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In Memory of Dr. Joe S. Sando
1923 - 2011

Dr. Joe S. Sando
Joe Sando was a good friend of my parents, both of whom taught at the Jemez Day School for 25 years beginning in 1946. Joe was a frequent visitor to our home and I remember him as a jovial, dignified and intelligent man — a man who personified the best qualities of his Pueblo heritage.

When I was writing *House Made of Dawn*, I asked Joe numerous questions about the Jemez language and culture. While being properly discreet, he was very helpful to me. He was a recognized authority on the subjects he wrote about and his writing was perceptive, clear and precise.

In his passing there was significant loss, but there was also the gift of his having been among us. We will cherish that gift indefinitely.”

— N. Scott Momaday
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**The American Indian Graduate**

is now available in electronic form.

If you would prefer to receive an email copy of our publication, please let us know at [www.aigcs.org](http://www.aigcs.org)
Happy New Year! The New Year is traditionally a time for new beginnings and fresh ideas, from the smallest resolutions to the major societal changes.

This new year brings with it many changes for the American Indian Graduate Center, a new office, a new website and some new operations for the AIGC staff!

On October 1, 2011, after almost three decades at the same location, the new AIGC office opened at 3701 San Mateo Boulevard NE! Just a few blocks from the former location, the new AIGC office is still easily accessible from I-25 and Montgomery Blvd., with ample parking for our students and other visitors. AIGC is occupying the entire second floor of the 2-story office building, enabling us to operate within the same floor and giving staff a bit more elbow room, as well as a modest allowance for growth. An elevator to the second floor is a major enhancement that facilitates access for staff and visitors and new furniture has been installed in many of the offices. We also look forward to showcasing some of the beautiful artwork that has been donated to AIGC, to be sold, over the past few years. We expect that the dust will be settled and the “Open House” announcement will be forthcoming in the very near future. We hope that you will join us!

We also hope you’ve had a chance to visit our new website, aigcs.org, launched in the last quarter of 2011. Along with the AIGC constant contact newsletters, it is a wonderful showcase for our programs, special events and a sampling of the accomplishments of many of our students. As in the past, the website offers individuals a quick and safe way to donate to AIGC, to access our past magazines and press releases and reach members of the staff and board of directors.

A new feature of the website is the AIGC Fellowships Online Application. Students applying for graduate fellowships, loans for service and those being nominated for the All Native American High School Academic Team can access the application by simply creating a login and password and following the online instruction. Of course, applicants may still download and print a paper application or request one from the staff but, using the online process eliminates the $15.00 application fee, is considerably faster and will enable staff to confirm completion and receipt of the application materials on a more timely basis.

We look forward to hearing your feedback on all of these changes. Please let us know how you like our new looks and watch our web site and newsletter for the announcement of our Open House and reception during Gathering of Nations week.

by David Mahooty, President, Board of Directors
We moved! After almost 3 decades, AIGC relocated to a larger space, about a mile from our previous location. Once we finalize the arrangement of offices and furniture, hanging pictures and taking care of a few other minor details, we are planning on hosting an Open House. Watch for the announcement in the AIGC newsletter and on our website but, in the meantime, if you happen to be in the area before then and have a few extra minutes, feel free to stop by and see the new office. (3701 San Mateo Blvd. NE)

Another change for us is the implementation of an online application. Applicants can complete and submit their application, without having to download it, fill it out and mail it to us. However, for any student without Internet access, the AIGC office will print a copy of the application and mail it to any student, as requested.

We reached a new record of 898 completed applications for the Gates Millennium Scholarship, an increase of 17% over last year's total of 767. Great work, AIGCS staff!

One of the complications for everyone trying to design programs to help AI/AN students, and Native people in general, is that we have so many definitions of who qualifies as a Native person and for what purpose. This issue contains articles on some of the attempts to address this problem in higher education – interesting reading.

Encomium to Dr. Joe Sando
My wife, Vivian Arviso, and I were in Vienna, Austria, at a conference of German-speaking anthropologists (not to show off; this was a rare trip for us). We were speaking with Dr. Christian Feest, a world-famous anthropologist who has been involved in the efforts to protect indigenous peoples for many years. He said that Mexico was seeking the return, from Austria, of Montezuma’s headdress, perhaps in exchange for Emperor Maximilian’s carriage. We kidded him by saying, “Well, you know that Montezuma was from Jemez Pueblo, right up the road from us!”

“Aw, that’s just Joe Sando”, he replied, with a familiarity that seemed like they had been to high school together. It made us proud that we knew a man whose name and opinions are familiar all over the world and with whom the professionals can disagree on the basis of collegial equality. When we got back to Albuquerque, we found that Dr. Sando had died while we were gone.

We, at AIGC, want to dedicate this issue of our magazine to Joe Sando. He was one of our founders, a beloved figure here in the Southwest, an important person nationally and internationally and he represents, to me at least, a transitional type of scholar and expert who broke us out of the role of (often nameless) “informant” and helped create a place for Native historians and Native versions of history. As we lose people like Joe, I wonder if there are people to take his place, with his depth and breadth of knowledge – people who learn their history at home and not only at the university, but who can also hold their own at the university. I suppose every generation worries about that.

For the most part, this is the first generation that is no longer on only one side of the table – we have an increasing number of Native Ph.D.s who will, in both professional and personal capacities, interact with their colleagues in universities and with local indigenous historians. This will blur the lines considerably. When all of us are on one side of the table and the scholars on the other side are all non-Indians, it is easy to attack and defend – too easy. It will be much more complicated from now on. Our professionally-trained, indigenous historians will play an important role defining the issues and bringing indigenous history
into the picture in ways that are not condescending and who will have to earn their privileged places.

