AGENDA
Thursday, July 26, 2018
Embassy Suites Denver Downtown
1420 Stout St.
Location: Silverton Ballroom Salon 2 & 3 (2nd floor)

7:30-8:25 Registration Table located in Silverton Foyer (2nd floor)

8:30-9:00 OPENING SESSION - Salon 3
Prayer: John Emhoolah, Local Elder
Opening Remarks: Cheryl Crazy Bull, President & CEO of the American Indian College Fund
Review of Agenda: Natalie Youngbull, Faculty Development Program Officer

9:05-9:30 Completing the Circle: Assessment, Decolonization, and the Medicine Wheel, Rebecca Frost, Keweenaw Bay Ojibwa Community College, Salon 3 (p. 6)
Developing a Course on Global Indigeneity, Eric Jurgens, College of Menominee Nation, Salon 2 (p. 7)

9:35-10:10 The Moccasin Project: Cultivating a Sense of Place and Self-Understanding, Colleen "Co" Carew, Salish Kootenai College, Salon 3 (p. 5)
Earth Systems Science and Tribal Resource Sustainability, Melinda Neville, Leech Lake Tribal College, Salon 2 (p. 10)

10:10-10:20 BREAK - Silverton Foyer


11:15-11:50 Diné (Navajo) Architecture and Planning Research, Elisha Wortham, Navajo Technical University, Salon 3 (p. 13)
Integrative Studies Inspired by the Menominee Model of Sustainable Development, Dennis Vickers, College of Menominee Nation, Salon 2 (p. 12)

11:55-12:55 LUNCH - Elements Restaurant (4th floor)
5th Annual TCU Faculty Research Convening

1:00-1:35  
Community-based Research on Water Resources of the Keweenaw Bay Indian Community, Andrew Kozich, Keweenaw Bay Ojibwa Community College, Salon 3 (p. 7)

Re-envisioning Corporate Social Responsibility in Light of Ojibwe Culture, Ryan O'Leary, Leech Lake Tribal College, Salon 2 (p. 10)

1:40-2:15  
The START Program: Native Nation Building through Youth Engagement, Empowerment, and Academic Excellence, Daniel Sestiaga & Rebecca Cohen, Tohono O'odham Community College, Salon 3 (p. 11)

Teaching Philosophy in TCUs: Challenges, Strategies, and Violent Canons, Shelbi Nahwilet Meissner, Saginaw Chippewa Tribal College, Salon 2 (p. 8)

2:20-2:55  
From the Place of the Pike to Moodle: Good Places of Learning for Native American Students in an Electronic Age, Ildiko Melis & Sheryl Hammock, Bay Mills Community College, Salon 3 (p. 9)

Previously Incarcerated Indigenous Students (PIIS) in Adult Basic Education (ABE) Programs at Tribal Colleges, Jodi Burshia, Southwestern Indian Polytechnic Institute, Salon 2 (p. 4)

3:00-3:25  
BREAK – Silverton Foyer

3:30-3:55  
Classroom Pedagogy: The Success of Student Research at Northwest Indian College, Rachel Arnold, Northwest Indian College, Salon 3 (p. 4)

Student Support through the use of Best Practices and Pedagogical Strategies/Approaches, Sheila White, Diné College, Salon 2 (p. 12)

4:00-4:35  
Addressing Regional Needs Through Place-based STEM Opportunities at Aaniiih Nakoda College, Brian Grebliunas, Aaniiih Nakoda College, Salon 3 (p. 6)

Using Sqelixw and Tribally-specific Research Methodologies within the Academy, Michael Munson, Salish Kootenai College, Salon 2 (p. 9)

4:40-5:00  
WRAP UP – Salon 3
5th Annual TCU Faculty Research Convening

Friday, July 27, 2018

Salon 3

9:00-9:25  OVERVIEW - Natalie Youngbull

9:30-10:05  The POSOH Project: Collaboratively Supporting a Community-Driven Perspective on Sustainability and Commitment to the Menominee Forest's Stewardship through Education and the SLC, Chris Caldwell, College of Menominee Nation (p. 5)

