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**2016
SPECIAL
EDUCATION ISSUE**

Indian Country THIS WEEK FROM

TODAY

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A woman with long dark hair, wearing a grey sweatshirt and a grey infinity scarf, is leaning over a large wooden board. She is working on a Native American-style carving, which features a green and red stylized animal or bird design. She is smiling at the camera. The background shows a room with wooden floors and walls.

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A LETTER FROM THE PUBLISHER

Shekóli. In mid-September, a team of western researchers announced a major archaeological find: The first use of indigo blue, a complex dye, was not by ancient Egyptians roughly 4,400 years ago as previously thought, but by cultures in what is now Peru 6,200 years ago. The discovery was yet another example of the technological innovations made by the indigenous peoples of Turtle Island. Today such wisdom about textiles, agriculture, architecture, astronomy and the natural sciences is considered lost, and doesn't often show up in textbooks. The devaluation of Native knowledge, and the methods used in passing it down, was an essential element in the United States' government policy to use education as its greatest means of forced assimilation.

While generations of Indians were affected, our cultures, languages and ways of living were never wiped out. Today we stand on the threshold of transforming the western system of education to benefit our selves, our nations, and our traditional knowledge systems. In its own way this magazine, Indian Country Today Media Network's annual Education issue, is part of this process of transformation.

Over the course of several years ICTMN's correspondents have written about the extensive efforts that Native students, activists and educators have made to have Native history and culture incorporated into the curriculum on a state-by-state and, perhaps someday



soon, national level. This issue's cover story, *Since Time Immemorial*, tracks the progress made in Washington state which (as of May 2016) has made it mandatory for all public schools to teach a Native-based and Native-approved history curriculum.

A comprehensive directory of Tribal Colleges forms the core of the magazine, with stories of inspired students and exceptional Native educators serving as a roadmap for just what education means for Indian youth. An emphasis on culturally accurate and supportive programs is essential. A key point: Native studies programs are not just intellectually stimulating endeavors. They are a means for a college student to incorporate the best of what western education has to offer in the context of traditions that have existed long before the first schoolhouse was brought to these shores. Today's Native students have a chance to return to their nations and communities with more expanded educations. They are the present and the future, and the ones who will set the course for how indigenous knowledge can be preserved and passed down for future generations.

NA ki' wa,

Ray Halbritter



CONTENTS



24

- | | | | |
|-----------|---|-----------|--------------------------------------|
| 1 | LETTER FROM THE PUBLISHER | 26 | THE SCHOLAR/WARRIOR |
| 4 | TWO PAIUTES SUCCEED AGAINST ODDS | 28 | DEGREES OF DISTINCTION |
| 6 | NTU ENGINEERING FIRST PLACE | 30 | LEARNING TO LEARN |
| 8 | SUMMER VACATION FOR LAPWAI STUDENTS | 32 | NICE TO SEE U |
| 10 | 'KEEPER'S GAME' STAR | 34 | ASTOUNDING NURSE-INTERPRETERS |
| 12 | MUSIC MATH NAVAJO | 36 | SINCE TIME IMMEMORIAL |
| 14 | SEATTLE'S NEW MIDDLE SCHOOL | 40 | TRIBAL COLLEGE LISTINGS |
| 16 | RED CLOUD SCHOOL GATES SCHOLARS | 48 | THE BIG PICTURE |
| 17 | GATES PROGRAM SLOWS | | |
| 18 | BOOKS TO READ | | |
| 20 | YES, WE CLAN | | |
| 22 | IT TAKES A VILLAGE TO RAISE A DOCTOR | | |
| 24 | MARS IN NEW MEXICO | | |

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Two Paiute Students Succeed Against the Odds at Walker River Reservation

DINA GILIO-WHITAKER



Dalton Broncho walks with fellow graduates at Yerington High School.

In 2013 news headlines lit up the Internet with the release of an annual report from the respected publication *Education Week*, declaring that nationally, high school graduation rates had reached a 40-year high. While graduation rates increased in most demographic sectors, the study said, for Native Americans they had actually dropped to an astoundingly low 51 percent, the lowest of all groups. The numbers are even worse for American Indian boys, at 46 percent.

This is par for the course in Indian country. Substandard education has been a seemingly intractable problem since the very earliest days of compulsory government education for Indians, and it is felt especially hard in reservation communities. Discussing the Bureau of Indian Education, an article in U.S. News and World Report cites ineffective leadership, financial mismanagement, and lack of exper-

tise among BIE staff in dealing with tribal schools as accounting for the problems.

So when two boys from the same household on the Walker River Paiute Reservation in Nevada graduated this spring it was a cause for celebration. The boys, Robert Lowery and Dalton Broncho, are brothers in the isolated community of Shurz, Nevada, the seat of the Walker River tribal nation. About 100 miles south of Reno, Shurz has a population of 658 people, according to the 2010 census. The nearest town to Shurz is Yerington, some 25 miles away. With a population of roughly 3,000, Yerington is like a big city compared to Shurz.

The community is so small that its only school is an elementary school that goes from kindergarten to eighth grade, with a student body of approximately 65 students. Robert was one of eight students to graduate from the eighth grade this year.

Despite its isolation in the desolate Nevada desert, like most reservation communities Walker River is plagued by high rates of suicide, drug and alcohol abuse, and teen pregnancy, according to Katherine Quartz. An independent consultant and education advocate (and Walker River tribal member), Quartz explained that poverty is so rampant on the reservation that the boys know what it's like to grow up with extreme hardship. She has been a mentor to Robert and Dalton, providing encouragement and other kinds of support when necessary to help fill in the gaps.

"The pep talks I (and others who happen to care) give them are on how to succeed in life through music and art as well as academia," Quartz told ICTMN. She believes the accomplishments of these two young men are remarkable given all the factors, making their story so inspirational to small reservation communities like theirs.

"For youth to make it in the middle of nowhere, surrounded by all these social problems, is phenomenal," Quartz said. "It shows that different choices can be made, and Robert and Dalton took the diligent route."

Making it even more difficult to succeed in school is that the nearest high school is in Yerington, which is about a 45-minute commute that the parents have to make.

"Throughout high school Dalton's days were extremely long," Quartz said. "He'd have to leave the house at 6:30 a.m. and wouldn't return home until about 7 p.m." This will be the same schedule that faces Robert as he begins high school.

With a 4.0 grade point average, Robert graduated with honors. His favorite subject is science and he foresees a career in law enforcement or firefighting. He is also an emerging artist whose paintings depicting reservation culture are made into greeting cards, which he sells to earn extra money.

Dalton has been playing flute since he was 12 and often plays at community events such as the Veteran's Memorial Day event and other family gatherings. Over the summer he worked in the tribal summer program and plans to attend college in Carson City in the fall to study journalism. ☩

Congratulations to the All Native American High School Academic Team!

Top row, left to right:

Clifford Courvoisier (Navajo Nation), Cloudcroft H.S., attending Harvard University, Neuroscience

Grayson Henley (Choctaw Nation of Oklahoma), Ashley Ridge H.S., attending University of South Carolina, Business

Dalton North (Ute Indian Tribe of the Uintah and Ouray Reservation), Beaumont H.S., attending Pomona College, CS/Information Systems

Teata Oatman (Confederated Tribes of the Umatilla Reservation), Nixyaawii Community School, attending University of Idaho, Early Childhood Education

Sha'Teal Pearman (Cheyenne River Sioux Tribe of Cheyenne River Reservation), Cheyenne Eagle Butte H.S., attending South Dakota State University, Agriculture



Bottom row, left to right:

Samaya Small (Northern Cheyenne Tribe of Northern Cheyenne Reservation), Rio Rancho H.S., attending University of New Mexico, Business/Government

Megan Thomas (Penobscot Tribe of Maine), Classical Academy H.S., attending Azusa Pacific University, Biology

Grant Tiger (Standing Rock Sioux Tribe), Riverside H.S., attending North Carolina State University, Biomedical Engineering

Chase Warren (Standing Rock Sioux Tribe), Standing Rock H.S., attending Yale University, Molecular, Cellular and Developmental Biology

Kiana Wood (Chinik Eskimo Community, Golovin), Hutchison H.S., attending George Fox University, Nursing

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NTU Engineering Team Takes First Place in Innovation Challenge

KIM BACA



Sen. Tom Udall holds the Innovation Challenge trophy won by the NTU team.

A team of Navajo Technical University electrical engineering students won first place in a National Science Foundation-sponsored tribal college competition by creating a device to help conserve or in some cases save lives on the reservation. Ericka Begody, Kirsch Davis, Christopher Owen and Hansen Tapaha took top honors for their solar-powered medicine cooler project in the HBCU and TCU Making & Innovation Challenge June 20 at NASA Headquarters in Washington, D.C.

The White House Initiative on Historically Black Colleges and Universities (HBCU), the National Science Foundation and United Negro College Fund have hosted the contest for the past two years for HBCUs and tribal colleges and universities (TCU) to showcase innovation, entrepreneurship, and science and technology to problem-solve in their respective communities.

Begody, 28, a sophomore, came up with the idea to create a non-electrical cooling

device after working as a nursing assistant and seeing several senior citizens on the reservation without electricity or unreliable electricity to refrigerate diabetic medications, antibiotics and other drugs. The medications need to be kept at a cool temperature or they become tainted or unusable. An estimated 15,000 homes are without electricity on the Navajo reservation, according to the students.

"I've seen the affects of diabetes on the reservation, and I thought the project would benefit not only the Navajo reservation but other communities," said Begody, who switched her major from nursing to electrical engineering because she said nursing only had a limited amount of math and science.

Navajo Tech based in Crownpoint, New Mexico, was one of two tribal colleges competing in this year's event. Aaniih Nakoda College on the Fort Belknap Reservation in Montana submitted an idea to teach arts and crafts while providing sci-

ence and technology activities to youth. Among the HBCU teams, Coppin State University took first place for creating a prototype of a rooftop garden system to address the issue of food deserts in urban environments.

Though the cooler was a prototype, the Navajo Tech team plans to build a working cooler within the next year by partnering with another college or university. The students also hope to eventually mass-produce the product and donate them to those in need. In addition to meeting with top officials with NASA, Navajo Tech students also participated in a patent workshop with a representative from the U.S. Patent and Trademark Office.

"Creating this project gives us more incentive to go bigger," said Davis, 32, a Navajo Tech junior, who is also one of the four contest winners currently interning at NASA in Houston.

The contest coincides with the White House's National Week of Making, a movement started in 2014 to encourage Americans to use science and technology to become entrepreneurs and foster the development of advanced manufacturing in the U.S. A White House Maker Faire is also held during the National Week of Making, showcasing entrepreneurs' projects. Navajo Tech students participated in the Maker Faire where they also placed first in their category.

The wins are a boost for Navajo Tech, which established its Electrical Engineering Department just four years ago after changing the name and focus from electronic and computer engineering. Students now have options for concentrations in electrical engineering, computer engineering, electrical power or manufacturing. Department Chair Peter Romine said he changed the name and the concentrations after student inquiries about careers in electrical power. Several power plants, including coal-burning plants, are located in the Four Corners area.

Begody, who is interested in robotics related to the medical field, already has an idea for the next challenge. She plans on creating robotic prosthetics after seeing many of her patients struggling with simple things, such as eating or walking.

"Losing a limb is difficult and affects somebody's quality of life," she said. 

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Summer Vacation Means Sustainable Building Research for Lapwai Students



Students from the Nez Perce Reservation traveled to Moab, Utah to learn about sustainable building, and bring that knowledge home.

When most students were enjoying their summer vacation, a group of students from the Nez Perce Reservation put theirs on hold to do important research that could someday help their tribe. Six students and two adults from Lapwai, Idaho drove to Moab, Utah to begin a two-week project into sustainable building research.

The University of Colorado Boulder received a National Science Foundation grant to introduce high school students to sustainable buildings and the importance of saving energy through energy auditing homes. In previous years, students from Fort Peck, Montana and Rosebud, South Dakota traveled to Boulder, Colorado to explore straw bale construction, sustainable buildings, and home energy auditing. The students constructed a temporary straw bale structure and did energy audits in Boulder and then traveled back to their home reservations to do energy audits there.

The students from the Nez Perce

Reservation had a unique experience because they were able to build a permanent straw bale structure that will serve as a barbecue area at a local Moab Campground. This permanent structure was built entirely by the students and will be there for generations to admire.

The students learned about the different types of natural clay components to use and the importance of the composition of the three main components of the mixture: fiber, aggregate and clay binder. They also learned how to do an energy audit of single family homes in Moab that were constructed of straw bales, and then they traveled back to Idaho where they continued their research by auditing wood constructed tribal housing.

They used the information they gathered to complete an energy audit of all residences to share with the homeowners and tribal housing authority. The students analyzed these audits to research the energy savings of homes and

how different building materials can affect how much energy is used throughout the year. At the conclusion of the program, the students had to present their research in a poster presentation.

But it wasn't all work. The group took a Colorado River rafting trip. They toured Arches National Park and spent many evenings at the Mill Creek waterfall to swim and jump off rocks into the cool mountain water. When back in Idaho, they enjoyed a six-hour jet boat trip into Hells Canyon.

Participating students included Britnee Lussoro, Celeste Polk, Iris Domebo, Keanon Wheeler, Koyama Young, and Styles Peters who were chosen for their leadership, personality, academics, math and science knowledge by school staff.

They received a stipend, a college and high school science credit and a great experience to put on their resume. When asked if the experience was worth it, they all said they would definitely do it again. ☺

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Student Spotlight: ‘Keepers of the Game’ Star Talks College and Inspiring Youth

LEEEANNE ROOT



Tsieboo Herne, who appeared in the lacrosse documentary “Keepers of the Game,” now plays lacrosse at SUNY Canton.