I have been to conferences where speakers have asserted that indigenous knowledge is superior to Western, or Euro-American, knowledge. Huh? If it’s knowledge and not mere opinion, then isn’t knowledge knowledge? Or stated that there are different kinds of “truth” — at least one for each of us, I presume. These are word games.

We now have a generation who can honor the really old people, those whose stories were considered unreliable when (or because) they differed from the mainstream story. It can honor Joe Sando’s generation, as well, those often self-trained historians, who ventured into the temple themselves, knowing that their stories would often, perhaps usually, be met with skepticism. They submitted themselves to the judgment of the professional historians and didn’t back down. They can honor that generation by valuing the opportunities that people like Joe Sando made for them, not only by helping to create scholarship pro-

grams like AIGC, but by making responsible claims for indigenous knowledge and working hard to address the interface between indigenous thinking and the ways of other cultures, rather than childishly boasting about (an undefined and undemonstrated) “superiority”.

We have earned our place at the table, in part through the efforts of people like Dr. Sando and in part through our own individual efforts. Now our obligation is not to advance an agenda but to use our training and native Native abilities, to our utmost, in the search for truth. Anything less would be to dishonor the sacrifice and the efforts of previous generations.

I will miss Dr. Joe Sando, walking the aisles of the Pueblo Harvest Café, like a maitre d’, greeting everyone, chatting with those he knew and generally acting the host on behalf of his beloved Pueblo people. ✦
Paa Peh was his given name, when his spirit was offered to Father Sun, as he rose above the mountains to extend his reach with the warmth of rays to embrace Paa Peh, to welcome him to Walatowa – his birth place, the place he would call home.

As Pueblo people, we are taught that all life brought into this world must be respected and nurtured, as part of our sacred trust. The elders say, “None of us know what the spirit of an infant carries into this world. We do not know what gift the Creator has given that child, with which the child and spirit will contribute to the well-being of their people. We do not know if that spirit has been blessed with the gift of a powerful mind and intellect, to understand and reason; the gift of vision, the ability to see beyond the horizon; the gift of listening, hearing the voices of the spirits here and beyond; the gift of speech, articulating the beauty of a way of life; the gift of the heart, of having love and compassion or the gift of the hands, to create and to heal.”

The people of Walatowa nurtured Paa Peh, teaching him to understand and cherish the ways of his people, their beliefs and their traditions. There are those special times in our lives when, during our journey, one spirit joins us – a spirit who carries all of these gifts and, with those gifts, blesses us all, as it was meant to be, by telling us the stories of our people. Paa Peh was one of those special spirits to us.

On the cover of his autobiography entitled, Pueblo Collections, The life of Paa Peh – Dr. Joe Sando, there is a photo of an infant in the arms of a Pueblo woman, next to a Pueblo man dressed in traditional attire of that time (the 1930s). Paa Peh’s parents, Juanito and Lenore, were born in the 1890s, when the federal government ended its war against the Indians and built the first Indian boarding schools. Inside this wonderful book, pictures reveal a barefoot boy running along the banks of the acequia¹, carrying water to the cornfields and watermelon patches. Another reflects a young boy, his body blessed with traditional paint and adorned in ceremonial dress – a participant in the ceremonial dance of the Walatowa. Still others reflect a handsome young Pueblo man attired in his Navy uniform and a grown man we have come to know, along our journey, as Uncle Joe, Grandpa Joe and Dr. Joe Sando. From humble beginnings, Joe rose

¹(Acequias are the historic communal irrigation systems that support the culture and livelihood of thousands of families in New Mexico.)
to national and international prominence and acclaim, as a renowned historian, scholar, author and teacher of Pueblo history.

In his introduction in the book of Pueblo Nations, he wrote, “As an educator, I have been confronted many times by the demands of my students, for authentic historical information about the Pueblo people. As a Pueblo man of Walatowa, I feel that Indian people have a duty and a challenge to write their own history. Thus, the task of writing about Pueblo history has been the consequence of impelling forces, as well as a labor of love.”

Joe was born during a time when federal policy and laws prohibited the practice of Indian religion and speaking Native languages was forbidden. It was a time when the federal government was attempting to transform traditional governments into constitutional governments. He would later say, with a chuckle, “it was not a good time to be an Indian”. Joe was the product of the Santa Fe Indian School, a boarding school established to ‘kill the Indian to save the man’ He became one of the first Pueblo college graduates and, later, was given an honorary doctorate, by the University of New Mexico, for his outstanding scholarly writings on Pueblo history. His life journey is an extraordinary story of resilience and perseverance.

It was where he grew up, the people with whom he grew up, the period in which he grew up that made Dr. Joe Sando such an extraordinarily profound individual. It was the recognition of those traditional core values, which defined his life, that gave Dr. Sando such a rich depth to his articulation, his reflections and his perspectives about Pueblo people, their culture and history.

With his writings and teachings, he followed in the footsteps of his Pueblo teachers. With his work, he touched people from all walks of life, in ways that have created opportunities for a common understanding and appreciation of our contributions to our humanity. By and through his work, he inspired many young people and created a family of extraordinary teachers, across many disciplines. We will greatly miss his presence but, with his passing, he has left an indelible and enduring challenge, to each of us, to contribute to the survival of our way of life. As he expressed his appreciation to me, for writing the forward in his book of Pueblo Nations, he wrote, “Pueblo people will survive because of people like you.” I interpreted that not for me personally, but for all of us to ask ourselves, “How will I contribute to the survival of our people?”