10:10-10:35  BREAK - Silverton Foyer

10:40-11:15  Teaching Sovereignty at Cankdeska Cikana Community College, Vernon Lambert, Cankdeska Cikana Community College (p. 8)


12:00-12:55  LUNCH - Elements Restaurant (4th floor)

1:00-3:00  Master Artist Presentation - Kansu Kutepi (Dakota Dice Game), Jeremy Red Eagle, Sisseton Wahpeton College (p. 11)

2:00-2:25  BREAK - Silverton Foyer (during Kansu Kutepi game)

3:30-4:00  CLOSING SESSION

6:00-8:00  APPRECIATION DINNER
Rachel Arnold  
Northwest Indian College  
rarnold@nwic.edu

**Classroom Pedagogy: The Success of Student Research at Northwest Indian College**

Students in the Bachelor of Science in Native Environmental Science program at Northwest Indian College are given many opportunities to engage in place-based research, both within and outside of the classroom. Last year, we highlighted the success of a place-based research project in the genetics classroom and the many research internship positions available on campus at the Salish Sea Research Center. Given the success of engaging our students with research, this year we implemented the Howard Hughes Medical Institute’s SEA-PHAGES (Science Education Alliance Phage-Hunters Advancing Genomics and Evolutionary Sciences) program in our required biology course series. The SEA-PHAGES program engages students in multiple scientific practices, has an interactive process, has unknown outcomes that are novel, and includes opportunities for further action by stakeholders. At the end of the year, 1-2 students are invited to present their work at the annual SEA-PHAGES symposium.

Jodi Burshia  
Southwestern Indian Polytechnic Institute  
jburshia@unm.edu

**Previously Incarcerated Indigneous Students (PIIS) in Adult Basic Education (ABE) Programs at Tribal Colleges**

The educational experiences of Previously Incarcerated Indigenous Students (PIIS) in Adult Basic Education (ABE) programs at tribal colleges requires examination, especially as this examination can potentially impact Native Nations. Many PIIS have not followed the “traditional” course of schooling that other college students usually take in their educational journeys. These students transition from high school and/or the workforce to a junior college, such as the Southwestern Indian Polytechnic Institute (SIPI) and I get to work with them in my classroom. Many of these PIIS are usually older than other students in their classes and are “expected” to know the same educational information or more because of their advanced age. Yet, students that have experienced incarceration, or any degree of jail and/or prison time, come to
the classroom with knowledge of life and possibly a different set of skills than their class peers. This skill set is valuable in terms of life perspective.

**Chris Caldwell**  
College of Menominee Nation  
caldwell@menominee.edu

**The POSOH Project: Collaboratively Supporting a Community-Driven Perspective on Sustainability and Commitment to the Menominee Forest’s Stewardship through Education and the SLC**

Based out of the College of Menominee Nation Sustainable Development Institute, the POSOH (Place-based Opportunities for Sustainable Outcomes and High Hopes) Project, is an educational collaboration with both place-based and far-reaching goals for the complex intersections among place, culture, stewardship, and education. The POSOH Project, developed in partnership with the University of Wisconsin-Madison and the Menominee Community, is built on the SDI theoretical model of sustainability and is designed to cultivate community-wide and cross-institutional collaborations. The goal of the POSOH Project was to develop approaches to formal and informal science education that value and infuse Indigenous contributions to scientific knowledge and culturally diverse ways of knowing into science teaching and learning. The Sustainability Leadership Cohort continues to serve as a focal point of the work under the project. This presentation will provide an overview of previous and continuing work in this area.