Lacrosse documentary “Keepers of the Game” follows a group of Mohawk high school female athletes as they struggle to start a lacrosse team off their Akwesasne reservation at a public school.

Tsieboo Herne, one of the athletes in the documentary, has gone on to play lacrosse at SUNY Canton since the film’s release. She’s studying health fitness, nutrition, and diversity communications, and is expected to graduate in 2020. She recently spoke with Indian Country Today Media Network about college and what it was like to be in such an emotional film.

How have you adjusted to being away from Akwesasne?

I really did struggle being away from home and adjusting to a new crowd of people, but I feel that I hung onto everything my mother taught me as well as the medicines [and] the ceremonies, and even giving thanks everyday really helped me. Calling my nieces and nephews, and being able to talk to them was very helpful in my struggle.

In the film you said you never thought about college, now that you are there, what do you

want to do after you graduate?

I’d have to say there is so much that I want to do for my community. My biggest concern is to give kids at a younger age the opportunities that I never got, especially for school and lacrosse.

Do you want to encourage other Akwesasne youth to hope for college now?

I am trying so hard to encourage younger kids to hope for college because I want them to know that I believe in them even if nobody else does.

What’s your favorite thing about college?

I think my favorite thing is that I’m learning and growing so much as an individual. It’s amazing! And all the new people I encounter are really awesome.

Is there anything you don’t like about college?

Schooling systems in general I dislike because they are all about professionalism instead of individual uniqueness. [Not to mention] the lack of aboriginal Haudeno-

saunee acknowledgement and how some are unaware we still exist.

What was the hardest part about making the movie?

I’d say the hardest part would have been expressing who I am and holding nothing back.

Is it odd to see yourself on a big screen?

It’s definitely different seeing myself in the movie, but it wasn’t hard to get used to.

What advice would you give to other struggling Native students?

My advice would be to never forget who you are and where you come from. If you can’t do that, you should make the effort to learn more about where you come from and who you are, and never be afraid to speak up when it comes from the heart.

Do you see “Keepers of the Game” making an impact?

I believe this movie will have a major impact if it has not already. It’s the beginning of a dialog that my community needs to start having. ☺

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Juilliard Brings the ‘Heartbeat’ of Music and Math to the Navajo Reservation

ALYSA LANDRY



Navajo students learn math and music skills from violinists visiting the Navajo Nation from The Juilliard School in New York City.

A cacophony of sound spilled from a Hogan on the Navajo Technical University campus as a group of Navajo students joined in concert with a pair of rising violinists.

Students ranging in age from 7 to 16—all novice performers with xylophones, tambourines and recorders—kept time with two visiting musicians from The Juilliard School in New York City. The result: a sound as unique as the circumstances.

“It’s not often that we get students from Juilliard on the Navajo reservation,” said Wesley Thomas, a professor in the university’s School of Diné Studies, Education and Leadership. “What we have here is the Juilliard School of Music’s Navajo extension.”

The university for five days played host to the inaugural “Heartbeat Project,” a weeklong course funded by a community engagement grant from Juilliard and designed to combine math and music skills in the classroom. Led by Ariel Horowitz and Leerone Hakami, both violin performance majors at Juilliard, the pro-

gram attracted children and teens from Crownpoint, New Mexico, and nearby communities.

Inside the Hogan, or eight-sided traditional Navajo dwelling, students sat on cushions around a fire pit and learned the basics of music: counting beats, reading notes and identifying rhythms.

“Really, you can’t separate math from music,” said Hakami, who coined the name of the program. “In this program we use both. The beat is the technical aspect, the math part. The melody is the heart and soul, the artistic part. So together we have the heartbeat of life.”

Horowitz and Hakami covered a white board with quarter notes, half notes, dotted half notes and whole notes. They led students in a series of exercises that challenged their addition, subtraction, multiplication and division skills. The women, who spent the week living on campus and receiving a primer in Navajo culture, had three ultimate goals for their program: teach the students to play a song, expose

them to the arts and boost their understanding of math as a skill that is applicable to daily life.

“Experiencing art and music can change someone’s life, and we really wanted to share our passion for the arts,” Horowitz said. “But math is applicable everywhere, so the two concepts go hand in hand.”

The program targeted students in elementary school who are just beginning to tackle math concepts like multiplication and division. Horowitz and Hakami asked the class to think of musical beats like a pizza cut into eight slices. Two slices are equal to a quarter note while six slices would make a dotted half note.

“It’s hard,” said 9-year-old Cadence Joe, from Standing Rock, New Mexico. “We have to use math problems to learn music.”

Nine-year-old Kyran Tso, from Winslow, Arizona, said he hoped to use his new skills when he starts fourth grade in the fall.

“I’m not sure how I’ll use the dotted half note,” he said. “But I know how to play one on the xylophone. I know how to read



Brother-sister duo McCalister and Alyanis play a duet on recorders during a math and music program at Navajo Technical University.

notes and answer the math questions.”

The program ran two hours per day for five days. At the end, students performed an impromptu concert for the university community, accompanied by Horowitz and Hakami.

“Our whole goal was to expose kids to things that are not normal occurrences here on campus or this community, not to mention the Navajo Nation,” Thomas said. “We’re using opportunities like this to move the whole university and surrounding community forward.”

Diné College Adds Three New Bachelor's Programs

This fall, students attending Diné College will have three new bachelor's programs available to them. The school will offer a Bachelor of Science in biology, a Bachelor of Science in secondary education, with tracks in math and science, and a Bachelor of Arts in psychology.

"We are profoundly grateful for the collaborative efforts of several divisions and committees who took the initiative to design these programs to provide new and exciting opportunities for our students," said Dr. Lisa Eutsey, Dean of the Faculty, Diné College, in a press release.

With the two bachelor programs already offered—Bachelor of Arts in business administration and elementary education—Diné College now has five bachelor's options to offer students. Diné College is accredited by the Higher Learning Com-

mission of the North Central Association of Colleges and Schools.

"The authorization and approval of (HLC) to allow and provide opportunities of this caliber means it elevates significantly the education wherewithal here at Diné College," said Dr. Martin Ahumada, Diné College president, in a release.

He said these programs will allow students to graduate and work in fields that are "important to the Navajo Nation."

Dr. Henry Fowler, Diné College provost, pointed out the affordability of attending the college to obtain one of these degrees.

"Math, science, and biology are degrees that have multiple use," Fowler said in the release. "Students can afford to pay for these degrees that are competitive and much needed in the Science, Technology,



Instructor Dennis Price teaches an algebra class at Diné College, Shiprock campus in 2014.

Engineering, Math (STEM) initiative."

The college is currently working toward more bachelor's programs in Navajo language and culture, public health, and fine arts. ☞

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Seattle's New Middle School Will Be 'Like a Water Fountain in the Desert'

RICHARD WALKER



Seattle's newest middle school, is scheduled to open in time for the 2017-18 school year.

Seattle's newest middle school, named for a beloved Native American educator of the 1980s and '90s, is scheduled to open in time for the 2017–18 school year.

Robert Eagle Staff Middle School is being built on the site of the former American Indian Heritage High School. Licton Spring, which is important to the Duwamish people, flows through this site. The school features Native-themed wall murals by artist Andrew Morrison, Apache/Haida; the walls were saved from the school that was torn down to make way for the new school. The middle school will also house a K-8 program that will focus on Native culture and social justice.

Native education advocates hope the middle school will house a resurrected Indian Heritage High School. Eagle Staff, Lakota, was principal of Indian Heritage School from 1989–1996, when he walked on, and led the school to a 100 percent graduation and college-attendance rate.

But after Eagle Staff's passing, the school district let the site fall into disre-

pair as maintenance funds were directed to other schools. To many Native families and students, the neglect meant the school district didn't care. Many students left for other schools.

Natasha M. Rivers, Ph.D., demographer for Seattle Public Schools, wrote in an Enrollment and Student Outcomes Report that: "All students can succeed, but they need highly effective teachers, exemplary curriculum and materials, and appropriate academic and social support—resources that are often missing today for students of color."

By 2009, the graduation rate for Native American students was 54 percent, 20 percent lower than the district average and 30 percent lower than white students, according to a district report. In 2013, 53.3 percent of Native American students met state achievement standards in reading and 46.3 percent met state math standards.

In 2014, Indian Heritage School was merged with another program, renamed and moved temporarily to another site. It is now a K-8 program.

The Urban Native Education Association, which moved its Native youth programs from the former Indian Heritage School site to Nathan Hale High School while the new school is being built, plans to return to Eagle Staff when it's completed.

UNEA Chairwoman Sarah Ssense-Wilson, Lakota, fought to save the old Indian Heritage School program and site. She said UNEA is in the planning stages "for rolling out a revised proposal for Indian Heritage [High School] and establishing [Robert Eagle Staff] as a hub for Native education and community gathering place."

Supporters for resurrecting Indian Heritage High School started a Facebook page, in which they call for Seattle Public Schools to "honor [its] promises and Bob Eaglestaff's legacy: Indian Heritage School at our sacred Licton Springs."

According to the Facebook page, supporters want to establish a "Robert Eagle

Staff Indian Heritage School and Cultural Learning Center, a comprehensive K-12 program for peoples Indigenous to Turtle Island in the Seattle area, with special recognition for the Duwamish and other Tribes within the boundaries of the State of Washington."

As planned, Eagle Staff Middle School (some family members spell the name as one word, some as two), will have room for 850 students; a portion of the school will be set aside for up to 150 students from the former Indian Heritage School program, now called Licton Springs K-8. In its heyday, Indian Heritage averaged 150 high school students; Licton Springs K-8 has a current enrollment of 116, according to a district enrollment report.

In a December 2014 letter to UNEA, Superintendent Larry Nyland wrote that projected enrollment wasn't yet at a level that warranted resurrecting Indian Heritage High School. At his previous school district, which serves students from the Tulalip Tribes, a similar program "required a regular, sustainable enrollment of 90-100 students," he wrote.

"To offer a basic program required both Tulalip Tribes and the school district to provide an additional 4 FTE [full-time equivalent] in staffing. My understand-



Murals by Andrew Morrison, Apache/Haida, are installed at the new Robert Eagle Staff Middle School in Seattle.

ing is that our Native students are widely dispersed throughout the city, making it difficult to generate a sustainable enrollment of 90-100 students in a single school. And I am not aware of outside funding sources that might contribute 2.0 FTE to establish a Native American High School."

Of 53,000 students in Seattle Public Schools, nearly 3,000 identify "Native American as a primary racial identity," according to a Licton Springs K-8 committee report.

Morrison, the artist, believes Eagle Staff Middle School will be, as UNEA hopes, a hub for Native education and a community gathering place.

"The fact that the district named the school after Robert Eagle Staff, the fact that they saved the murals, the fact that the site is designated as a landmark [by the city] ... I can almost say with certainty that they will return," Morrison said August 29 from Baltimore, where he is studying for an MFA degree at Maryland Institute College of Art.

"Now that it has those elements, it's going to be like opening a water fountain in the desert. It will be a source of strength for the Native and non-Native communities. By taking what Indian Heritage struggled to be in the 1980s and 1990s, and remembering [Eagle Staff's] name in a positive way, I definitely think people will gravitate back to that."

Native Education Programs

Several indigenous nations have ties to Seattle, including the Duwamish Tribe, the Muckleshoot Tribe, and the Suquamish Tribe. Of 92 public schools in Seattle, only four have indigenous names: Leschi, the mid-1800s Nisqually leader; Sacajawea, the Lemhi Shoshone interpreter and guide for the Lewis and Clark Expedition; Chief Sealth (an anglicization of Si'ahl), the mid-1800s leader of the Duwamish and Suquamish nations; and Eagle Staff.

The school district's Huchoosedah Indian Education Office, led by Gail Morris, Ahousaht, is working to engage

Native American students and close the achievement gap.

"Since Time Immemorial," the state Native American curriculum, is now available to all district teachers. The curriculum, which teaches Washington's indigenous history, culture and government, is required under state law and the state education department provides free training.

Huchoosedah oversees seven after-school programs for Native American students and arranges student summer internships.

Huchoosedah obtained \$150,000 in new funding for an intervention and mentoring class at Chief Sealth High School and Denny Middle School, which have the largest number of Native American students. Cultural training was provided for all staff at Ingraham High School.

Huchoosedah also organizes activities and lesson options for Indigenous Peoples Day in October, which replaced Columbus Day, and Native American History Month in November. ☺

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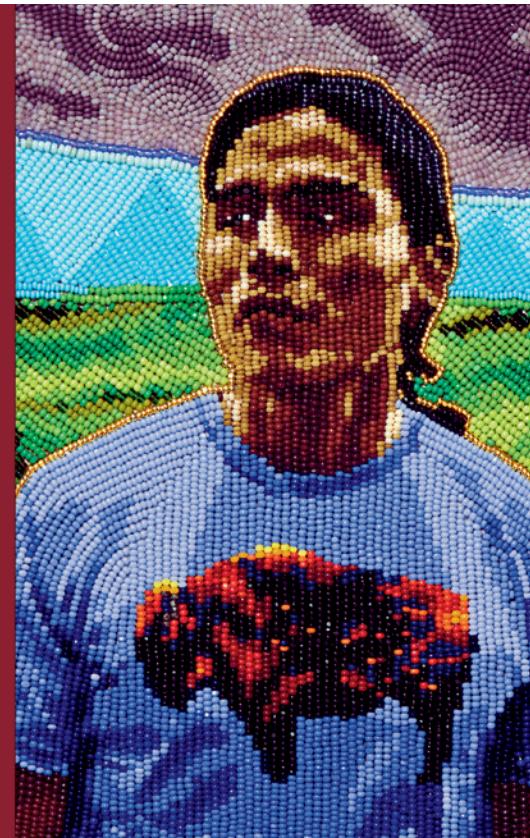
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Red Cloud Indian School: The Gates Scholar Factory

DAVID ROOKS



This year's Gates Scholars are, from left: Jacob Cousin, Isabella New Holy, Justin Mesteth, Bobby Pourier, and Antone Morrison.

