natural Science; Natural Science: Life Science Emphasis.
	Computer Operator; General Building Trades Technology; Licensed Practical Nursing; Tribal Arts Program.

## Sitting Bull College

ADDRESS	9299 Hwy. 24; Fort Yates, ND 58538
PHONE/FAX	(701) 854-8000 / (701) 854-3403
EMAIL	info@sbc.edu
WEBSITE	http://www.sittingbull.edu
ACCREDITATION STATUS	Fully accredited
DEGREE PROGRAMS	Building Trades; Business Administration/Management: Arts & Crafts Entrepreneurship; Energy Technician; Office Technology; Early Childhood Education.
	Business Administration/Management; Criminal Justice; Early Childhood Education; Environmental Science; Human Services Technician; Information Technology; Natural Resources Management; Office Technology; Practical Nursing; Teacher Education.
	Early Childhood Education; Elementary Education; Secondary Science Education; Elementary/Special Education; Business Administration; Environmental Science; General Studies.
	Certificate Programs: Wind Turbine Technology; Building Trades; Business Administration: Arts & Crafts Entrepreneurship; Entrepreneurship; Farm/Ranch Management; Information Technology; Office Technology; Horsemanship.

## Southwestern Indian Polytechnic Institute

ADDRESS	9169 Coors Blvd. NW.; Albuquerque, NM 87120
PHONE/FAX	(800) 586-7474 / (505) 346-2311
EMAIL	joseph.carpio@bie.edu
WEBSITE	http://www.sipi.edu
ACCREDITATION STATUS	Accredited by the Higher Learning Commission.
DEGREE PROGRAMS	Accounting; Agriculture; Business: Administration, Tribal Administration; Culinary Arts; Environmental Science; Hospitality Services Management; Natural Resources; Network Management; Office Information Applications; Vision Care Technology.
	Engineering; Business Administration; Computer Science; Information Systems.
	Accounting; Culinary Arts; Network Management; Office Information Applications; Optical Laboratory Technology; Business Administration; Computer Aided Drafting and Design; Graphic Arts Technology.

## Spokane Tribal College

ADDRESS	6232 Old School Road; P.O. Box 97; Wellpinit, WA 99040
PHONE/FAX	(509) 258-9202 / (509) 258-7789
EMAIL	shannonh@stc-ed.org
WEBSITE	http://www.spokanetribalcollege.org
ACCREDITATION STATUS	Fully accredited through Salish Kootenai College
DEGREE PROGRAMS	Business Technology; Media Design; Environmental Science; Forestry. Certificate Programs: Office Professions; Highway Construction Training.

## Stone Child College

ADDRESS	8294 Upper Box Elder Road; Box Elder, MT 59521
PHONE/FAX	(406) 395-4875 / (406) 395-4836
WEBSITE	www.stonechild.edu

ACCREDITATION STATUS	Northwest Commission on Colleges and Universities.
DEGREE PROGRAMS	Applied Science: Allied Health, General Science; Business: General Business, Office Administration; Computer Science: Information Systems.
	Accounting; Construction Technology; Customer Relations; Physical Fitness; Pre-Engineering; Pre-Nursing.

## Tohono O'odham Community College

ADDRESS	P.O. Box 3129; Sells, AZ 85634
PHONE/FAX	(520) 383-8401 / (520) 383-8403
EMAIL	info@toecc.cc.az.us
WEBSITE	http://www.toecc.cc.az.us
ACCREDITATION STATUS	Accredited by the Higher Learning Commission of the North Central Association of Colleges and Schools.
DEGREE PROGRAMS	Computer Information Systems; Early Childhood Education; Social Services; Agriculture and Natural Resources; Business Administration; Child Development; General Studies; Office & Administrative Professions.
	Early Childhood Education; Social Services; Child Development.