**Colleen “Co” Carew**  
Salish Kootenai College  
co_carew@skc.edu

**The Moccasin Project: Cultivating a Sense of Place and Self-Understanding**

The purpose of this art-based and Indigenous research study was to explore how Native Americans understand ‘place based imagery’ through an Indigenous art making and storytelling experience in order to illuminate perspectives and experiences of a ‘sense of place’. The Native American moccasin was the catalyst used to create a multimedia art piece to express and reflect traditional cultural knowledge rooted within this cultural symbol. This study was built upon the pilot study whereby five themes emerged and a mnemonic was developed to understand, PLACE- P-people, L-land, A-ancestry, C-culture, and E-experience (Carew, 2016). Eleven Native American students and alumni from the Salish Kootenai College,
representing five federally recognized tribes participated in the moccasin project. In summary, nine themes emerged related to support, interconnection of culture and land, grounded and balanced, intergenerational knowledge transfer, deepened cultural knowledge, deep connection to the land, and an understanding of a felt sense of place.

**Rebecca Frost**  
Keweenaw Bay Ojibwa Community College  
rfrost@kbocc.edu

**Completing the Circle: Assessment, Decolonization, and the Medicine Wheel**

At Keweenaw Bay Ojibwa Community College, what began with a program review guide mapped to the Medicine Wheel and the Seven Grandfathers Teachings has developed into discussions of decolonizing the curriculum and the possibility of moving toward a more holistic assessment model. Our assessment team is discussing ways in which to use the Medicine Wheel in our curriculum mapping and Course Learning Outcomes in order to acknowledge that education must meet students’ spiritual, emotional, and physical needs alongside the intellectual. We are exploring the ways in which decolonization can exist inside the classroom as well as in the administrative structures, not just as theory and speculation but in daily acts and ways of living. Our team is likewise aware that we need to meet the educational expectations not just of students seeking higher education and our regional accrediting organization, but also of our tribal community and its traditions.

**Brian Grebliunas**  
Aaniiih Nakoda College  
bgbreliunas@ancollege.edu

**Addressing Regional Needs Through Place-based STEM Opportunities at Aaniiih Nakoda College**

A place-based and “grow our own” model have been developed for research, student, and program development at Aaniiih Nakoda College (ANC). The “grow our own” model was first proposed with the establishment of the Associate of Nursing program but has been used in an unofficial capacity when designing research programs and coursework. Most recently two recently funded projects (NSF and USDA) take an interdisciplinary approach to student development through cultural, community, and technical mechanisms. A preparatory research program (NSF) has been developed for incoming STEM students that entails a one month study of the
buffalo (ʔíítaanʔí/Tataga) herds within Fort Belknap in addition to research based mathematics and writing coursework. A separate program is underway to study conservation irrigation impacts on food production within the ANC Community Garden which plays an important role providing produce for the Fort Belknap community.

Eric Jurgens  
College of Menominee Nation  
ejurgens@menominee.edu

Developing a Course on Global Indigeneity

As College of Menominee Nation develops its new Integrative Studies B.A., the new courses that will be included in the degree program should take into consideration not only how students will work to build their own nations, but also how that nation-building fits into the larger context of regional, national, and global indigenous efforts to recover and rebuild from the effects of colonization.

To this end, I will be developing a course that will introduce students to the history and contemporary importance of indigenous self-determination movements around the world. Potential topics of discussion/focus in the class might include the history of global decolonization, language and culture revitalization/reclamation, environmental movements, definitions of “indigenous”, diasporic communities and identity formation, and how the representation of indigenous people in media has affected the growth and development of these self-determination movements.

Andrew Kozich  
Keweenaw Bay Ojibwa Community College  
andrew.kozich@kbocc.edu

Community-based Research on Water Resources of the Keweenaw Bay Indian Community

Since 2015 the Environmental Science Department at Keweenaw Bay Ojibwa Community College has administered a surface water monitoring program to collect temperature data on local water resources. The initial, primary objectives were to provide valuable data for Tribal fisheries programs that stock these waters while also collecting baseline data useful for long-term studies of environmental change. The program has grown every year to adopt new research foci, present new opportunities for student assistantships, and collaborate with new stakeholders and experts. Five students have delivered conference presentations on this program and two used their research experiences as the foundation of their required Capstone independent
research projects. This presentation gives an overview of the water monitoring program, from its inception to exciting new plans for expansion, which involve partners from a nearby 4-year university. Place-based learning and community benefits are emphasized.