The brass ring held in most esteem is often said to be education. Studies show children of economically disadvantaged communities, particularly indigenous nations on the Northern Plains, run a systemic gauntlet to reach this prize.

Oglala Lakota County—roughly half of Pine Ridge Reservation, and often dubiously cited in national media as the poorest county in the United States—should be the poster child for this view. The gauntlet is here, but Red Cloud Indian School's executive vice president, Bob Brave Heart Sr. does not accept that.

Brave Heart, Oglala Lakota and former schools superintendent, has been with the system for 20 years. "We do what we do—in the midst of whatever controversies and difficulties—we just keep moving on." By any measure, what they've done is remarkable—72 Red Cloud graduates have been

named Gates Scholars, one of the premier scholarships in the country.

Gates Millennium Scholarship winners receive financial support that nearly amounts to a full undergraduate ride. Should these scholars choose even more advanced degrees, the scholarships, with a few caveats, fund that as well, to the school of the recipient's choice. The scholarships, reportedly funded to the tune of \$1 billion, are endowed by the Bill and Melinda Gates Foundation.

Red Cloud Indian School says it has "the highest number [of Gates Scholars] of any school of its size in the country," and that "Red Cloud's previous Gates Scholars have gone on to study at universities including Stanford, Creighton [and] Dartmouth..." At Red Cloud High School's May graduation ceremony, five seniors were added to the list of Gates

Scholars who have gone before them.

The 2016 recipients are Jacob Cousin, Isabella New Holy, Justin Mesteth, Bobby Pourier and Antone Morrison. "When he learned he was a Gates Scholar, Mesteth said, "It was a moment I won't forget. There was a lot of relief—it was a moment of joy." Said Cousin: "I was amazed and shocked ... I was so thankful for everyone who told me to do to it."

"I'm the first in my family to go to college. My teachers and my grandmother [inspired me]," Morrison said. "Countless times my grandmother woke me up and drove me to school, half asleep... and that made me feel like that was important. She was serious about my education."

A statement from Red Cloud notes: "The eligibility standards for the Gates are exceptionally rigorous: in addition to having a minimum GPA of 3.3, applicants must demonstrate leadership skills and a commitment to community service. Only 1,000 scholars are selected from a pool of over 53,000 applicants. For those who earn the scholarship, it represents an extraordinary opportunity to pursue both personal and professional dreams."

On a recent visit to Red Cloud, U.S. Secretary of Education John King said, "It's powerfully important for teachers to be prepared, to be culturally responsive in their classrooms, to understand kids' language and cultural experiences and to build that into their instruction. That's part of what happens here at Red Cloud and it's part of what's helping Red Cloud to support young people who have a vision for their future and an optimism about their future."

Red Cloud's Dean Huerter said: "I think there's an amazing support system at Red Cloud for these students... [We] all understand our mission of educating the whole student. Having that support to really create that foundation, in order to feel secure in their academics and secure in who they are before they go to college, is so important."

Noting King's response to Red Cloud's Gate's Scholars statistics, Brave Heart said: "The secretaries visit is certainly good for Red Cloud, but will there be resources? Will there be initiatives as a result? That's yet to be seen. My hope is that this is the beginning of a dialogue." ☀

Gates Scholarships Slow to a Trickle

DAVID ROOKS

In a recent press release, the United Negro College Fund (UNCF) announced its “high-impact scholarship initiative, the Gates Millennium Scholars (GMS) Program’s 2016 awardees would be its final class of high school recipients.” The \$1.6 billion “flagship program” had 53,000 applicants last year, according to that release.

Reached at her office in Washington, D.C., Ashlei Stevens, UNCF’s senior communications manager said, “It’s been life changing for most of the students, but this was it, this was the last class awards. It will see them through their doctorates, if that’s what they choose, but—yes, this was it.” Stevens said the grant was only intended to be a 20,000-student program. “But we’ll have staff maintaining the program through 2028 until all remaining awardees have concluded their scholarships.” Ste-

vens is the GMS communications contact for UNCF, which has administered the GMS program since its inception in 1998.

Nakina Mills, Red Cloud High School director of Alumni Affairs says this will be a major hit to her school’s efforts to find funding for its graduating seniors. Red Cloud’s 2016 class alone had five Gates Scholars, with a total of 72 since the program began in 1998. “We’ll definitely have to retool our efforts,” She said the school was still working on a revised strategy for replacing the scholarship dollars for the students.

Designed solely for low income and minority students, Michael Lomax, Ph.D., UNCF President and CEO noted that: “Gates has been known for its recipients’ high graduation rates across the nation’s top institutions: a six-year graduation rate in excess of 90 percent, more than 50 percent higher than the national graduation rate for students of color. This is comparable to the success rate of students from much more prosperous families. The dividends from the foundation’s investment in the Gates Millennium Scholars Program

have reached far beyond the students who have participated directly.”

According to the press release, students awarded the scholarship have been allowed to pursue a degree in any undergraduate major and selected graduate programs at accredited colleges or universities of their choosing.

Since 1998, UNCF has employed partner organizations to aid in outreach to other minorities that help to source the student’s applications and awards, said Stevens. This has led to partnerships with the American Indian Graduate Center Scholars, the Hispanic Scholarship Fund and the Asian & Pacific Islander American Scholarship Fund.

Stevens also revealed that Gates has awarded another sizable grant to the Hispanic Scholarship Fund that will further a program for Gates scholars designed to assist minority students. Stevens said a key difference will be that the annual class size will be much smaller. Instead of 1,000 students per year, it will be closer to the range of 300 scholarships per year. ☮

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Want your kids to avoid the “summer slide” and give their cultural identities a boost? Try these seven books by Native authors.

7 Books By Native Writers to Slow the ‘Summer Slide’

DEBBIE REESE

Summer reading can help slow down the “summer slide,” a term educational researchers use to describe the loss of academic skills over the months that kids aren’t in school. With the following books, parents can put the brakes on that slide, and give their kids’ identities a boost.

Below are some outstanding books by Native writers. Buy them if you can, or

ask for them at your local library. Librarians want to know what readers want to read. Far too many books by Native writers aren’t reviewed in the review journals librarians use to select books. You’ll be helping them by asking for these books.

Let’s start with a road trip story. Joseph Marshall III’s *In the Footsteps of Crazy Horse* (Harry N. Abrams, 2015) has a lot going for it. First off, it’s set in the present

day. The main character, Jimmy, is Lakota. But, he has blue eyes and light brown hair because his lineage includes people who aren’t Native. That means he gets teased for his looks. In steps his grandpa, who takes him on a road trip. As they drive, Jimmy learns about Crazy Horse, but he also learns that Native people have different names for places. One example is the Oregon Trail. Jimmy’s grandpa tells him that Native people call it Shell River Road. Marshall’s storytelling is vibrant and engaging, and the perfect tone for kids in middle school.

You can’t miss with Arigon Starr’s *Super Indian* (Wacky Productions Unlimited) stories. She’s got the inside track on telling it like it is. Or, could be, if eating commodity cheese could give you super powers. In other words, every panel of Starr’s comics is a reflection of Native life, and she brilliantly pokes at the uber

popular *Twilight* books and movies, and testy issues like blood quantum. There's a ka-pow to this super power series (two volumes at this point) that will have you and your kids laughing out loud.

Richard Van Camp's *A Blanket of Butterflies* (HighWater Press, 2015) is riveting. This graphic novel opens with a boy who looks to be in his early teens, standing in front of a samurai suit of armor in a display case in his tribe's museum. That suit is going to be returned to its original owner, but the sword is missing. That launches this fast-paced story in which Van Camp provides us with an opportunity to think about museums and who owns items in them.

For your older kids, take a look at *Moonshot* (Alternate History Comics Inc., 2015). In it, you'll find a collection of short stories by Native writers, told in graphic novel format. There is a wide range of voice, style, and tribal nation.

Getting to know the writers in this collection can lead readers to other works by Native writers whose stories are in *Moonshot*.

We must not forget your younger kids. For many Native people, berry picking is part of our summer activity. In Julie Flett's *Wild Berries* (Simply Read Books, 2014), a little boy named Clarence and his grandma are out picking blueberries. They sing as they go. And of course, they eat some berries as they gather them. Clarence sees a fox, and a spider web, and, an ant crawls on him at one point. A huge plus is that you can get and read the book in English, or in Cree.

Many of you will be going to gatherings of one sort or another. Check out Cheryl Minnema's *Hungry Johnny* (Minnesota Historical Society Press, 2014). In it, a little boy—named Johnny, of course—comes home and spies a plate of sweet rolls on the counter. He heads straight for

that plate, but his grandma stops him, saying “Bekaa, these are for the community feast.” Bekaa is Ojibwe for “wait.” Waiting is tough on Johnny. He's got to wait while the elders at the feast pray, and then he's got to wait for them to eat first. Will there be any rolls left for Johnny? Minnema's use of Ojibwe and English is great. A lot of families talk to each other using a mix of their Native tongue and English. And that feast is like ones so many Native kids go to all the time.

One last suggestion is Marcie Rendon's *Powwow Summer: A Family Celebrates the Circle of Life* (Carolrhoda Books, 1996). It is a nonfiction photo essay about a family on the powwow circuit. Rendon's words, coupled with photographs by Cheryl Walsh Bellyville, are a delight. Those of you who go to summer powwows know exactly what it's like to be out there, but being able to give your kids a book that reflects what you're all doing: priceless. ☺



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Yes, We CLAN

A Better Approach to Education, Employment and Beyond

KONNIE LEMAY

When Dr. Cynthia Wesley-Esquimaux, Chippewa of Georgina Island First Nation in Lake Simcoe, became vice provost of Aboriginal Initiatives for Lakehead University in Thunder Bay, Ontario, she wanted to organize a program to encourage students to come to the university and

events and access to community and business partners.

Wesley-Esquimaux realized students, too, needed guides to get them to the right people. And in working with high-school-aged and younger children to promote advanced education, she knew they needed help to navigate more effectively the urban environment when they arrived.

But as the elders emphasized, education was just the beginning. Graduates still needed to land good jobs. Enter CLAN's comprehensive network, with a focus on indigenous students, but for all students. CLAN created new aids and tapped existing programs. The Magnet database in Toronto that links 38 universities, 8,000 employers and more than 70,000 students nationwide became the

in their field or in any field. "They were educated, presentable, bright, and they couldn't get an interview. They couldn't get a foot in the door."

The issue might be racial stereotypes that employers carried—consciously or unconsciously—if they saw an obviously Native name on an application. Or students might not know how to "market" themselves. CLAN helps them build that skill list.

"Sometimes the skill sets they acquire are not necessarily recognizable," Wesley-Esquimaux explained. "Some of these kids chop wood regularly on a weekly basis for elders. Some are skilled hunters or fishermen or on a council for their community."

To an employer, such activity proves commitment, the ability to complete tasks and to think broadly for a greater good.



Stephanie Seymour, now on the Lakehead University faculty of Natural Resources Management, is also a CLAN ambassador and mentor.

I had to get used to the university feel because I grew up on the reserve going to a private school with just Natives.

to support them while they were there.

In meetings with First Nations leaders from the far northwestern communities, she found they supported the networking idea with an additional request. "Yes, we need something like that," she said she was told. "But," they added, "we don't want to just educate people without providing them work."

That request culminated in May 2014 with the start of CLAN—the Northwestern Coordinated Learning Access Network.

CLAN supports students when they build an online profile before, during and after their post-secondary education with mentors, counseling, job- and life-skills workshops, relationship-building

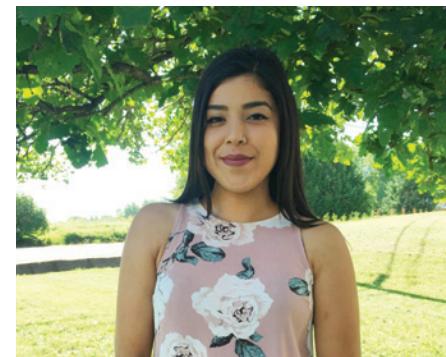
jobs component.

"We're trying to build this massive network of people who are all coming on site to try to ensure that the indigenous community has access from all different points," Wesley-Esquimaux said.

Since the launch of CLAN, 80 regional business partners have joined and about 500 local students are registered with online resumés.

As any job seeker knows, creating a resumé and applying for employment hardly guarantees an interview, let alone a job. That's particularly true, sometimes, for indigenous graduates.

Wesley-Esquimaux repeatedly saw Native students having trouble landing jobs



Brianna Deontie, current president of the Lakehead University Native Students Association, is also a CLAN ambassador and mentor.

To emphasize applicants' skills and eliminate prejudging, the CLAN site links them to employers based solely on job and needs. The resumés, from Native and non-Native applicants, are "completely anonymous—no name, gender or background. It just matches skills to skills," said Wesley-Esquimaux.

CLAN also institutes two aspects to its program beyond the job search.

The program brings together Native and non-Native students over coffee or study groups to broaden their networks and experiences and encourage community integration. "It's not like the Indians are over there and the white people are over here," Wesley-Esquimaux said. "We

have 75,000 indigenous people in this region, so we are very intent upon building that relationship and improving it."