Joe taught us that using the gifts of the Creator and consciously contributing to sustaining our way of life is the way in which we honor all those who came before us. He lived his life fulfilling that sacred trust, using the gifts of the Creator and reminding us all of our responsibilities to all those yet to be born. We ask his spirit to guide us, as we walk in his footsteps. He was, to all of us, a great teacher and an inspiration. ❖

(Regis Pecos, Cochiti Pueblo, graduated from Princeton University, in 1977, with a major in History and is a retired Princeton University Trustee and author.)

Joe was born during a time when federal policy and laws prohibited the practice of Indian religion and speaking Native languages was forbidden.
Removing Educational Barriers for Native American Citizens of Federally-Recognized Tribes

by Bridget Neconie
Admission & Recruitment Specialist
University of California - Berkeley

When Proposition 209 passed in 1996, California's public universities were banned from using race, ethnicity and gender in undergraduate admission selection. Professional admission application readers were, by law, no longer allowed to consider the race, ethnicity or gender of an applicant when selecting students for admission to Berkeley, then other public institutions followed and implemented similar bans. The number of students applying to Berkeley continues to rise each year; currently, there are more than 55,000 freshman applications. Berkeley accepts about 10,000 freshman students each year, for an entering class of about 4,000. Disadvantaged students must have the courage and the encouragement to apply but, most importantly, must be academically competitive to gain admission. The same merit-based criterion applies to any highly selective university. Due to the limited number of admissions spaces at Berkeley, students who are disadvantaged and face academic barriers are less competitive, particularly when weight is placed heavily on the numerical academic indicators. The majority of students applying and admitted to UC Berkeley achieve near the average, un-weighted GPA of 3.8 and average composite SAT Reasoning score of 2031. The highest possible grades in numerous college prep courses and perfect SAT/ACT test score, especially in the engineering sciences, makes it nearly impossible to admit students who meet only the minimum eligibility requirements.

In the freshman selection process, each applicant's academic profile is compared to the entire pool of applicants. They are also compared to other applicants from their school and viewed in the context of their own education environment. An applicant who comes from a college-going culture and well-resourced school has the best chance of being admitted. Low income, first generation students, attending a school that doesn't offer AP or higher level courses, usually do not fare well in the selection process. The elimination of Affirmative Action in higher education, with nothing to take its place, has sharply decreased the admission numbers of disadvantaged minority populations and women, in male dominated disciplines. Affirmative Action was designed to correct historical discrimination toward women and people of color by leveling the playing field. Proposition 209 challenged our ability to take into account systematic and governmental policies of institutionalized racism toward Native American students seeking an education from one of the top public schools in the nation. All over the Nation, Native American students continue to reach their higher education goals but, in California, Native American students heard the sound of the UC door closing loudly and clearly – the unfriendly message of denial and disregard.

Over the past fifteen years, UC admissions readers have moved toward a more holistic approach, called Comprehensive Review, when selecting students. According to the official data, the numbers of Native American student applicants continue to rise (as expected from the growth in overall applications). The students who do get admitted and enroll in the fall (some in Spring) also seem to be on the rise; there is a noted spike this year – the focus of this article, but the numbers are still so low it’s dreadful. The most recent numbers reveal that the number of Native American students affiliated with a federally-recognized tribe is much lower than the total number reported. (See Charts, page 12) The reality is that an Native American applicant, who identifies only as Native American and can verify that they are an enrolled member of a US federally-recognized tribe and who is fortunate enough to receive an offer of admission and, ultimately, chooses to attend Berkeley, if he or she can afford it, has become a rare breed.
The amount of attention placed on the ethnic numbers and responsibility placed on admission professionals, to address and respond to the low numbers, has led to the further examination of the process of collecting and reporting of Native American student data across the entire ten campuses within the UC system. At the request of the UC American Indian Counselor & Recruiters Association (AICRA), the UC Office of the President began collecting additional tribal information from applicants using the newly designed UC Fall 2010 Online Application. Some useful information was revealed about the entering class of fall 2011 and the numbers of Native American freshman and transfer applicants numbers are broken down into sub-categories. The data, now being systematically collected, are subsets of Native American undergraduate students who are: 1. federally-recognized, 2. state-recognized and 3. other/unknown. The first year of official numbers confirms what UC admission, outreach and the Native American campus community have long suspected; students are being misguided when reporting their personal information and do not understand the implications, ramifications, consequences and complications by incorrectly identifying themselves as Native American. The policies, politics and process for collecting and reporting data, particularly of Native Americans, requires further discussion, in-depth understanding of tribal status and a certain level of tolerance when discovering some of the motives of students claiming Native American status.

Since all applicants to UC self-identify ethnicity on the application, anyone and everyone can claim Native American heritage and ancestry on their UC application. The result is inflated numbers, non-Natives being counted and sometimes becoming the recipient of services, scholarships, time and resources allocated, under a false premise, directly intended for Native American tribal members. The inflated number complicates and confuses those with a vested interest in reaching out and working with Native American students. The intention is to provide and appropriate judiciously, the limited amount of resources available, directly to those students who possess a cultural affinity as active tribal members, not to those falsely or incorrectly claiming Native American heritage in an attempt to access preferential treatment, financial resources and any other benefits.