**Vernon Lambert**  
Cankdeska Cikana Community College  
vern.lambert@littlehoop.edu

**Teaching Sovereignty at Cankdeska Cikana Community College**

My tribal government and politics course asks two main questions: (1) what is tribal sovereignty? (2) how do contemporary Native Americans balance being members of tribal nations still largely predicated on oral traditions, and being American citizens of a nation of laws promulgated in writing? I begin with the history of why, from the beginning, Europeans did not always recognize tribal sovereignty: to European eyes, New World territories that were unfenced and unimproved, belonged to no one. Unlike Spain, England, which claimed most of eastern North America, did recognize and make treaties with Indian tribes as sovereign nations, as did the American colonies when they won independence. US acknowledgement of tribal sovereignty was transformed, however, by three 19th century US Supreme Court rulings (the Marshall Trilogies) which established the so called plenary power of the U.S. government over Indian tribes, a term anathema to many Native Americans.

**Shelbi Nahwilet Meissner**  
Saginaw Chippewa Tribal College  
shelbimeissner@gmail.com

**Teaching Philosophy in TCUs: Challenges, Strategies, and Violent Canons**

“Philosophy” often refers to the act of contemplating meaning in the world. This generalized definition often leads people to assume philosophy is an innocuous academic discipline commensurate with the scholastic and cultural goals of a TCU. However, I aim to show that it is not the case that academic philosophy is innocuous: academic philosophy is, statistically, the whitest discipline in the academy. Concepts that serve to undermine Indigenous sovereignty and justify genocide – manifest destiny, biological conceptions of race, the doctrine of discovery, normative dualisms, dominion of Man over Nature - are all concepts that spring from the foundational literatures of academic philosophy. Because of academic philosophy’s hostile relationship with Indigenous thought, designing philosophy curriculum at a
TCU is particularly challenging. In this presentation, I offer some strategies for addressing the unique challenges of teaching philosophy in a TCU context. I also invite audience members to participate in co-creation of these strategies.

Ildiko Melis  Sheryl Hammock  
Bay Mills Community College  
imelis@bmcc.edu  shammock@bmcc.edu

From the Place of the Pike to Moodle: Good Places of Learning for Native American Students in an Electronic Age

This presentation is a call for rethinking three commonly shared, but not sufficiently evidence based assumptions about online education from a TCU perspective: These assumptions are that some things just cannot be taught online; that online education is inferior to face-to-face instruction, and that Native students do not learn well online because they are predominantly experiential learners (Fishman, 2015; Goldhill, 2016, Rishku, 1996; Straumsheim, 2016). The presentation uses BMCC’s first bachelor’s degree and fully online Early Childhood Education program to demonstrate that once approached with an open mind and as one of the many ways to effectively support the education of a financially underprivileged and geographically isolated Native American population, online education is a good place for learning. Providing the necessary technology background (access, equipment and competence) should be a priority in Native Nation Building (Donnellan, 2017).

Michael Munson  
Salish Kootenai College  
michael_munson@skc.edu

Using Sqelixw and Tribally-specific Research Methodologies within the Academy

Guided by collaborative conversations with academic family, I began to see the importance of sharing the key understandings gained regarding my work with the and the utilization of Sqelixw methodologies within the academy with others who are doing similar work within their own communities. This presentation will highlight the key components of Sqelixw methodologies, as determined through work with the Seliš-Ql’ispé Culture Committee, their utilization within the academy, and those components as they can be broadened and applied in other Indigenous contexts, entitled Tribally-Specific Research Methodologies (TSRM).
Melinda Neville  
Leech Lake Tribal College  
melinda.neville@lltc.edu  