CLAN has also encouraged indigenous students to become mentors and recruiters, on campus and in the remote communities. "Initially I tried hiring co-ordinators, adults, and that didn't work," Wesley-Esquimaux said. "So I hired kids as ambassadors." The ambassadors are role models as well as contacts.

Brianna Decontie, now in her third year toward her bachelor's degree in nursing, experienced a big change when she arrived to attend Lakehead, some 835 miles west from her home in the Kitigan Zibi Anishinabeg First Nation in Quebec.

Lakehead University has 1,140 Native students, one of the highest indigenous enrollments of any Canadian university, but still totaling only slightly more than 10 percent of its students. "I had to get used to the university feel because I grew up on the reserve going to a private school with just Natives," Decontie said.

At home, surrounded by family, she was influenced by her mom and her aunties. Her grounding in culture was aided by her Grandfather Peter Decontie, a Fire Keeper and one defendant in a Supreme Court case instrumental in recognizing First Nation hunting, fishing and other rights.

Away from home, Decontie found her traditional ties were still her lifelines. "Getting more in touch with my culture really helps ground me in hard times or if I'm missing my family."

She made contacts with other Native students, and this year was co-organizer of the university's annual powwow and is president of the Lakehead University Native Students Association. She also discovered CLAN and mentors other students. "It was a great experience. I think it's a beautiful thing that's being created."

Stephanie Seymour also came to Thunder Bay from a small community on St. Joseph Island, Ontario, with a population of about 2,000. Her mother is from Garden River First Nation and her father is of

Irish heritage. Having recently received her master's degree, she's pursuing a doctorate and is on the university's faculty of Natural Resources Management.

"One of the things that I really like about the CLAN network, it really looks at your education," she said.

Seymour also appreciates that CLAN teaches how to translate life skills into résumé boosters. "It's the same language by the person seeking the job and the person who's hiring."

As one might expect of role models, Decontie and Seymour are already contributing to Native communities. On breaks, Decontie works at the child health program at Kitigan Zibi. Seymour's master's degree project examined how to use wood products to create electricity and other energy in remote communities.

Seymour hopes that through CLAN and such programs, the stereotypes preventing community integration and job access will break down. As she learned from her own CLAN mentors: "You are not the stereotype, you are the prototype." ☭

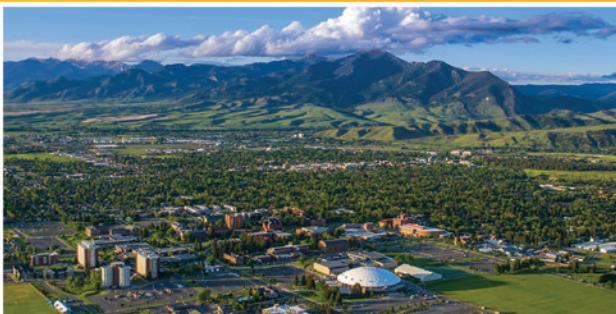


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It Takes a Village to Raise a Doctor; 2 Yaqui Students Win Udall Scholarships

TANYA H. LEE



Marcos Moreno (left) and Victor Lopez-Carmen recently won 2016 Udall Scholarships in Native health care. They are both from the Yaqui Tribe in southern Arizona.

For Marcos A. Moreno, Yaqui, and Victor A. Lopez-Carmen, Yaqui/Crow Creek Sioux, both 21, winning 2016 Udall Scholarships in Native health care is less a personal honor and more the recognition of a community's achievements.

Moreno says he was raised by his village, and the scholarship is a result of his tribe's collective efforts and care, while Lopez-Carmen emphasizes his family's activism as critical to his college success—his father is an AIM member who participated in the Occupation of Alcatraz, and an aunt is director of the International Indian Treaty Council.

Personal experience led Lopez-Carmen, who just finished his junior year at Ithaca College in New York, to choose to study and work in health care. His family's activism "culminated in my learning about why we have to fight for what we want and how that's part of our tradition. It really did inspire me to first of all want to help my people," he said.

"What led me to wanting to give back [in the field of] health was learning about the state of health disparities in indigenous communities, even worldwide. And especially in my tribe. My mom and my stepdad ... my stepdad's also from the Yaqui Tribe—taught me about many of the health disparities that the Yaqui Tribe faces. I even visited these places myself in Mexico. That's where the majority of the Yaqui Tribe lives, although we have reservations in Tucson, Arizona, and even some other places in Arizona and California, but most of the Yaquis live in Mexico."

Pesticides, said Lopez-Carmen, have a huge impact on the tribal members who live across the border. "Illegal pesticide use ends up contaminating our waters, our lands and causes many health issues—child cancers, different kinds of cancers, different kinds of sicknesses, diarrhea, an array of health issues that I felt I needed to give my hand to. I wanted to become a doctor so that I could go back and help my tribe."

The Udall Foundation awards scholarships to college sophomores and juniors studying tribal public policy, Native health care or the environment. In 2016, the foundation awarded 60 scholarships of up to \$7,000 each to sophomores and

juniors from 49 colleges and universities.

This year, only two Arizonans won Udall scholarships, and it is only fitting, said Moreno, a rising senior at Cornell University, that they come from a tribe that Rep. Morris Udall, D-Arizona, helped to get federal recognition in 1978. Morris Udall represented Arizona in Congress for 30 years, beginning in 1961, while older brother Stewart served in Congress from 1955 to 1961 and then as Secretary of the Interior from 1961 to 1969 under presidents John F. Kennedy and Lyndon B. Johnson.

The Udall Alumni Network boasts more than 2,000 members who have won scholarships in the past. "I think that being part of the Udall network [means] I have a whole array of resources, people that can support me, that I can support and we can feed each other and push each other along," Lopez-Carmen said. "As a network we all have the same end goals that we want to help our tribes at-

tain health."

For Lopez-Carmen, the fact that he and Moreno are from the same tribe is paramount. "It's very inspiring to have that, to have him there and to know that we will work together as doctors one day who will return and hopefully improve access to health in various ways. I am very happy to know that there is another Yaqui who has made the journey, who is committed to the journey of becoming a doctor, returning to the tribe to help."

Moreno is a pre-med student, studying neuroscience and American Indian studies, with extensive experience as a researcher. He has been working in two laboratories at Cornell (Brain and Behavior/Child Cognitive Development) and helped conduct a public health project for his tribe's reservation in 2014, which, he says, revealed troubling facts related to health and living standards. He chose neuroscience because the brain plays a major role in physical illness and because

he is interested in mental health.

Moreno has been away from home for a long time and he's looking forward to going back. He is thinking about the University of Arizona in Tucson for medical school.

Lopez-Carmen is most interested in oncology and may want to work in that field as a doctor. "I'm also really interested in becoming an ob-gyn. There are a lot of issues in our tribe that have to do with prenatal health, postnatal health, childbirth, a lot of issues that arise during pregnancy because of lack of education or because of outside factors such as pesticides and poor nutrition."

He learned about social justice and its relation to health from his family and his tribe and his is a social justice-based approach to health. He has spoken at the United Nations on indigenous health and has participated in the UN Permanent Forum on Indigenous Issues for the past two years. ☀

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Sharlay Butler

SHPEP class of 2006 University of Washington Resident, Northwestern University Feinberg School of Medicine Department of Obstetrics and Gynecology Member of Coeur d'Alene Tribe

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Mars in New Mexico: SIPI Students Transform Desert Into Martian Landscape

ALYSA LANDRY

To the carefully trained eye, the stark desert landscape of New Mexico looks surprisingly like the surface of Mars.

That's according to a group of rising scientists at Southwestern Indian Polytechnic Institute (SIPI), a community tribal college in Albuquerque that routinely produces graduates trained in science, technology, engineering and math, or STEM. Here, in a nondescript warehouse on the edge of campus, students in the institute's engineering and technology programs use red dirt from the surrounding hills to reconstruct the Martian landscape. They call it the Mars Yard.

The irony is not lost on the students, who come from 120 different tribes and pueblos. The 165-acre campus is about equidistant from Roswell and Aztec—sites of two of New Mexico's most legendary alien encounters.

"I always tell my students if they want to go to Mars, just go to New Mexico," said Nader Vadiee, lead professor and coordinator of the engineering program. "It's no wonder the aliens always visit New Mexico. We're using natural dirt to build a landscape just like Mars."

The project, known as the Intelligent Cooperative Multi-Agent Robotic System (or I-CMARS) is funded through a \$1 million NASA Tribal College and University Experiential Learning Opportunity grant. Now in its second of three years, the grant allows students in one of the nation's largest tribal engineering programs to work with cutting edge technology—some of which may end up in space.

"We work interactively with NASA," said Brandon Ray, an engineering student at the University of New Mexico

and a teaching assistant at SIPI. "We troubleshoot here and then give NASA feedback."

Students work side by side with SIPI graduates, mentors and professors to de-

velop a Mars Yard, a simulated landscape and collect mineral samples. Controlled by students, the vehicles represent a miniature version of NASA's rovers, which since 2003 have roamed the surface of Mars.

"If we don't have the right component, we make one," said Ray, who is Navajo. "Parts we can't find, we build with a 3-D printer."

SIPI plans to unveil the Mars Yard by fall, Vadiee said. Now, however, the warehouse looks like a giant sandbox. A mural of Mars' Gale Crater is painted on one wall and a pile of dirt covers a concrete floor. When complete, the yard will function as a classroom with balcony seating for spectators and green screens to simulate the Martian environment.

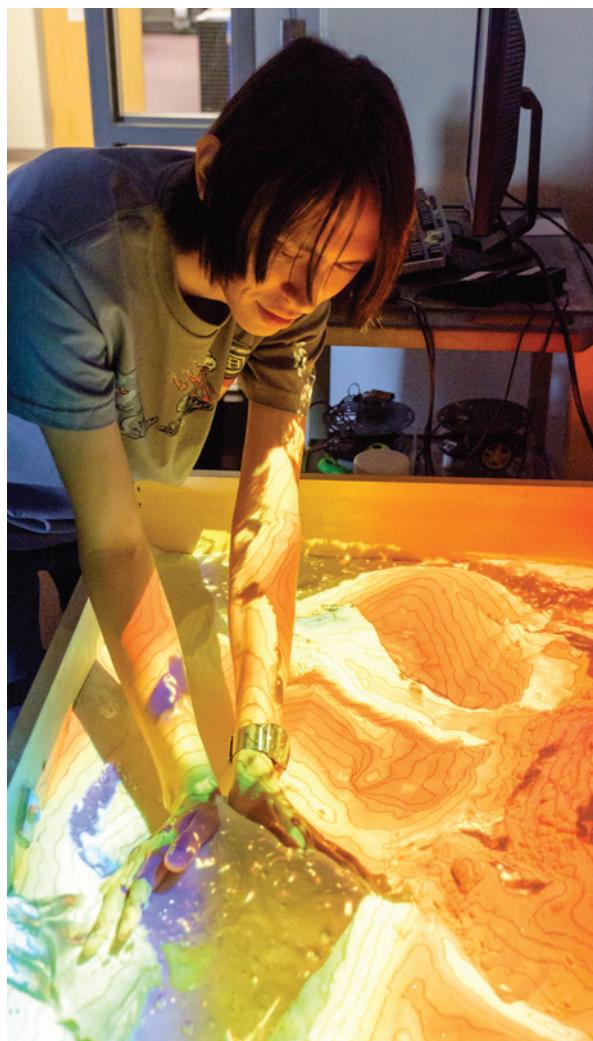
In the meantime, rovers navigate a temporary mini-Mars Yard, an indoor obstacle course that features foam boulders and a cardboard cutout of a green Martian. Students control the rovers by computer, and they can only see to maneuver through tiny onboard cameras, much the way NASA scientists view Mars.

For some students, the project resembles a slow-moving video-game. For others, like 24-year-old Jasamaine Martinez, it represents the promise of a fast-paced career in science and technology.

Martinez, Navajo, earned an associate's degree in pre-engineering at SIPI and spent a summer interning at Johnson Space Center in Houston. Now a civil engineering student at the University

of New Mexico, she is eying a career in infrastructure development on the Navajo Nation.

"Going to NASA was probably the best thing I ever did," she said. "I learned that



Brandon Ray, Navajo, manipulates sand in a device that simulates the surface of Mars.

sign, build and program all components of the Mars Yard. That includes the rovers, battery-operated robots that explore the surface and geology of the simulated

engineers are passionate, and I want to use that passion to help the Navajo Nation tackle its issues with transportation."

The promise of working with NASA leaves many students starry-eyed, Vadiee said. But the purpose of the I-C-MARS grant is actually more down to earth.

Eighty percent of incoming freshman at this small tribal institute are not prepared for college-level science or math, Vadiee said. The school, one of two tribal colleges to offer free tuition to members of federally recognized tribes, supports about 400 students. The average student is 28 years old, and 14 percent are single mothers.

Vadiee applied for the grant as a way to "make science and math more exciting." He uses the partnership with NASA to encourage students to take courses in science, technology, engineering and math.

"We struggled to get students to enroll in physics classes until we added NASA to the course name," he said. "Then we tapped into the Mars Yard project and we piggybacked off the prestige of NASA.



Joaquina Castillo, a student at Southwestern Indian Polytechnic Institute, checks on the school's 3-D printer.

Now the courses are full."

While fun, building a replica of Mars is not an end in itself, Vadiee said. The program equips students with the skills needed for a variety of careers in the STEM fields.

Twenty-year-old Joaquina Castillo, Navajo, plans to earn an associate's degree

in pre-engineering from SIPI then transfer to the University of New Mexico and eventually pursue a career in biomedical engineering.