In an effort to learn more about and locate the admitted Native American students, phone banking sessions, email campaigns and social networking opportunities are organized annually to reach every student. It is surprising that students make mistakes when they self-identify on the application. Some have said that it was an error, they did not intend to select the Native American box or, mistakenly, took that to mean anyone born in America. Immigrant students from India will occasionally identify as Native American/American Indian, since they are “Indian American.” Students have also explained that a relative happened to mention that there is some Native American blood in their family lineage from way back, on their great, great grandparent’s side, but they don’t know which tribe and cannot access the information, for a variety of reasons. Students say they do not intend to mislead and hope that, by identifying as Native American, they would not create a problem with their application for admission because their tribal identity cannot be verified. There is at least one high school counselor who said that they advise all students to claim Native American. The “box checker tribe” is a common issue, often discussed among admission professionals working at colleges and universities.

The diversity landscape at the university has changed dramatically over the past 15 years. The sad, alarming reality is that Native Americans students, faculty and staff no longer create a critical mass on the Berkeley campus; student leaders are less visible; there are fewer active participants, in departments, in the classroom, in the labs, conducting research, to the point of a population so diminished that Native American’s in certain disciplines no longer exist and Berkeley has fewer graduates. Consequently, the Native American voice is no longer present or being heard when decisions that affect the population are being made. The ability for Native American students to thrive as citizens of sovereign nations is being largely ignored and students are steered away from so called “ethnic silos” and into the multiculturalism model. Native Americans continue to rely on the non-Native friends and support from the Multicultural Student Development Center, under the Office of Equity and Inclusion. This often feels obligatory and difficult to sustain when there is no full-time Native American staff person in the lead. Not surprising, but nevertheless troubling, there has been a rise on campus in discrimination, racial incidents, an unwelcome feeling, increased use of stereotyping and a throwback to the general lack of understanding of the Native Americans tribes in America.

The Office of Student Research, which collects and reports data, indicates that there are currently about 120 Native American undergraduate students enrolled on the Berkeley campus, but staff and faculty often ask, “where are they and why are they not involved?” What has been an ongoing mystery to many is who are they and why

Continued on page 13
Tips for Filling out the Ethnic-Tribal Status Portion of the UC Application

Many students, who are not familiar with applying to college, or just not thinking about how ethnic data is collected, will tend to report their Native American ethnicity or tribal status incorrectly.

This part of the application is no longer optional but the information gets blocked from the readers.

✓ Students must select one or more of the ethnic choices.
✓ If students would like the UC to consider their status as an enrolled member of a federally-recognized tribe, they must select from a list of tribes from a pull down menu of all 568 tribes recognized by the US government; then include their tribal enrollment number in the space provided.
✓ Students should know what tribe they represent, if their tribe is federally or state-recognized and if they are enrolled and recognized by their tribe. They should not guess if they do not know.
✓ If the student is an enrolled member of a United States federally-recognized tribe, provide the student’s tribal enrollment number if you would like your status to be taken into consideration. Do not make up a number or list someone else’s enrollment number.
✓ Most tribes allow its citizens to be enrolled in only one tribe.
✓ Student should report their current status, at the time the application is being submitted, even if student is a member of a tribe that is in the process of getting federally-recognized or being enrolled.
✓ If student is enrolled in a US non federally-recognized tribe or non US tribe, select “other” and write in the name of the tribe.
✓ Check only Native American, if you strongly identify with your tribal community, if you want to be counted only as Native American for statistical purposes.
✓ If you select multiple ethnic boxes, there is a hierarchy of numbers and alpha order that will determine in which ethnic group you will appear. For example, if a student selects Native American and White, they are counted in the Native American numbers, if a student selects Native American and African American they will be reported as African American.
✓ Use of federal recognition status includes those of mixed race, as long as they can verify proof of enrollment in a federally-recognized tribe.
✓ Indicate that you would like to receive notices of resources and opportunities targeted toward Native Americans.

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2011 UC Systemwide Freshman and Transfer Numbers Reported, Chart reflects precisely numbers of how students identified on the UC undergraduate online application.

Federal percentage includes those with and without federal enrollment numbers.

State percentage includes tribes considered federally-recognized.

(“AIGC became aware of the process mentioned in this article as one that may be a model or framework for other institutions or systems. AIGC has been questioning “how we count American Indian and Alaska Native students”, for several years, and this is just one response to that question. For questions regarding the information contained in this article, please see the links at the end of the article or contact Ms. Neconie directly.”)
do applicants only identify as Native American on their college application, but in no other instances, like the SATs? A college application may be the first time that a student declares their Native American heritage. Coincidentally and conveniently, students and parents “find out” they have Native American heritage, exactly when it is time to go to college.

In the meantime, great lengths are being made to extend the areas of recruitment, to encourage more applicants to submit an application, and to apply pressure to increase the level of college preparation programs, making applicants more competitive in the process. Admissions is allowed to take contextual information into consideration: special circumstances; academic achievement, in light of the challenges and barriers a student faces, such as low income; first generation college student; from a single parent household; attending low performing schools or with compound disadvantages. UC implemented statewide guaranteed admission policies and campus-yield efforts were increased. All of the other information a student submits is looked at more closely and included in the comprehensive review of each applicant. Still, the admitted numbers of Native American enrolling to UC Berkeley, one of the most competitive public schools in the Nation, could not rebound to levels achieved prior to Proposition 209.

As a result of low numbers of Native American students enrolling, UC staff members who formed the American Indian Counselor Recruiters Association (UCAICRA) asked if the colleges and schools within the UC system could consider the political status of tribal members, as citizens of sovereign nations, as a plus factor in admissions that could, and should, be included alongside the entire breadth of admission criteria.