Earth Systems Science and Tribal Resource Sustainability  

At Leech Lake Tribal College in northern Minnesota, our program Azhegiiwe Bagwajaya’ii (S/he returns to the wilderness) integrates Indigenous values with modern scientific tools to promote STEM education and community based environmental research. This presentation will discuss the barriers that LLTC students face, issues of student retention in STEM degrees, and community perception of the importance of science education. Despite these hurdles, we are on our third year of supporting student research and building an environmental monitoring system. We’ve used some innovative methods and funding sources to gain the momentum to sustain multi-year research project with community investment in the outcomes.

Ryan O’Leary  
Leech Lake Tribal College  
ryan.oleary@lltc.edu  

Re-envisioning Corporate Social Responsibility in Light of Ojibwe Culture  

Two problems exist- one being that businesses often have too much preoccupation over financial profit while neglecting the practice of good ethics and caring for creation. Because of this reality, society is pushing for more businesses to better practice Corporate Social Responsibility- or business acting in the best interest of society. The second problem is that the Indigenous voice and contribution is often not heard and overlooked, including when it comes to our understanding of what Corporate Social Responsibility should involve. Consequently, this research project involves reviewing current practices and future trends related to the practice of Corporate Social Responsibility, as well as researching, talking with, and listening to Ojibwe elders/cultural leaders about Ojibwe values and way of living. Out of this research and reflective listening, I propose a new model of Corporate Social Responsibility aligned with Ojibwe values and culture that can be utilized in nation building.
Jeremy Red Eagle  
Sisseton Wahpeton College  
jeremyredeagle@yahoo.com  

Kansu Kutepi (Dice Game)  

Almost all tribes in North America had a version of dice games. In Dakota we call this game Kansu Kutepi. The name literally meant shooting the plum seeds. This was a gambling game played mostly by women and sometimes by men. Each dice has different symbols that are carved into each seed. The symbols come from one of our creation stories involving Unktomi the trickster. Counting and math is a big part of this game. One must keep track of their own score as well as their opponents. Lessons of harvesting can also be taught while creating our games out of materials from nature. The objective of teaching this game is the artistic ability our people had, the history of our people, teaching language, teaching storytelling and math. The most important objective is to have fun and learn social interaction.

Roxann Smith  
Fort Peck Community College  
rsmith@fpcc.edu  

Fort Peck Buffalo Restoration: Honoring Treaties  

This presentation tells the story of an integrated research, education and service project conducted on the Fort Peck reservation and led by current and retired faculty of Fort Peck Community College (FPCC) in partnership with Montana State University and World Wildlife Fund. The presentation showcases the projects that surround the return of the buffalo herd and how the Fort Peck Tribes are honoring a treaty with other tribes.

Daniel Sestiaga  
Rebecca Cohen  
Tohono O’odham Community College  
dsestiaga@tocc.edu  
rcohen@busd40.org  

The START Program: Native Nation Building through Youth Engagement, Empowerment and Academic Excellence  

The Students Thriving, Achieving, and Rising Together (START) Program is an afterschool high school program that is a part of the AT&T TCU/HS completion project at Tohono O’odham Community College and Baboquivari High School. The conceptual framework for the START Program Model is based specifically on an
Indigenous (Tohono O’odham) worldview, as the program serves students from the Tohono O’odham Nation. Five pillars for student engagement (Personal Growth & Expression, College & Career Awareness, Academic & Life Skill Preparation, Community Building & Belonging, and Global & Civic Engagement) are informed by and focused around O’odham Himdag. At its core, O’odham Himdag is culture, language, way of life, and values: all the things that encompass the unique O’odham world perspective. As students progress through the model, they develop and build critical skills for their own futures, laying a strong foundation for the next generation of Native nation builders on the Nation.