"The sky's the limit," she said. "In 15-20 years, I'd like to be back on the Navajo Nation, studying uranium and high rates of cancer."

Twenty-six-year-old Adrianna West, Navajo, wants to study architecture and civil engineering, then return to Dennehotso, Arizona.

"I plan to work with my home community," she said. "They need someone to design and remodel bridges and roads."

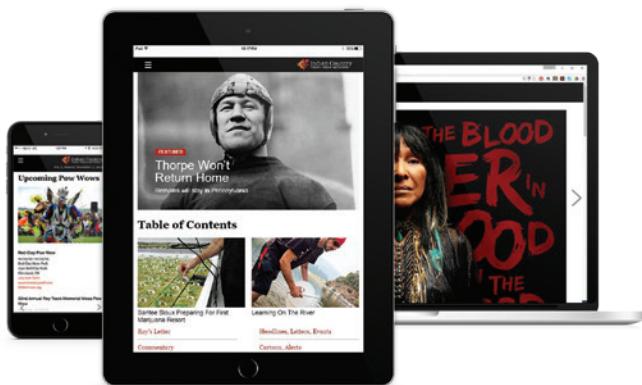
Only a tiny fraction of students now maneuvering rovers through the Mars Yard will ultimately work with space exploration, Vadiee said. But that's fine with him.

"Robotics and Mars are not my goal, but to get students to learn the relevant math and science," he said. "We build stuff here, real stuff, and we teach students the math and science and physics and technology behind it." ☀

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The Scholar/Warrior

Pine Ridge's Justin Mesteth Is Achieving What so Many Students Only Dream of **TANYA H. LEE**



Justin Mesteth tests his Lego robotics car in a computer science class at Red Cloud.

Justin Mesteth has reached a milestone in his long journey from a 6-year-old being raised by his dad on the Pine Ridge Indian Reservation that he hopes culminates in him returning home as a civil engineer building the roads and houses so desperately needed there.

A Gates Millennium Scholar and graduate of the Red Cloud High School, Justin, 18, Oglala Lakota, has just started at the prestigious and highly competitive Wesleyan University in Middletown, Connecticut.

He has also been chosen by the U.S. Department of Education to serve as a beacon for other American Indian and Alaska Native students who face almost

overwhelming obstacles in pursuing their educational goals. "America has great stories to tell about the importance of education to families and communities," said Education Department Press Secretary Dorie Nolt. "Justin's story is about perseverance, identity, culture, family and the way educators and schools change lives. Using digital media, we are able to reach multiple audiences on 21st-century platforms. We wanted to share Justin's story because it's a part of something many students strive for, but may not know how to get. Students living in rural and tribal communities face additional challenges, and solutions can be found by the example of Pine Ridge."

The 2.8-million-acre Pine Ridge Indian Reservation is home to perhaps 28,000 people (population estimates vary from 15,000 to 40,000). It is located in Oglala Lakota County in South Dakota, where the per-capita income of \$6,286 makes it the second poorest county in the U.S.

It is a place where families struggle with a 49 percent poverty rate, a 90 percent unemployment rate, an infant mortality rate three times the national average, the lowest life expectancy in the Western Hemisphere after Haiti, insufficient medical care for the epidemics of obesity, diabetes and heart disease plaguing the population and rampant substance abuse.

For kids, hope is hard to come by in such a tough environment. During the 2014-2015 school year, more than 100 youth on the reservation attempted suicide, according to the U.S. Department of Education. A state of emergency was declared last year after 14 young people committed suicide between August 2014 and April 2015, the Lakota People's Law Project reports.

Education is also in short supply. Chronic absenteeism among public school students is rife. Only 14 percent of adults on Pine Ridge have a bachelor's degree, half the national average.

Justin is one of the exceptions; the

hopes of a family and the future of a tribe depend on students like him.

The Education Department's four-part series, which includes text, photographs and videos, debuted August 29. It features not only Justin's perspective but the comments of some of the people who make up the "village" that was critical to his success—his father, Gabe Mesteth; his adviser Nakina Mills; and Philomine Lakota, preserver and teacher of the Lakota language.

Gabe Mesteth took over his son's upbringing when Justin was 6, after his mother, who struggled with alcohol, abandoned the family. A trained electrician and a student at a local college and then at South Dakota State University in Brookings, Gabe had high hopes—and high expectations—for his son. "Go off and get an education and come back and help your people," he said from the time Justin was very young.

But Gabe, a vice chair of the tribe, also honored Lakota traditions and taught his son how to hunt deer, butcher a buffalo for its meat, and harvest natural food from the land. Justin accompanied him when he cut firewood for elders and learned the values of caring for others and the community.

Red Cloud Indian School is a K-12 Catholic educational complex on the reservation. The high school sends almost 100 percent of its graduates on to college, the military, or career training programs. Justin entered Red Cloud High School when he was in the ninth grade, having excelled in elementary school. In his junior year, Justin's life became unbelievably difficult. Gabe entered a hospital 90 miles from the reservation for a wound that would not heal. A diabetic, he ended up having to have a foot amputated. Justin lived with his aunt and cousins part of the time, but mostly he was on his own. In the same three-week time period, his grandfather, who along with his father had taught him traditional Lakota ways, and his grandmother, who had lived with Justin and his father, died suddenly.

Justin said of his grandmother, "She showed me what it was like to feel a mother's love. Every single morning after I woke up she'd be sitting at the kitchen table, drinking coffee, telling me good

morning. After she died, she wasn't sitting there and that's when it really hit me, that I'm not going to be able to share any more memories or get advice from my grandmother."

When Gabe came home from the hospital, Justin, only 17, became his full-time caregiver. "I never thought I'd be taking care of my father at this age, as if he were my kid," Justin wrote in one of his college essays. "It was an around-the-clock job. I fed him, gave him medication, changed his bedding and diapers, helped him with physical therapy, cooked, cleaned and provided moral support. Balancing all of this with school and athletics was tough, but it has shown me just how strong I am."

Then Gabe had a series of mini strokes and had to go to a nursing home. Justin's schoolwork suffered, but his teachers and advisers at Red Cloud guided him through the crisis. "Life is all about perseverance, bouncing back after enduring painful and difficult experiences," said Justin.

Nakina Mills, director of student advancement and alumni relations at Red Cloud Indian School, was particularly dedicated to Justin's education. She drove him to visit his father in the nursing home, helped him with college applications, went to his home and took him to school when he missed the bus and offered endless encouragement. He has formally adopted Mills as his "hunka mother." No one could be more proud of Justin than she is. "He's such a great young man and role model. I have a 5-year-old son, and I sit there and think about Justin and, I'm like, I want my kid to be like that," she said.

Mills is fully prepared to see Justin and other students through college and beyond. "Once graduates are in college, Nakina stays in touch through Facebook messages, texts and phone calls to check their progress and offer encouragement. And when she sees any sign that one of her former students is wavering, she utilizes her networks to dispatch a fellow Red Cloud alumnus or one of the university contacts she's cultivated to make sure the student gets back on track. She has even visited anxious students herself so they know they are not alone," reads Part II of the series.

Philomine Lakota, 68, has been instru-

mental in teaching Justin and the other students at Red Cloud his language to help support him as he moves into a foreign world. She developed the language curriculum at Red Cloud High School, where students are required to study Lakota for three years.

Philomine says that in 1982 she felt a spiritual calling to bring back the language and Lakota traditional rites of passage for young people and then spent 10 years researching and relearning what she had been forced to forget during her boarding school years.

Philomine, who teaches students all across the reservation, says, "[People] look at the gloom and doom of Pine Ridge, but there's a strong Lakota cultural renaissance going on here."

Justin wrote in his college essay, "If we think differently, and use the richness of our culture as support, we'll be able to build a better way of life."

Before he left for Wesleyan, Justin said, "I'm not really nervous about going 1,700 miles away from my home. Pine Ridge is always going to be here. It's going to be the same. It's been the same since I was a little kid."

Now that's he is at Wesleyan, Justin tells ICTMN it's really confusing to come from the structured environment of his high school to an environment where he is expected to be independent. "I need to learn time-management," he laughs.

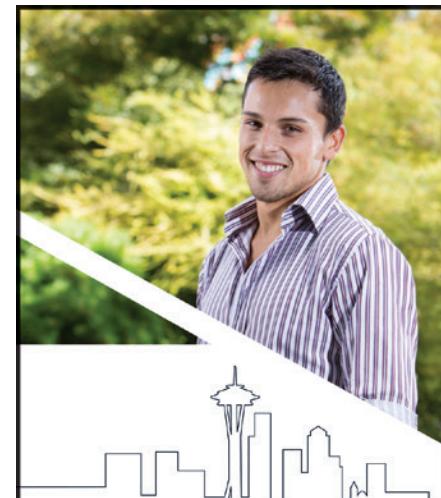
On a serious note, he says he has met with his adviser who pointed him in the right direction in terms of what classes he needs to take to get into the civil engineering program, so he needs to add introduction to chemistry and calculus to his schedule. He also says he needs to attend to requirements like turning in his health form and some financial forms.

"I'm kind of struggling," he says, "but I'll get it all figured out."

Justin says his dad is doing well now and has started rehab. "I'm proud of him," he says.

Clearly, the feeling is mutual. "I challenged him to do better than I did in high school and he actually did way better than me," Gabe says.

All of the U.S. Department of Education information on Justin can be found at medium.com/@usedgov. ☀



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The University of Montana Is a Good School That Is Very Native-Friendly

DINA GILIO-WHITAKER

Deciding where to go to college can be a daunting prospect for anyone. The variables are countless: what to major in; grade point average and SAT/ACT scores; in-state versus out-of-state schools; community college versus university; tuition rates and financial aid; are you a “traditional” student or “non-traditional” student? And that’s just for starters.

For Native students, it can be even more complicated. According to the 2014 Native American Youth Report issued by the White House, Native students have the lowest high school graduation rates of any group in the U.S., at 67 percent. *Education Week* puts graduation rates for Native students at just 51 percent. The institutional barriers to good education at the K-12 level identified by the White House report range from inadequate conditions in BIE schools to over-representation of Native children in school disciplinary systems, and much more.

At the college level, the study revealed that 13 percent of Native students earned a bachelor’s degree or higher, compared to 29 percent of the general population, and far more Native students dropped out of college (61 percent) than their non-Native counterparts (48 percent). There are many reasons given for these dismal statistics, but the most prominent involve the lack of institutional support for the unique needs of Native students.

It makes sense, then, that when Native students are considering where to go to college they should choose a school where they will not only be able to study their subjects of choice, but also be in an environment that will support them culturally. And that’s just part of the reason why the University of Montana (UM) in Mis-



The University of Montana in Missoula is worth a look for Native students.

soula is worth a look for Native students.

By The Numbers

Montana is the traditional territory of 12 Native nations and at 6 percent, the state has a higher concentration of American Indian people than most states. According to *Forbes*, the student body at UM is roughly 3 percent Native. *Forbes* ranks UM 146th in public colleges, and 176th in research universities. It is a tier two research university, according to the Carnegie Classification of Institutions of Higher Education (tiers one to three are based on doctoral research activity, determined by factors such as expenditure, number of doctorates awarded, research-focused faculty, etc.).

UM is known to be one of the most affordable universities in the country, with an in-state tuition at \$6,389, and out of state fees at \$23,845. The average grant aid received is \$3,708, and the student to faculty ratio is 18. Around 93 percent of students who apply are admitted, and the student body population is roughly 13,000.

Some of UM’s notable academic programs are wildlife biology, journalism, environmental studies, creative writing, and

business administration.

Aside from the academics, the university prides itself on its outdoor-focused lifestyle. Nestled in the heart of the northern Rockies of western Montana, the region offers what the university refers to as some of the world’s best outdoor sporting activities, including hiking, biking, skiing, fishing, and water recreation.

Specifics for Native Students

The 3 percent of the student body who are Native translates to 700 Native students on campus, ac-

cording to Theo Van Alst, Lakota, co-chair of the Native American Studies department. “Most of the Native undergrad students are in-state Natives,” Van Alst told ICTMN.

“We have about \$120,000 in annual graduate and undergraduate funding. Graduate scholarships this year ranged from \$1,500 to \$15,000 per student. Undergraduate scholarship ranges are \$300 to \$5,000. Some of the most popular majors for Native American students are business, forestry, natural resources, the law school, and pharmacy school,” Van Alst said.

UM has strong support for Native students in the sciences. For example, the Native American Center of Excellence (NACOE) in the College of Health Professions and Biomedical Science facilitates the identification, recruitment, retention, and professional development of American Indian/Alaska Native students who are interested in pursuing careers in pharmacy and/or health care delivery. And the Indigenous Research and STEM Education Lab serves the advancement of Native American, Alaska Native, Native Hawaiian and First Nation students in STEM academic disciplines.

One of the crown jewels of the UM campus is the Payne Family Native American Center (NAC for short), with its stunning architectural style inspired by Plains culture. Adding to the buildings' uniqueness is its LEED Platinum certification. LEED stands for Leadership in Energy and Environmental Design, and means that the building was designed with maximum sustainability in mind, for energy efficiency, and with as little impact on the local environment as possible.

The NAC is a welcoming campus home for Native students. It houses the American Indian Student Services office, a place where American Indian students can access resources from financial aid to mentoring, advocacy, tutoring, and more.

Native American Studies

UM has a Native American studies (NAS) program, which offers both a major and a minor. "One of the things that makes us different is that at University of Montana NAS is not just a program, it's a full department. There are probably not more than a

dozen Native studies departments in the entire country," Van Alst said. "And we have the second lowest tuition in the country."