## Turtle Mountain Community College

ADDRESS	P.O. Box 340; 10145 BIA Road 7; Belcourt, ND 58316
PHONE/FAX	(701) 477-7862 / (701) 477-7892
WEBSITE	http://www.turtle-mountain.cc.nd.us
ACCREDITATION STATUS	Fully accredited
DEGREE PROGRAMS	Administrative Office; Building Construction Technician, Computer Support Specialist; Entrepreneurship; Health Information Management; Process Power Plant; Tribal Paralegal/Advocacy.
	Biology; Chemistry; Computer Science; Environmental Public Health; Environmental Science; Mathematics; Medical Technology; Pre-Pharmacy; Pre-Physical Therapy; Pre-Dentistry; Pre-Med; Pre-Optometry; Pre-Veterinary Medicine; Pre-Engineering; Pre-Nursing.
	Teacher Education.
	Building Construction Technology; Computer Support Specialist; Entrepreneurship; Process Power Plant; Tribal Paralegal.

## United Tribes Technical College

ADDRESS	3315 University Drive; Bismarck, ND 58504
PHONE/FAX	(701) 255-3285 / (701) 530-0605
WEBSITE	http://www.uttcc.edu
ACCREDITATION STATUS	Fully accredited by the North Central Association of Colleges and Schools, including all online degrees and select bachelor degrees.
DEGREE PROGRAMS	Art/Art Marketing; Automotive Service Technology; Business & Office Technology; Computer Information Technology; Construction Technology; Criminal Justice; Early Childhood Education; Elementary Education; Exact-Med Medical Transcription; Health Information
	Bachelor of Science Degrees: Elementary Education; Business Administration; Criminal Justice; Non-Degree Programs
	Administrative Office Support; Art/Art Marketing; Automotive Service Technician; Computer Support Technician; Construction Technician; Tribal Management

## White Earth Tribal and Community College

ADDRESS	102 3rd St.; Mahanomen, MN 56557
PHONE/FAX	(218) 935-0417 / (218) 936-5814
EMAIL	eking@wetcc.edu
WEBSITE	http://www.wetcc.org
ACCREDITATION STATUS	On probation





*A sculpture of a buffalo at the  
Institute of American Indian Arts  
in Santa Fe, New Mexico*

**THE BIG PICTURE**



# Department of American Indian Studies

## University of Minnesota, Twin Cities

### **Culture and Community**

#### **American Indian Cultural House**

Live with students who share your goals and celebrate a shared culture and history, while forming a new community on campus.

#### **Circle Of Indigenous Nations**

Visit our resource center for cultural support or any academic, financial, and personal needs.

Website: [diversity.umn.edu/multicultural/coin](http://diversity.umn.edu/multicultural/coin)

#### **American Indian Student Cultural Center**

A great chance for leadership opportunities and cultural support. Become a member and help make a change on campus!

### **Admissions and Scholarships**

**Apply by December 15th  
for priority consideration!**

**Raul Aguilar Jr-** *American Indian Admissions Counselor*  
(612) 625-9565 · [agui0079@umn.edu](mailto:agui0079@umn.edu)

**Simon Pham-** *Financial Aid officer for American Indian Students*  
(612) 624-3890 · [phamx027@umn.edu](mailto:phamx027@umn.edu)

### **Degrees and Courses**

**We provide a variety of courses that are taught from a multidisciplinary understanding of the history of current events among Native Peoples of the United States and Canada. There are opportunities to participate in learning abroad experiences all over the world. Plus, you will gain skills that are applicable to a wide variety of careers!**

**We also provide a language intensive academic major track with Dakota and Ojibwe language courses all the way through advanced speaking. These coupled with structural courses will prepare you to take an active teaching role in your community.**

**Check out our website to learn more about our**

**For more information:**

**Phone: (612) 624-1338 · Fax: (612) 626-7904**

**Email: [aminstud@umn.edu](mailto:aminstud@umn.edu)**

**Website: [amin.umn.edu](http://amin.umn.edu)**





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**NAVAJO TECHNICAL UNIVERSITY**

ESTABLISHED 1979

Chinle, Arizona

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NTU is accredited by the Higher Learning Commission of the North Central Association of Colleges and Schools.