The result is that UC Berkeley and other UC campuses can now include tribal status within the context of Criteria 13, which states that, ‘Academic accomplishment within life experiences: Life experiences include but are not limited to disability, low family income, first generation to attend college, need to work and other special circumstances’.

This is not considered a change to the policy, but rather a broadening definition of Comprehensive Review that can be included when ‘evaluating academic achievements in light of the opportunities available and demonstrated capacity to contribute to the intellectual life of UC campus’.

Students applying to Berkeley should provide the full context of their personal experiences, their tribal environment, acquired knowledge and heritage, as it pertains to the application, as an important aspect of their education and academic pursuits. How they list their tribal involvement and how they speak about their life experiences can add additional value to their application.

This is a critical time and a constructive step in the right direction for UC Admissions to begin collecting additional information on the application and asking self-identifying Native American applicants to include their federal enrollment number, particularly if they would like admissions to take their political status into consideration. It sends a positive message of recognizing the contribution of Native American students in higher education. This is a new beginning. The use of federal recognition, as a political status, and use of tribal enrollment number, as a plus factor, is not based on ethnicity or race; it narrowly defines and identifies a category of the Native Americans within the entire pool of applicants. The use of federal recognition status is a tailored and direct approach that has been reviewed and confirmed by the faculty governance Board of Admission and Relations (BOARS), with schools that approved the consideration of federal recognition status. BOARS has concluded that implementing a “plus factor” in UC admissions, for American Indian students who are members of federally-recognized tribes, is consistent with both the letter and the intent of UC’s Comprehensive Review Guidelines. There is a clear and legal basis to distinguish between racial/ethnic classification and a member of a federally-recognized tribe. This clarification of the UC admission criteria meets the strict legal scrutiny, as reviewed in the opinion of UC legal counsel. The use of federal recognition status, as a plus factor in admissions, achieves a necessary and compelling government purpose. It could withstand any argument that aims to infringe upon the sovereign rights of tribes, citing the US Constitution and 100 years of federal policy treaties, federal Indian law, Federal Acts, executive orders and confirmations.

Since Native American tribes are recognized by the US government, as sovereign nations with enrolled membership, this can and should be verified by contacting the tribe and/or by asking the student to submit official supporting documentation in a variety of forms. Private schools are known to use a “heritage form” for gathering additional information about an applicant. Chances are, students could be asked to provide supporting documentation from their tribe in the form of an official Certificate Degree of Indian Blood issued by the tribe. If students cannot prove their identity claim, this is considered unethical. The Native American population is the only group in American that tends to experience systematic fraudulent behavior. Claiming to be Native American has become such a common and accepted practice that,
Admission Possible

recently, the American Bar Association began to require verification of the identity of Native American applicants. *(See ABA Resolution article on page 15)*

There is a crisis in America when tribal members, whose ancestors have already paid for their education in advance, in exchange for land and natural resources, fail to access, to compete or chooses to navigate away from the narrowing path to the dream school of their choice. Discrimination of Native Americans continues and any set of unfortunate circumstances beyond the student’s control will ensure that higher education, at a premier institution, becomes further and further out of reach.

The main goals and intentions for admission and recruitment professionals are to continue improving the conditions and policies that will have not only an immediate consequence but, also, a long lasting effect far into the future. Berkeley has less than a 1% Native American student population, out of 35,000 total students. Admission space and opportunities are becoming much more valuable and competitive, budgets are stretched, funds redistributed, priorities shift and campus climates are becoming politically volatile. Admissions professionals cannot just simply continue to wait for the K-12 school system to improve or for better teachers and counselors to provide better college preparation. Indian country cannot afford to lose a single student or lose another generation of future leaders.

UC American Indian Counselor Recruiters Association (AICRA) will continue to work, in partnership with the UC Office of the President, to gather additional information to gain further understanding and begin a new era of data collection. Gathering more data can only help to further understand Native American students and how best to direct and allocate time and resources, which can increase the admission and graduation numbers, and continue to learn how to better respond to the needs of all students and the entire campus community. By providing informative, interesting and compelling reasons and discussions, we contribute to the collective knowledge. We can only hope this is just the beginning and these actions will help in achieving meaningful gains. ✪

For additional information and reports, visit UC data:
www.Statfinder.ucop.edu
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Simon Chief
Northern Arizona University

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UNCF—the United Negro College Fund—is the administrator of the Gates Millennium Scholars Program (GMS).
ABA Adopts Policy to Curb Box-Checking

PRESS RELEASE - August 15, 2011

As the result of urging by the National Native American Bar Association (NNABA), the American Bar Association (ABA) has adopted a policy of encouraging the Law School Admissions Council (LSAC) and ABA-accredited law schools to require additional information of applicants who indicate that they are Native American in order to curb the occurrence of “box-checking” whereby an applicant misrepresents that he or she is Native American.

In order to address this problem, the entire Native American legal community was united in its proposed solution — reflected in the new ABA policy — which is to urge the LSAC and ABA-approved law schools to require additional information for individuals who indicate on their applications for testing or admission that they are Native American, including requesting their tribal citizenship, tribal affiliation or enrollment number, and/or a “heritage statement” in order to avoid ethnic and identification misrepresentation and to provide more accurate statistics regarding Native American test takers and applicants for law school admission.

Because of the supplying of false information on law school and testing applications, recent statistics do not accurately reflect the number of Native Americans who attend or graduate law school. To highlight this issue, one only need compare Native American graduation rates with census data. From 1990-2000, ABA-accredited law schools reported graduating over 2,600 Native Americans. During the same time period, the U.S. Census only reported an increase of just over 200 Native American attorneys (from 1,502 to 1,730).