Earlier this year, in fact, UM was named one of the 20 best colleges by Great Col-



Tribal reps at the 2010 opening of the Payne Family Native American Center.

lege Deals for Native American studies, for its affordability and quality education.

A degree in NAS is often not fully appreciated for how it can be applied in the real world as a career. "NAS is an especially valuable major for people who intend to work in Montana or another

state or region with a significant American Indian presence," says a page devoted to career services on the UM website. "Alumni have found their knowledge of Native American issues and communities to be helpful both in finding jobs and in their work... In a state like Montana, which has a high population of Native Americans, it is important for people to have a basic working knowledge of Native American communities."

In addition to American Indian Student Services, Native American studies also finds its home in the state-of-the-art NAC building.

According to Van Alst, the strengths of Montana's NAS are its commitments to history, literature and film, and language revitalization and acquisition (which includes newly-approved Blackfeet language courses that can be applied toward the language requirement).

"There is also a GIS lab and planetarium on campus with a screening room. We have a Native star stories show that always sells out," he said. ☺

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Learning to Learn

7 Great Reasons to Be Hopeful About Native Education

TANYA H. LEE

Efforts to improve the educational opportunities and outcomes for minorities in the U.S. have been fitful, and results have come slowly. For American Indian and Alaska Native students, scores on the standardized National Assessment of Educational Progress (the “Nation’s Report Card”) for reading and mathematics pretty much held steady—at the lowest end of the spectrum for all ethnic/racial groups—between 2009 and 2013. Chronic absenteeism, schools in poor physical condition, inadequate resources, inexperienced teachers and a high school graduation rate of only 67 percent are persistent, discouraging and oft-reported challenges facing AI/AN students, teachers and communities.

Nonetheless, there are reasons to be hopeful—recent court decisions and policy initiatives mean improvements are likely coming in the not-too-distant future.

Supreme Court Affirms Affirmative Action

On June 23, 2016, the U.S. Supreme Court ruled that colleges may use race as one factor in admissions decisions. “The ruling of the court is one step in the journey to heal the wounds caused by the forced assimilation,” said National Indian Education Association President Patricia Whitefoot. “Education, which was used as a weapon of war, can now be used to propel students forward.”

Affirmative action is one strategy for addressing past discrimination against minorities, and it helps create diverse student bodies in institutions of higher education. California’s Prop 209 banned affirmative action in university and college admissions in 1996. In 1995, 459 American Indian students applied to the UC system and 248 (54 percent) enrolled for their freshman year; in 2013, 709 applied, but only 176 (25 percent) enrolled,

according to a university report. In 2012, almost 54 percent of California’s high school graduates were Black, Latino and Native American, but only 27 percent of the freshmen admitted to the UC system belonged to those three groups.

Following the Supreme Court’s decision last spring in *Fisher v. University of Texas at Austin*, California and the other eight states that have banned affirmative action in college admissions now have reason to reconsider.



Tribal reps at the 2010 opening of the Payne Family Native American Center.

Federal Education Law Give Tribes A Voice

The federal Every Student Succeeds Act of 2015 has replaced the No Child Left Behind Act with legislation that gives tribes an unprecedented role in deciding how American Indian children in public schools are educated.

National Indian Education Association Executive Director Ahniwake Rose, Cherokee, said, “This [law] is a huge change for Native education, the first steps toward self-determination over public education on our lands. It is the first time states and local educational agencies will have to talk to tribes.... When tribes, governments, schools and the community have an active voice in [their schools], that’s the best step you can take to improve education.”

Local control is an overarching principle of the new law. For example, it prohibits the federal government from recommending, let alone mandating, which standards or tests states will use. And states or local educational agencies, not the federal gov-

ernment, will determine which schools need improvement and what—if anything—the schools would be required to do about it. Both of these provisions radically increase local control of school systems and thereby potentially increase the opportunity for tribes to have a say.

Cobell Scholarships Available

Indigenous Education, Inc., had awarded just over \$1.9 million in scholarships by the end of the 2015-2016 spring semester, with roughly 80 percent of that amount going to undergraduates.

The Cobell Education Scholarship Fund was established as part of the 2009 \$3.4-billion Cobell Settlement, which ended a lawsuit brought by Louise Cobell, Blackfeet, against the federal government alleging that the U.S. had mismanaged trust fund accounts for half a million individual American Indians and Alaska Natives.

The scholarship initiative is funded in part by the Land Buy-Back Program for Tribal Nations—also authorized by the Cobell Settlement—wherein the U.S. buys out fractionated interests in land held by individual Indians and holds those lands in trust for the tribes participating in the program.

The Interior Department transfers money from the buy-back program to the scholarship fund as a percent of the land sales completed during that quarter. The amount that may be transferred is capped at \$60 million. As of July 2016, nearly \$40 million had been transferred to the Scholarship Fund.

New School Construction

In January, Interior Secretary Sally Jewell announced funding was available to replace the last two schools on the 2004 list of Bureau of Indian Education schools in need of major repairs or replacement. The list of the next 11 schools to be renovated or replaced was announced in April, and funding is available to begin planning and design for some of those schools.

Separately, Congress appropriated funds to replace the Leech Lake Band of Ojibwe’s Bug-O-Nay-Ge-Shig High School in Minnesota. Nonetheless, there remains a \$1-billion backlog in needed construction for BIE schools.

Native Youth Community Projects Program Expanded

The U.S. Department of Education tripled its investment in Native Youth Community Projects in June, adding \$17.4 million in grant funding to the \$5.3 million awarded last September for programs that promote college and career readiness for students in Indian country.

William Mendoza, executive director of the White House Initiative on American Indian and Alaska Native Education, says, "This represents the largest increase for Indian education, specifically Title VII, since its inception. These are important grants that tribal leaders called for... to engage in partnerships and to be involved in schools across the country."

The president's proposed 2017 budget proposal includes \$53 million for the Native Youth Community Projects program. NYCP is part of President Obama's Generation Indigenous initiative.

Feds Take Guesswork Out of Picking Good Colleges

The U.S. Department of Education published its revamped College Scorecard with comprehensive information on more than 7,000 schools that offer two-year and four-year degrees. The web-based scorecard, available at no charge, offers information on tuition, graduation and retention rates, fields of study, percentage of students getting financial aid and the annual family contribution for the lowest-income students.

However, Cindy Lindquist, president of Cankdeska Cikana Community College, says she is concerned that the information about tribal colleges needs to include some context, such an explanation of why graduation rates for TCUs are relatively low compared with other schools.

Free Community College Initiative May Be Gaining Ground

This year's presidential election brought the issue of the high cost of a college education to the forefront. President Obama's proposed 2017 budget funds "America's College Promise (ACP), which would cre-

ate a new partnership with states to make two years of community college free for responsible students, letting students earn the first half of a bachelor's degree or an associate's degree and acquire skills needed in the workforce at no cost," the Office of Budget and Management reports.

Democrats seem to have taken seriously Sen. Bernie Sanders' I-Vt., call for free public education during the Democratic primary. Their platform reads "Democrats are unified in their strong belief that every student should be able to go to college debt-free, and working families should not have to pay any tuition to go to public colleges and universities... We will also make community college free, while ensuring the strength of our Historically Black Colleges and Universities and Minority-Serving Institutions."

The Republican platform does not touch on free community college but does say that the federal government should get out of the student loan business and return that function to the private sector. ☀

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Nice to See U

Going Away to School Doesn't Have to Feel Like You're Going Away

DAVID ROOKS



Some of the Native students at Montana State University pose with the university's mascot, the Bobcat.

When a student is going away from home for the first time, it really helps to like school—and for that to happen, they have to feel comfortable. Judged by that standard, Native students at Montana State University (MSU) in Bozeman say their campus is a great place for them. “When I first came here, I fell in love with Bozeman. It’s beautiful, it’s friendly, the community is very welcoming to Native people,” says Francesca Pine, Northern Cheyenne/Crow, and a graduate student at MSU. Another Native student at MSU points out that, “Bozeman is so close to so many reservations that, for many of us, it’s not that far from home.”

Native American Studies professor and

Department head Walter C. Fleming, Kickapoo, says, “Our student-support folks take really good care of our kids the whole time they’re here. Our Native studies and academic program has been here since 1974. I’ve been here for 37 years—as an instructor, and I’ve been the department head for 13 years.

“Part of our success is we’ve had a long-term commitment to the growth of our students. We have about 40 programs on our campus for them.”

The department has five instructors along with support staff. “When I started,” says Fleming, “we had 52 Native students—now we have 570, and I’m told our freshman enrollment is up.”

As part of its drive to increase understanding among all students, MSU President Waded Cruzado points out that all MSU students are required to take a diversity core of classes that includes introductory courses in Native history and cultural life. She also points with pride to Professor Fleming and the Native American Studies Department, which she says is one of the finest in the country.

“Montana State University has long been committed to improving and expanding opportunities for American Indian students and communities,” Cruzado says. By the university’s count, there are 53 tribal nations and 15 U.S. states represented in its student body, faculty and staff. Students

who spoke to Indian Country Today Media Network included Northern Cheyenne, Crow, Flathead, Salish-Kootenai, Blackfeet, Ojibwa, Lakota, and more.

With such a long and deep relationship to the young indigenous men and women coming from area tribes and beyond, it's no surprise the annual MSU Pow Wow that takes place on campus during the school's annual spring break is one of the largest in the country. In 2017, it will be held on April 14-15. The gathering draws participants nationwide and typically features more than 700 dancers and 15 to 20 drums.

"One of the things that has really grown has been help for our students interested in going into areas of study outside our department," says Fleming. "There used to be two or three programs to help them. Now, every college writes in a component for Native students and their communities for every grant application and proposal for review." He says this funding provides added impetus for those university departments to reach

Our student-support folks take really good care of our kids the whole time they're here.

out and help Native students when they arrive at MSU.

The overall environment of a college is important, and Bozeman's seems particularly friendly and inviting for Native students, but the key remains academics, including science, technology, engineering, and mathematics, or STEM. "Over the years MSU, Bozeman has developed a strong reputation for its outreach and partnerships with area tribal colleges. A

big part of that is our participation in a program called Bridges that brings Native students here for eight weeks every summer," says Richard White, Director of American Indian/Alaska Native Student Support.

According to the University's website: "Bridges is a partnership between Montana State University-Bozeman and Montana's seven tribal colleges. Funded by the National Institutes of Health, the program's goal is to build a seamless educational experience between Montana's seven reservation-based colleges and MSU [and to] increase the number of Native American students successfully transferring from two-year tribal colleges to MSU and pursuing academic studies in the biomedical and other health related sciences."

"Our philosophy is, we don't care where our students are coming from when they get to MSU, we're committed to their success when they're here," says Fleming. "We've built all our student support services around ensuring they succeed." ☭

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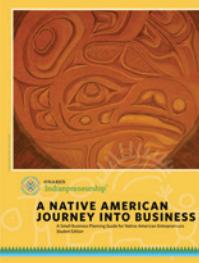
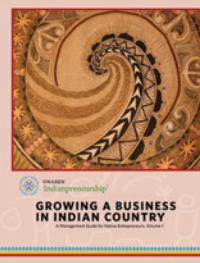


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Astounding Nurse-Interpreters Save Patients and Doctors

ALYSA LANDRY

Nurses working with Alaska Natives on the continent's icy frontier are helping to redefine rural health care.

In a 50-bed hospital in Bethel, where doctors treat a population of about 28,000 people—most of them Native Alaskans from nearby villages—nurses provide critical services in a remote location where medical emergencies can be catastrophic. The hospital, Yukon-Kuskokwim Health Corporation, employs a staff of Native nurses who pull double duty as care-givers and cultural interpreters for a team of non-Native doctors.

"We're looking for those unspoken cues," said Juaniita Treat, a patient advocate with nearly half a century of experience in health care. "We tell doctors not to just listen, but to look."

Treat, who is Yup'ik, represents a vital link between patients and doctors in this 58,000-square-mile region that is the traditional home of the Yup'ik, Cup'ik and Athabascan people. Although 82 percent of patients are Native, all of the doctors are transplants from the lower 48.

That means doctors can miss much of the nonverbal cues and cultural nuances, Treat said.

"We tell doctors that if something hurts, the patients are not going to say so," Treat said. "Look at their face. They will squint their eyes or flinch. They'll answer with raising their eyebrows for yes or shaking their head for no. If you're concentrating on putting answers in the computer, you're not going to see the silent language."

These unspoken signals also manifest

in ancient traditions, Treat said. Yup'ik patients sometimes present with pieces of red yarn wrapped around different parts of their bodies. To the untrained eye, it's just yarn, she said. But interpreters know that it's part of a complicated set of cultural rituals.

"If they have a cut and it looks like it's getting infected, they'll put a piece of red yarn above it, and that's to stop the



Students in the University of Alaska's rural nursing program test their skills on a peer.

infection from spreading," Treat said. "If they have lost a husband, women will come in with red yarn around their waists and around both ankles. They will wear that for a year."

Treat is part of a team of nurse-interpreters who sit with patients as they interface with doctors and translate language and silent cues. Her services are helping break down a wall between doctors and patients. That's especially important in a place like Bethel where medical providers stay, on average, only a couple

of years before moving to one of Alaska's urban areas or back to the lower 48.

Nurse-interpreters like Treat provide consistency to patients and are part of a solution to the "revolving door" of medical professionals in rural communities. Her duties also include explaining diagnoses in ways patients will understand. Sometimes, Treat said, that involves re-writing the medical dictionary.

"We used to have lots of misinterpretation," she said. "Doctors use a lot of Latin terms, and those were not translated correctly."