Sheila White  
Dine College  
swhite@dinecollege.edu

**Student Support Using Best Practices and Pedagogies**

Majority of students who enter Dine College began their college courses at developmental level. The three courses they take are developmental reading, writing and math. More than half of the students repeat the courses in reading and writing at least several times (4 to 6 attempts) before they move onto college level courses. The School of Art, Humanities and English will began piloting a new approach to address the issue. Student support using Best Practices and pedagogical strategies through Learning Communities will help student complete the developmental courses within one year. The pedagogical strategy is designed to help students so they are not set up for failure, complete the program in one-year and to avoid exhausting their financial aid. In a Learning Community setting, students will take courses together. The instructors will work together like team-teach and at the end the semester, students will complete a four-page paper.

Dennis Vickers  
College of Menominee Nation  
dvickers@menominee.edu

**Integrative Studies Inspired by the Menominee Model of Sustainable Development**

The Integrative Studies Bachelor’s Degree Program now under development at College of Menominee Nation takes its inspiration from the Menominee Model of Sustainable Development - a conceptual model for sustaining communities perpetually. The Menominee Model was first documented in 1993, but articulates strategies used to manage the Menominee Forest for decades. This new bachelor’s degree program will reflect the Model’s understanding that knowledge is (1) holistic,
(2) reflective of diverse perspectives, (3) pragmatic, (4) flexible, and (5) creative. The Integrative Studies Program will use these five meta-disciplinary concepts as integrating threads to organize courses from several disciplines. The resulting curriculum will:
1. recognize and articulate relationships across subjects, apply learning from one context to another,
2. explore alternative perspectives,
3. bridge academic learning and the wider world and personal and public concerns,
4. adapt readily to current issues,
5. and inspire imagination as well as knowledge.

Elisha Wortham
Navajo Technical University
ewortham@navajotech.edu

Dine (Navajo) Architecture and Planning Research

This collaborative Dine (Navajo) Architecture and Planning Research has focused on replanting our inherited experiences and knowledge of our environment. Student’s research mythology focused on self-reflection from their earliest to present memories of places they spent with family for life celebrations, life moments, ceremonies, daily shelter, and comfort. Later, students reached out to family members, friends, and other influences who shared history and stories of placement and how that is impacted with Dine architecture and planning. We discovered and embraced a lot of unknown information of our structure and it’s placements, orientation, seasons, and spirituality. We will continue to build our research and apply it in our BIM curriculum.

Indigenous Visionaries Poster Session

Courtney Kowlaczak, Found du Lac Tribal and Community College (FDLTCC) faculty member
Kayla Jackson, FDLTCC student
Arianna Northbird, FDLTCC student
Kathie Maiers, Salish Kootenai College (SKC) faculty member
Joni Connelly, SKC student
Kayla Dix, SKC student
Erin Griffin, Sisseton Wahpeton College (SWC) faculty member
Jennifer Saul, SWC student
LaVerne Whitebear, SWC student
Native Women Leadership Fellows, 2017-2018

In 2017-2018, Indigenous Visionaries fellows from Sisseton Wahpeton College (SWC), Fond du Lac Tribal & Community College (FDLTCC), and Salish Kootenai College (SKC) focused on one of three areas of the College Fund current program initiatives: Native Arts and Culture (SWC), Environmental Sustainability (FDLTCC), and Early Childhood Education (SKC).

The Indigenous Visionaries fellows will present on the following project topics:
• Utilizing traditional quillwork as a means of therapy and cultural connection.
• Utilizing knowledge related to quillwork, hide tanning and traditional games to engage children and community in cultural heritage.
• Development of networks, communication, educational leadership, knowledge and outreach in the environmental fields to build regional partnerships.
• Development of Earth Week activities which engage TCU students, faculty and local community.
• Growing advocacy knowledge and working towards developing informational knowledge exchange forums to benefit children and families.
• Gain knowledge on the development and operations of language nest programs towards teaching tribal language and culture to children.