“Passage of this policy has been an important goal of NNABA for several years because of the unique legal status of Native Americans and the importance of culture and heritage to tribal communities,” said Patty Ferguson-Bohnee, President of NNABA. “We are heartened that the ABA adopted our common-sense solution which continues the practice of self-identification and self-reporting by the applicant.”

“The ABA’s unanimous adoption of this policy demonstrates that this issue is not only important to the Native American community but the entire legal community,” said Mary L. Smith, President-Elect of the NNABA. “This issue concerns, as a bedrock matter, ethics and professionalism. When a prospective law student completes his or her law school application, it is the first paperwork that he or she will complete in the journey to becoming a lawyer, and honesty is required. We also know that there are not enough students of color in the pipeline, particularly Native American students. And, as a result of supplying false information, we are over-reporting the number of Native Americans graduating law school. We need to work even harder to get Native Americans students in the pipeline.”

Adoption of this policy by law schools on their admissions applications will make these applications consistent with the additional question of tribal affiliation included on the U.S. Census form.

The National Native American Bar Association (NNABA) is the national association of Native American attorneys, judges, law professors and law students. NNABA represents the interests of Native American attorneys across the country and 9 active local chapters. NNABA is an organization that strives to provide a voice, forum, and professional development for Native American, Alaska Native, and Native Hawaiian attorneys as well as promote tribal sovereignty and equality for Native Nations.

American Bar Association Resolution

RESOLVED, That the American Bar Association urges the Law School Admissions Council and ABA-approved law schools to require additional information from individuals who indicate on their applications for testing or admission that they are Native American, including Tribal citizenship, Tribal affiliation or enrollment number, and/or a “heritage statement.”
The Rainer Scholarship

Christine Nelson and Jake Roberts Named as 2011-2012 Rainer Fellowship Recipients

The Rainer Fellowship was established in memory of John Rainer (Taos Pueblo), Co-founder and first director of the American Indian Graduate Center. When he was sent to boarding school at age thirteen, John spoke only his Native language. Yet, at a time when it was rare to find Indians with a college degree, he persevered, ultimately earning a Master’s degree in education from USC in 1951. Holding prestigious positions, such as Director of the National Congress of American Indians, Chairman of the All Indian Pueblo Council and Director of the New Mexico Commission of Indian Affairs, demonstrates his dedication to improving the quality of life and creating opportunities for Native Americans. His advocacy for education included participating in a Senate Budget Committee field hearing on science and math education and testifying before the Senate and House Appropriations Sub-Committees on Interior Affairs.

Recipients of the Rainer Fellowship are charged with following John Rainer’s path, by using their education and career as tools for giving back to their communities—a logical assignment for this year’s recipients, given their history of volunteerism. They are already following John Rainer’s advice, “Get the best possible training you can.”

Since the Rainer Fellowship is designed to reward the qualities and commitment characteristics of a future Indian leader, a portion of the award is designated to support participation in a voluntary activity that affords an opportunity to develop leadership skills.

Advocating for Education

by Christine Nelson


Seven years ago, I accepted my first professional position in the field of higher education. This opportunity gave me a chance to share my belief in post-secondary education and witness the challenges Native American students face as future college students. As a first generation college student, I never believed I would be on the academic track of completing a doctorate degree. When I completed my 4-year degree, I thought my goal of education was complete. I was interested in finding my place in society, but my direction was not defined. It was not until I began working, as an admissions counselor at a tribal college, that I realized I could be an advocate for education in Native American communities. On a daily basis, young students would ask me questions about college, but one young man impacted me forever. He quietly asked, with amazement and disbelief, “I could go to college?” At that moment, I realized that, if I shared my “educational” story, I could encourage others to pursue higher education.

In addition to inspiring the Native American youth, being a doctoral student comes with another layer of opportunity. As I explore my research interests in Native American higher education, I know that scholarly research can positively influence other educators about the Native American students’ experiences. It is my goal to share my research with others, so that Native American students will not be an invisible student population. Through my schooling, I understand that my educational and career goals overlap. Being a doctoral student is spectacular; it is like the apprenticeship to my career in higher education administration. As a doctoral student,
I currently hold a graduate position in Early Academic Outreach, at the University of Arizona (UA), and am a coordinator for the Native American Science & Engineering Program (NASEP). Through NASEP, our office is able to provide resources and inspiration for Native American high school students, who plan to attend college and pursue a degree in Science, Technology, Engineering or Mathematics (STEM) fields.

When I was notified of the Rainer Fellowship award, I knew that my community programming would involve NASEP participants and supporters. The NASEP Holiday and Networking Party brought together high school students and their families, current university undergraduate and graduate students and university professional staff and faculty. A total of 28 people attended this event and it was a great opportunity to catch up with current and past NASEP students, within a social environment. Attendees made holiday ornaments, ate plenty of refreshments and participated in a ‘White Elephant’ gift exchange. The event concluded with a UA graduate student and a UA faculty member sharing their educational experiences. Both encouraged the younger students to continue working toward their goals. This party had three main objectives. First, gather Native American high school students and remind them of their goal of becoming college students. Second, to remind all those, who graduated from high school, not to forget where they come from and to remember that they serve as role models for the next generation of Native American leaders. The last objective was to have fun. The end of the semester can be very stressful for everyone and it is important to take a break, laugh and share stories. Attaining any sort of education, particularly a post-secondary education, can feel like an individualistic pursuit, but I hope that the NASEP Holiday and Networking Party was a reminder, for all those who attended, that we are here to support each other and inspiration comes from various sources. Ahe’hee.