For example, the Yup'ik term for cancer meant "sore that never heals," Treat said. So diagnosing a person with cancer meant giving them a death sentence.

"We really needed to be able to sit down with people and explain what these things are," she said. "When they understand what it is, that it doesn't mean death, we can encourage them to get help."

Although nurse-interpreters often are members of the communities they serve, they also receive intense training in a program at the University of Alaska. The university offers an associate of applied science degree in nursing, via distance education. Students can earn degrees from home in Dillingham, Bethel or Nome—all isolated areas on the Alaska frontier.

Each campus also has a local professor who acts as a mentor, and the program requires students to do clinical work at their community hospitals, said Rebecca Coupchiak, assistant professor of nursing at the Dillingham campus. The small campus programs have each

graduated tiny classes of only a few students each, but all graduates have found jobs in their communities and many continue their studies and become registered nurses.

"The majority of my students are Alaska Natives who are already entrenched in their culture," Coupchiak said. "They want to stay in their communities and raise their families here."

While medical professionals train students for the clinical aspects of their jobs, cultural experts help them hone their skills as interpreters. Coupchiak said success as a cultural interpreter comes when nurses embrace their own knowledge and experiences.

"This culture is theirs," she said. "It's important to understand that a nurses' primary goal is to take care of people, but people come from all walks of life. You can get a lot more information about a patient if you understand where



A student nurse sterilizes a patient's arm before a procedure.

they're coming from, the subtle cues, their culture. Nurses have to be aware in

order to provide the best care."

When it works, nurses form lifelong bonds with patients and provide an essential link in their health care, said Joclyn Reamey, a Yup'ik nurse and interpreter at Bristol Bay Hospital in Dillingham. Reamey, a recent graduate of the nursing program, has only worked for one year, but she has already developed a certain camaraderie with patients that even the doctors lack, she said.

In fact, Reamey said, her patients know her best by her Yup'ik name, Qiivvralria.

"It all started when I was doing my clinical training," she said. "We'd go into a room and I wouldn't know who my patients were, just looking at their charts. I wouldn't recognize their names.

But when I went in and saw their faces, I'd know who they were. I knew them better by their Yup'ik names, and they knew me." ☀



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Since Time Immemorial

Schools in Washington State Must Teach Native History **RICHARD WALKER**



Gov. Jay Inslee signs Substitute Senate Bill No. 5433 in May 2015 relating to teaching Washington's tribal history, culture, and government in schools. State Sen. John McCoy, D-Tulalip, stands third from left of Gov. Inslee.

The 29 federally recognized indigenous nations in Washington State have treaties with the United States, and they have their own governments, jurisdictions, and economies. They also have treaty rights and responsibilities in their historical territories.

What they don't have is their proper place in most of the history books used in public schools. Chances are, most students in Washington State don't know all that much about the Native nations that were in the Northwest long before there was a United States. That is about to change.

On May 8, Washington Governor Jay Inslee signed Senate Bill 5433 into law, making it mandatory for schools in Washington to educate students about the history and governance of the indig-

enous nations there. Previously, under a law passed in 2005, schools were only encouraged to do so. The new curriculum is gathered under the title, "Since Time Immemorial."

State Sen. John McCoy, D-Tulalip, a citizen of the Tulalip Tribes and author of both laws, is thrilled that his efforts have finally come to fruition, and said he couldn't get support 10 years ago for mandatory instruction. The difference today: More understanding of the benefits to all students that will come from a fair and truthful teaching of the state's history. He said passage of the bill is also a sign of political progress in the state. This time around, he had broad bipartisan support; his bill requiring the teaching of Native curriculum was approved 42-7 by the Republican-majority Senate

and 76-22 by the Democratic-majority House. Of the bills 16 co-sponsors, five were Republicans, including Senate President Pro Tem Pam Roach.

"We do have a rich, solid history in the state," McCoy said. "And it should be taught."

Fruits From the Nurtured Tree

McCoy and the many other supporters of the law throughout the state and Indian country say Native students will be more engaged in education if there is instruction in Native history. There will be more understanding and relationship-building between people of different cultures. He also argues that students who go on to become leaders in their communities will understand sovereignty and the authority of the Native nations with which they will engage.

"This is a tremendous opportunity to learn about the tribal people of the Northwest on a level that is unprecedented," said Michael Vendiola, program supervisor in the state Superintendent of Public Instruction's Office of Native Education, and a citizen of the Swinomish Tribe. "What that opportunity brings is the ability to build relationships and understand more of the true history of Washington State. For tribal communities, it will be empowering in the educational system to have their culture, government, and history presented in the classroom."

Proponents say the program will also give balance to the rest of the history taught in Washington schools, which has often ignored the state's indigenous population and legacy. It's not just a problem in Washington. A two-year study by Sarah Shear, associate professor of social studies education at Pennsylvania State University in Altoona, revealed that most students in the U.S. are graduating from high school without even basic knowl-

edge of contemporary Native challenges or cultures.

Shear told ICTMN that most students are taught "nothing about treaties, land rights, water rights, nothing about the fact that tribes are still fighting to be recognized and determine sovereignty."

Sarah Sense-Wilson, Oglala Sioux, the elected Chair for the Urban Native Education Alliance (UNEA), said Native students "always get put on the back burner" because they comprise a relatively small demographic.

According to a demographic breakdown from Seattle Public Schools, 2,922 students—5.9 percent of the district's student population—was Native American in 2012-13, the last year for which data is available. The total student population was 49,864.

American Indian/Alaska Native/First Nations students score 30-40 percent lower than their non-Native peers on state standardized exams, according to UNEA. And Native students have the highest dropout rate, beginning in the

seventh grade with another spike in the 10th grade, according to Sense-Wilson.

Teaching the Teachers to Teach

"Our goal is to teach with tribes, rather than about them," the "Since Time Immemorial" curriculum states—and one of the challenges school districts report is developing the partnerships to make that happen. "Our [curriculum] trainings have doubled in both size and frequency" since the law made implementation of the curriculum mandatory, Michael Vendiola told ICTMN. Vendiola, Swinomish, is program supervisor for the state education department's Office of Native Education. "We are training more dynamically as well. For example, we are training more curriculum teams, administrators, and education associations."

The training is getting a boost from Western Washington University's Woodring College of Education, which received two grants totaling \$600,000 from the Washington Student Achievement Council, a cabinet-level state



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agency. "These two grants not only advance our professional development work in schools but, most significantly, forge important new efforts with Native American communities in our region," Woodring College of Education Dean Francisco Rios said when the grants were announced. "It capitalizes on the strengths of our faculty while also honoring the important cultural knowledge of local indigenous communities."

Of the funding, \$400,000 is being invested in "Implementation of Since Time Immemorial: Higher Education and K-12 School Partnership Pilot Project," a collaboration of Woodring College, The University of Washington, Western Washington University, and the state Office of Native Education.

The project will assist schools and districts that have a high number of Native American students, including Chief Kitsap Academy, which is owned and operated by the Suquamish Tribe and serves Native and non-Native students; Lummi Nation School; Marysville School District, which serves students from the Tulalip Tribes; Muckleshoot Tribal School; Shelton School District, which serves students from Skokomish and Squaxin; Taholah School District, which serves students from the Quinault Nation; and Wellpinit School District, which serves students from the Spokane Tribe.

McCoy has said it's important that Native nations be involved because the curriculum is "only a baseline curriculum." The curriculum includes such topics as "Exploring Washington State—Tribal Homelands," "Washington Territory and Treaty Making," "Being Citizens in Washington: The Boldt Decision," and "Encounter, Colonization and Devastation." But those courses are not localized; the involvement of local indigenous nations can help students understand those

subjects on the local level.

The project is providing training workshops, professional development and coaching to teachers, administrators and paraprofessionals. "Our entire team of diverse partners is dedicated to providing professional development that teaches regional tribal government, culture and history through the Since Time Immemorial curriculum," said Kristen French, associate professor of elementary education at Western Washington University, adding that six of seven team members are Native women trained in education.



Washington State Native American students show support for the Since Time Immemorial curriculum.

Vendiola's wife, Michelle, is the "Since Time Immemorial" grant coordinator at Woodring College. "With an emphasis on culture and identity, we expect this work to have long-term impact on the academic achievement of Native students, as well as all Washington state students," she said.

An example of how the involvement of local Native nations can bolster knowledge of Native culture and the environment Native and non-Native students share is "Science and the Swinomish," a collaboration of Western Washington University, the Shannon Point Marine Center and the Swinomish Tribe.

The project received \$200,000 in funding to train teachers and administrators in the La Conner and Concrete school districts, two districts serving Swinomish students. The partnership will "personalize the Since Time Immemorial curriculum and develop hands-on science lessons focused on the restoration and care of the environment essential to maintaining the traditional Swinomish way of living," said Tim Bruce, an instructor at Woodring College.

Teachers and principals will receive training in the basics of the curriculum

and then will dig deeper into the aspects that relate to science, focusing on locally relevant, culturally important topics such as salmon recovery, tideland impacts and water use—topics that affect everyone.

Organizers say teachers and principals will have a strong working knowledge of the curriculum by Spring 2017, and will have multiple lesson plans ready for submission to a digital library where they can be shared with a wider audience.

Vendiola said feedback from curriculum partners is helping educators innovate the curriculum in new ways.

A pre-K/early learning curriculum, titled "STI Tribal Sovereignty Early Learning Curriculum," is a partnership of Thrive Washington—First Peoples, First Steps Alliance, and the Puget Sound ESD Native American Early Learning Project. "There are currently three pilot lessons available for the early learning community," he said.

It's Easy and Fun

The "Since Time Immemorial" curriculum is comprehensive yet flexible—it's designed so teachers can begin where they are most comfortable in their ability to teach the subject. The website provides curriculum for elementary, middle and

high school grades, resources, expected outcomes, and teacher-support documents and videos.

In addition to what's being made available free online, the state's Office of Native Education provides free training and at least two universities provide free training online.

Matt Remle, Lakota, Native American liaison at Marysville-Pilchuck High School near Tulalip, said teachers in his district were "initially hesitant, not because they didn't want to teach it, but because they were afraid of getting something wrong. Now, I'm hearing from teachers about how easy and fun it is. They're giving some anecdotal feedback—'My students are more engaged, they are seeing themselves in the curriculum.' That's a good outcome."

He added, "One teacher was talking



Nakisha Edwards, a La Conner High School junior shows some of her Native American inspired carving.

about doing a unit on Celilo Falls, and some students had family from that area. They got excited about it. It prompted them to want to talk to their family about that history."

Remle is seeing Native students who

are more engaged, and teachers who are more confident in using the curriculum.

Natives Discovered Columbus; Teach That!

This heartening change in Washington's public schools follows a small but potent bit of good news from a couple of years ago in Seattle, where the school board approved a resolution replacing Columbus Day with Indigenous Peoples Day. The school board's resolution stated that it "seeks to combat prejudice, eliminate discrimination and institutionalized racism, and to promote awareness, understanding, and good relations among Indigenous Peoples and all other segments of our district."

Looks like it's time the state of Washington took the rest of the United States to school. ☺

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Little Priest Tribal College

ADDRESS

601 E College Drive; Winnebago, NE 68071

PHONE

402-878-2380

WEBSITE

<http://www.littlepriest.edu>

DEGREE PROGRAMS

Associate of Arts: Education, Native American Studies, Liberal Arts, Teacher Education, Early Childhood Education
Associate of Science: Business
Associate of Indigenous Science: Indigenous Science with an Environmental or Health Science Emphasis

Navajo Technical University

ADDRESS

Lower Point Road, State Hwy 371; Crownpoint, NM 87313

PHONE/FAX

505-786-4100

WEBSITE

<http://www.navajotech.edu>

DEGREE PROGRAMS

Bachelor of Science: Early Childhood Multicultural Education, Electrical Engineering, Environmental Science & Natural Resources, Industrial Engineering
Associate of Science: Early Childhood Multicultural Education, Mathematics
Associate of Applied Science: Accounting, Administrative Office Specialist, Automotive Technology, Professional Baking, Chemical Engineering Technology, Building Information Modeling, Culinary Arts, Energy Systems, Environmental Science & Natural Resources, Geographical Information Technology, Information Technology Technician, Law Advocate, Public Administration, Veterinary Technology
Bachelor of Applied Science: Advanced Manufacturing Technology, Information Technology, Information Technology – New Media MA
Bachelor of Arts: Diné Culture, Language and Leadership

Certificates: Administrative Office Specialist, Applied Computer Technology, Auto Tech, Bookkeeping, Carpentry, CAD, Computer Science, Construction Technology, Counseling, Electrical Trades, Environmental Science & Natural Resources, Geographical Information Technology, Industrial Maintenance and Ops, Information Technology Assistant, Legal Assistant, Mathematics, Pre-Engineering, Pre-Nursing, Professional Baking, Culinary Arts, Textile and Weaving, Welding, CDL

Nebraska Indian Community College

ADDRESS

1111 US-75; Macy, NE 68039

PHONE

402-494-2311

WEBSITE

<http://www.thenicc.edu>

DEGREE PROGRAMS

Associate of Applied Science: Carpentry

Associate of Arts: Business Administration, Early Childhood Education, General Liberal Arts, Human Services, Native American Studies, General Science Studies

Certificate: Carpentry



Northwest Indian College

ADDRESS

2522 Kwina Road; Bellingham, WA 98226

PHONE

360-676-2772

WEBSITE

<http://www.nwic.edu>

Bachelor of Arts: Native Studies Leadership, CARE in Human Services, Tribal Governance and Business Management

Bachelor of Science: Native Environmental Science

Associate of Science: Business and Entrepreneurship, Native Environmental Science, Public and Tribal Administration

Associate of Applied Science: Early Childhood Education

Associate of Technical Arts: Chemical Dependency Studies, Information Technology

Certificate: Computer Repair Technician, Construction Trades

Nueta Hidatsa Sahnish College

ADDRESS

3220 8th Avenue E; New Town, ND 58763

PHONE/FAX

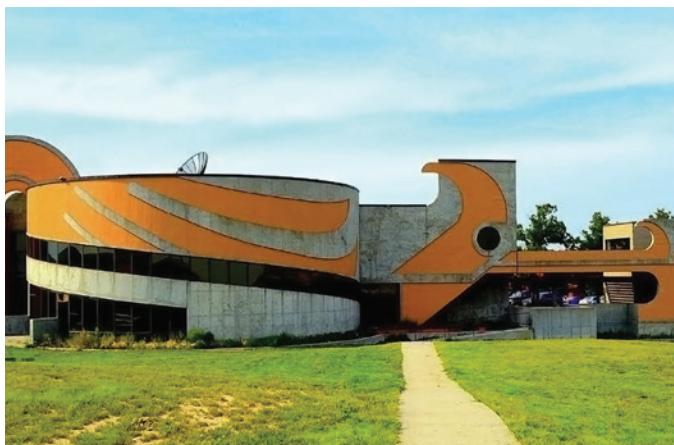
701-627-4738

WEBSITE

<http://nhsc.edu>

DEGREE
PROGRAMS

Bachelor of Arts: Native American Studies
 Bachelor of Science: Elementary Education, Environmental Science
 Associate of Arts: Addiction Studies, Business Administration/Management, Early Childhood Education, Elementary Education, Human Services, Liberal Arts, Native American Studies
 Associate of Science: Environmental Science, Mathematics, Pre-Engineering, Science
 Associate of Applied Science: Construction Technology, Environmental Science, Information Management Specialist, Nursing, Production Operations/Refinery Training
 Certificates: Administrative Assistant

**Oglala Lakota College**

ADDRESS 3 Mile Creek Road; Kyle, SD 57752

PHONE/FAX 605-455-6000

WEBSITE <http://www.olc.edu>DEGREE
PROGRAMS

Master of Arts: Lakota Leadership and Management, Lakota Leadership and Management – Education Administration Emphasis
 Bachelor of Arts: Lakota Studies, English and Communication, Early Childhood Head Start Emphasis, Early Childhood SD Teacher Certification Emphasis, Social Science
 Bachelor of Science: Business Administration, K-8 Elementary Education, Information Technology, K-12 Lakota Studies Education, Natural Science, Secondary Education Physical Science
 Associate of Arts: Fine Art, Early Childhood, Elementary Education, Lakota Studies, Pre-Engineering, Life Science, Nursing, Science/Engineering/Math, Tribal Law
 Associate of Applied Science: Automotive Technology, General Construction, Electrical Technology, Office Technology
 Certificates: Lakota Studies/Bachelor of Social Work

Red Crow Community College

ADDRESS P.O. Box 1258; Cardston, AB T0K 0K0

PHONE/FAX 403-737-2400

WEBSITE <http://www.redcrowcollege.com>

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

WEBSITE <http://www.sagchip.edu>

DEGREE
PROGRAMS

Associate of Arts: Liberal Arts, Business, Native American Studies

Salish Kootenai College

ADDRESS 58138 US-93; Pablo, MT 59855

PHONE/FAX 406-275-4800

WEBSITE <http://www.skc.edu>

Bachelor of Arts: Tribal Historic Preservation, Tribal Governance & Administration, Psychology, Business Management/Entrepreneurship, Social Work

Bachelor of Science: Early Childhood Education, Elementary Education, Secondary Science Education, Information Technology, Life Science, Wildlife and Fisheries, Forestry, Hydrology, Nursing

Associate of Arts: Fine Arts, Liberal Arts, Native American Studies, Tribal Historic Preservation, Tribal Governance & Administration, Psychology, Business Management, Early Childhood Education, Chemical Dependency Counseling

Associate of Science: Elementary Education, Information Technology, Life Science, Wildlife and Fisheries, Forestry, Nursing

Associate of Applied Science: Dental Assisting Technology, Business Technology, Media Design

Certificates: Dental Assisting Technology, Highway Construction Training, Native American Science, Office Professions, Medical Office Clerk, Emergency Services

Sinte Gleska University

ADDRESS P.O. Box 105; 101 Antelope Lake Circle; Mission, SD 57555

PHONE/FAX 605-856-8100

WEBSITE <http://www.sintegleska.edu>

DEGREE PROGRAMS	Associate of Arts: Arts & Sciences, Early Childhood Education, Elementary Education, Special Education, Lakota Studies – Creative Writing Emphasis, Lakota – History and Culture Emphasis, Lakota – Language Emphasis, Lakota – Traditional Arts Emphasis	PHONE/FAX 701-854-8000
	Bachelor of Arts: Liberal Arts, Business Management, Human Services, Lakota Language	WEBSITE http://www.sittingbull.edu
	Associate of Science: Physical Science, Biological Science, Environmental Science / AAS: Licensed Practical Nursing	Master of Science: Environmental Science
	Bachelor of Science: Environmental Science, Computer Science, Secondary Ed, K-8 Elementary Ed/K-12 Special Ed, K-8 Elementary Ed – Middle School Concentration, K-8 Elementary Ed – Early Childhood, Elementary Ed – Lakota Studies, Cultural Resource Management, History and Culture	Bachelor of Science: Business Administration, Early Childhood Education, Elementary Education, Secondary Science Education, Special Education, Environmental Science, General Studies
	Master of Arts: Education/Educational Administration: 7-12 Secondary, Education/Educational Administration: P-8 Elementary, Education/Early Childhood Special Education, Education/K-12 Reading Specialist, Education/Curriculum and Instruction	Associate of Arts: Business Administration/Management, Community Health Worker, Criminal Justice, Early Childhood Education, Environmental Science, Human Services Technician, Information Technology, Lakhotiyapi/Dakhotiyapi, Practical Nursing, Teacher Education
	Certificate: Licensed Practical Nursing, Certified Nursing Assistant, Medication Aid	Associate of Applied Science: Building Trades, Energy Technician, Lay Advocate/Paralegal, Office Technology



Sisseton Wahpeton College

ADDRESS	12572 BIA Road 700, Agency Village; Sisseton, SD 57262
PHONE/FAX	605-698-3966
WEBSITE	http://www.swc.tc
DEGREE PROGRAMS	Associate of Arts: Dakota Studies, General Studies
	Associate of Science: Addiction and Diversity Counseling, Business Administration – Optional Accounting Emphasis, Early Childhood Development, Sustainable Environmental Studies
	Associate of Applied Science: Business Specialist, Carpentry Technology, Computer Systems Technology
	Certificate: Dakota Language Teaching, Licensed Practical Nursing

Sitting Bull College

ADDRESS	9299 N Dakota Highway 24; Fort Yates, ND 58538
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DEGREE PROGRAMS	Master of Science: Environmental Science
	Bachelor of Science: Business Administration, Early Childhood Education, Elementary Education, Secondary Science Education, Special Education, Environmental Science, General Studies
	Associate of Arts: Business Administration/Management, Community Health Worker, Criminal Justice, Early Childhood Education, Environmental Science, Human Services Technician, Information Technology, Lakhotiyapi/Dakhotiyapi, Practical Nursing, Teacher Education
	Associate of Applied Science: Building Trades, Energy Technician, Lay Advocate/Paralegal, Office Technology
	Certificates: CDL, Community Health Worker, Concrete, Electrical, Framing, Information Technology, Interior Construction, Lakhotiyapi/Dakhotiyapi I and II, Office Technology, Oil Drilling, Welding

Southwestern Indian Polytechnic Institute

ADDRESS	9169 Coors Boulevard NW; Albuquerque, NM 87120
PHONE/FAX	800-586-7474
WEBSITE	http://www.sipi.edu
DEGREE PROGRAMS	Associate of Applied Science: Vision Care Technology, Culinary Arts, Electronics Technology, Instrumentation and Control Technology, Geospatial Information Technology, Natural Resources Management, Natural Resources/Environmental Science, Network Management, Accounting, Business Administration
	Associate of Science: Pre-Engineering
	Certificate: Culinary Arts, Computer Aided Drafting and Design, Geospatial Information Technology, Accounting, Business Administration



Spokane Tribal College

ADDRESS	1025 W. Indiana Avenue; Spokane, WA 99205
PHONE/FAX	509-326-1700

WEBSITE	http://www.spokanetricalcollege.org
DEGREE PROGRAMS	Associate of Arts: Liberal Arts, Native American Studies Associate of Applied Science: Business Technology, Media Design Certificates: Office Professions, Native Studies

Stone Child College

ADDRESS	8294 Upper Box Elder Road; Box Elder, MT 59501
PHONE/FAX	406-395-4875 / 406-395-4836
WEBSITE	http://www.stonechild.edu
DEGREE PROGRAMS	Associate of Arts: Early Childhood Education, Elementary Education, Health & Physical Education, Health Promotion, Liberal Arts, Math, Native American Studies, Natural Resources – Geospatial Technology Concentration, Natural Resources – Water Quality Concentration, Studio Art, Human Services, Addiction Studies, Rural Behavioral Health Associate of Science: Allied Health, General Science, General Business, Hospitality, Office Administration, Information Systems Certificates: Accounting/Information Management, Building Trades, Certified Nursing Assistant, Hospitality/Customer Relations, Pre-Engineering, Pre-Nursing, Rural Health

Tohono O'odham Community College

ADDRESS	P.O. Box 3129; Highway 86 Milepost 125.5 North Sells, AZ 85634
PHONE/FAX	520-383-8401 / 520-623-6175
WEBSITE	http://www.tocc.edu
DEGREE PROGRAMS	Associate of Fine Arts: Fine Arts Associate of Arts: Liberal Arts, Studies in Indigenous Borderlands, Tohono O'odham Studies, Early Childhood Education, Social Services, Business Administration Associate of Applied Science: Carpentry, Electrical, Plumbing, Tohono O'odham Agriculture and Natural Resources, Business Administration, Early Childhood Education, Environmental Studies in Indigenous Borderlands, Office & Administrative Professions Certificate: Carpentry, Construction Painting, Electrical, Plumbing, Casino Gaming, Social Services, Substance Abuse

Turtle Mountain Community College



ADDRESS	10145 BIA Road 7; P.O. Box 340; Belcourt, ND 58316
PHONE/FAX	701-477-7862
WEBSITE	http://www.tm.edu
DEGREE PROGRAMS	Associate of Arts: Art, Business Administration, Criminal Justice, English, History, Humanities, Language, Music, Native Studies, Ogimaawi Leadership, Political Science, Psychology, Social Science, Social Work Associate of Science: Natural Resource Management, Biology, Chemistry, Environmental Public Health, Mathematics, Pre-Dentistry, Pre-Engineering, Pre-Environmental Science, Pre-Geography, Pre-Medical Technology, Pre-Medicine, Pre-Nursing, Pre-Optometry, Pre-Pharmacy, Pre-Physical Therapy, Pre-Veterinary Medicine, Pre-Wildlife Management Associate of Applied Science: Accounting Technician, Building Construction Tech, Business Administration, Clinical/Medical Laboratory Technician, Computer Support Specialist, HVAC, Licensed Practical Nursing, Process Power Plant Technology, Residential Electric Certificates: Machine Technology, Oil Field Operations, Accounting Technician, Building Construction Technology, Commercial Vehicle Operations, Computer Support Specialist, Entrepreneur, HVAC, Phlebotomy Technician, Process Power Plant, Welding Technology

United Tribes Technical College

ADDRESS	3315 University Drive; Bismarck, ND 58504
PHONE/FAX	701-255-3285
WEBSITE	http://www.uttc.edu
DEGREE PROGRAMS	Associate of Applied Science: Automotive Technology, Business Administration, Business Management, Criminal Justice, Community Health, Community Information Technology, Culinary Arts/Food Service, Elementary Education Associate of Applied Science: Environmental Science and Research, General Studies, Graphic Design, Health/Physical Education and Recreation, Human and Social Services, Information Processing Specialist, Practical Nursing, Pre-Engineering Bachelor of Science: Business Administration, Criminal Justice, Elementary Education, Environmental Science and Research Certificate: Culinary Arts/Food Service, Heavy Equipment Operations, Medical Coding and Billing, Welding Technology Diploma: Automotive Technology

White Earth Tribal and Community College

ADDRESS	2250 College Road; P.O. Box 478; Mahnomen, MN 56557
PHONE/FAX	218-935-0417
WEBSITE	http://www.wetcc.edu
DEGREE PROGRAMS	Associate of Arts: Humanities, Arts & Social Sciences, Human Services, Environmental Science, Business, Native American Studies, Education, Early Childhood Education



The library at Little Big Horn College, a tribally owned community college in Crow Agency, Montana.

THE BIG PICTURE

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I am IAIA

I am Charlene Teters. I am the Academic Dean at the Institute of American Indian Arts (IAIA). I am a citizen of the Spokane Nation. I am an artist, an educator, and an activist. I began fighting against stereotyping and the misuse of Native American imagery in 1989 when my children witnessed an "Indian" sports mascot degrading and misrepresenting everything that I had taught them about being Native American. I still create art. I still teach. I still stand against the desecration of the heritage of my people.

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For more information on the school or Dean Teters visit www.iaia.edu.

IAIA
INSTITUTE OF
AMERICAN INDIAN ARTS

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