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**Personal Responsibility**

*by Jake Roberts*

I am a Muscogee (Creek) graduate student, currently pursuing a Master’s degree in Community Counseling, at Oklahoma State University (OSU). I am very honored and humbled to receive the 2011-2012 American Indian Graduate Center’s Rainer Scholarship. Reflecting on my experiences with leaders, I have realized how blessed I am to have family, friends and mentors, who have exemplified the qualities of true leadership. In particular, the leadership quality that has been most influential, in my role as a leader, has been personal commitment to my family, community and American Indian people. These individuals have consistently demonstrated personal family and community responsibility and have helped shape me into the leader that I am. These individuals have also taught me to understand that personal growth and learning are lifelong processes that are beneficial to a good leader.

This past year, I have realized the extent of personal responsibility. As a graduate student, I am engaged in multiple activities ranging from attending class to working at my practicum site and researching my thesis topic, American Indian work values. These educational pursuits require a significant amount of personal time that sometimes coincides with family events. This often leaves a student to choose between schoolwork and family events. In this regard, I have grown to understand the balance between the responsibilities I have towards my family and my education. I believe a good leader maintains their commitments to their family, while also maintaining their commitment to other endeavors, such as the pursuit of higher education.

Personal responsibility to my community is a leadership quality that I have fully embraced these past few years. I believe that it is vital to extend my skills and abilities to help the community in which I live. As a student at OSU, I have been involved with many extracurricular activities, organizations and programs within the Stillwater community. Each of these experiences has provided a sense of accomplishment, yet the most
Where do I start/begin my story of over 40 years of association with Helen? I first meet Helen during the days of infancy of the Lumbee Development Regional Association, better known as (LRDA), in 1968. I was the First President and, when she was visiting Lumbee land, Helen would come to our monthly Board of Director’s meetings to offer support/guidance to our emerging tribal entity.

The mission of LRDA was to continuously assess the needs of Indian people and others in our service area, work to improve the quality of life, develop and/or obtain resources to fill the gap in the ongoing provision of social, health, economic, housing, education, job development and training services, to meet the needs of Lumbee tribal members in 18 various communities.

Helen’s advice and guidance was always encouraging and informative towards the accomplishment of LRDA’s mission. In those early days, funding was very limited for non-federally recognized tribes.

My next association with Helen was 1972, during the historic conference that resulted in the formation of the Coalition of Eastern Native Americans (CENA) where, for the first time in history, non-federally recognized tribes came together for a common cause. This conference was hosted by the Native American Rights Fund and was attended by over 120 Eastern Indian groups, who joined together to form the first ever organization for Native Americans tribes that lived east of the Mississippi River. I moved my family from North Carolina to Washington, D.C. to become the first Executive Director for CENA. Helen already lived in the Washington, D.C. area and welcomed us into her home on many occasions over many years.

Later, in the mid 70s, I supported and assisted Helen during her tenure and involvement with the American Indian Policy Review Commission, along with another fellow Lumbee, Jo Jo Hunt. Helen was the Chair for the Indian Education Task Force and Jo Jo was the Chair for the Urban and Non-Federally Recognized Indians Task Force.

My next association with Helen was in the early 80’s and 90’s, with United Indians of America. United Indians of America was a replacement voice for non-federally recognized Indians and Helen and I traveled mostly to South Carolina and Virginia to assist tribes and Indian organizations seeking state recognition.

In March 1995, I started my journey as a federal employee and Helen was, once again, there to assist and guide me. I became a Program Specialist and she was the Branch Chief for the American Indian and Alaska Native Program Branch of the Head Start Bureau, within the Administration for Children and Families, U.S. Dept. of Health and Human Services.

It goes without saying that my experiences as a Program Specialist, from 1995 until the present day, have been the highlight of my professional career. Needless to say, Helen and I had the best of times, as well as many
challenges with tribal grantees. Helen’s leadership and many years of previous experience served the public well in meeting the many challenges and opportunities that faced the American Indian and Alaska Native Program Branch to provide high quality services to the children and families of over 150 tribes in 26 states.

Helen and I were able to work side by side for 12 years at Head Start and made many memorable trips to visit tribes during those years. She was always respectful of the tribes that hosted our visits, while balancing the needs of helping them to be in compliance with the federal regulations for the program. She was diplomatic, compassionate and firm when she needed to be.

I served with Helen until June 30, 2007, after which she accepted the crown jewel of her career as the Associate Director for Community Services for National Museum of the American Indian.

The following recollection by Elaine Shea, a colleague and friend, is only one example of the impact that Helen made on each tribe/person/staff associated with her work as the Branch Chief of the American Indian Alaska Native Program Branch.

Helen was a dear friend and mentor. She knew everyone and had friends everywhere! When we travelled to the smallest outposts in the Alaska Bush and throughout Indian Country, she ran into friends and old chums. She was both active and accomplished in her pursuits. There was a time when the rest of the Head Start team in Metlakatla went about the business at hand and Helen scoped out neighborhoods completing a community assessment on her own. Another time, when the two of us were in Hoonah and Head Start staff left us, bitter cold weather approached – too windy for flights – and Dr. Scheirbeck said to me, “We may only have the option of leaving here on a ferry tonight; shall I bring my thermos filled with hot water?” She was always able to perk up even the most challenging moments, lifting them with her ready smile, laugh and positive thoughts. That particular time, we got a call from the pilot who swooped down in Hoonah saying we had one chance to get out and get ready quick because we had weather! We both ran for the flight, which flew sideways out of the village, with both of us hanging on tight.

Dr. Scheirbeck was a fearless champion of young children and education. Once, she arrived with a broken foot while visiting Navajo Nation; she never gave up the fight. Rather, she continued on with her steely reserve, twinkle in her eye and sweet smile. Dr. Scheirbeck was a wonderful friend and mentor – I am so blessed to have known her. I will always remember her warm friendship and those special times.

Little did I know in 1968 that our lives would unfold both professionally and personally. Helen was a true friend and comrade to the Strickland family. She was always interested in how my wife, Barbara, and each of the children, Alaric, Carmelia, Caleb and Tabitha, as well as the grandchildren, Daniel, Dakota, Brianna, Skyler, Makalya, Tristan and Chloe were doing all during the more than 40 years of friendship.

I am truly humbled and honored to have been a friend and co-worker with one of the Twentieth Century’s Most Significant American Indian leaders.

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The Ranier Scholarship

Continued from page 17

rewarding experience has been the Native American Resiliency through Education and Leadership Program (NARELP). As a NARELP mentor, I have provided mentorship, information and guidance to my undergraduate student mentee. In summary, I believe a good leader uses their knowledge, skills and abilities to benefit their community.

Lastly, personal responsibility to American Indian people is a key characteristic that I believe is essential for a good leader. Using the skills, abilities and knowledge that I have gained from my education has the potential to impact American Indian people in numerous ways. I believe it is incumbent upon me, as a member of the Muscogee (Creek) Nation, to use the knowledge gained through my studies to serve American Indian and Creek people in a capacity that benefits them as a whole. This past year, I have been given the opportunity to teach Creek Nation Youth and public school students about a traditional game called stickball. It was an incredible experience teaching youth about aspects of their culture. I believe a good leader remembers and gives back to their American Indian community, so that future generations will be afforded greater opportunities, while maintaining a strong cultural identity. I am honored and grateful to accept the Rainer Scholarship and thankful for the opportunities it will provide.

✦
A.T. Still University of Health Sciences Leads the Way
Recruiting and Training American Indian Health Professionals

by Dr. Carol Grant, Director
A.T. Still University’s National Center for American Indian Health Professions

L aunched in 2007, A.T. Still University’s National Center for American Indian Health Professions was created to address the healthcare gap between Native communities and the general population. It is the only graduate healthcare university program of its kind. The Center was a natural outgrowth of A.T. Still University’s mission to serve the underserved and a natural fit with the large Native population in Arizona and its neighboring states. Founded in 1892, the university prepares students for careers in 14 different healthcare specialties, including medicine, dentistry and physical and occupational therapy. The university encourages and prepares future graduates to work with communities in need, including those whose populations have little or no healthcare insurance or access to healthcare services.

The Center’s Arizona location is ideal. The state is home to 21 federally-recognized tribes, whose 250,000 members live in tribal communities or on tribal lands, comprising 25% of the state’s territory. Another 282,000 Natives live in Utah, Colorado and New Mexico.

Native communities suffer from severe healthcare problems and acute provider shortages. Indian Health Services (IHS), the federal government’s comprehensive healthcare system for indigenous people, can serve only 40% (1.9 million of 4.6 million) of American Indians and Native Alaskans. Its current vacancy rate for essential positions is 12%. The result of these shortages is predictable. American Indians and Alaska Natives have a life expectancy that is five years shorter than their Caucasian counterparts and some of the nation’s highest incidences of chronic illnesses. They are 60% more likely to have a stroke than Caucasian Americans, a 17% higher rate of diabetes and a 20% higher rate of heart disease than any other racial or ethnic group. They are also more likely than non-Hispanic whites to lose an infant to SIDS (200%), low birth weight or complications from congenital malformations (30%).

The obvious solution would seem to be to increase the number of healthcare providers working in these communities. According to a 2011 article in the New England Journal of Medicine, physicians who are members of minority groups are more likely to practice in underserved communities because they are intricately woven into the social fabric of those communities. Native healthcare providers have greater success in these communities than non-Native providers because the former are “able to deliver care that is needed, while offering cultural familiarity that Native American patients will find comforting.”

Unfortunately, American Indian and Alaska Native populations face enormous obstacles to pursuing healthcare careers. In 2004, only 98 Native students graduated from the country’s 125 accredited medical schools and, at 0.3%, the number of Native students enrolled in medical school is well below the number of African Americans and Hispanic Americans.

Clearly, something is impeding Native students’ success in this arena. The task is to find out what it is and develop systematic strategies for leveling the playing field in graduate healthcare education.

One of the biggest obstacles to success is the 50% average high-school dropout rate for Native students (Faircloth & Tippeconnic, 2010). Convincing more Native students to finish high school and attend college is a prerequisite for encouraging them to pursue graduate education in healthcare. Unfortunately, to date, the few outreach efforts that exist through minority-
focused, medical school summer-enrichment programs have failed to recruit Native students (Faircloth & Tippeconnic, 2010).

The few Native students who do graduate high school and move on to college often feel overwhelmed and isolated by the behavioral norms of the non-Native student populations at their schools. According to the latest data from the Association of American Medical Colleges (2007), Native medical students have a 4.3% attrition rate. In 2004, only nine U.S. medical schools graduated more than two Native students (NEJM, 2011).

A.T. Still University (ATSU) is the exception to the rule. With 49 students, representing 22 tribes, the school has the largest number of Native students enrolled at any U.S. graduate healthcare university. Another 20-40 students are at some stage of the recruiting or application process at any given time. Of the 112 U.S. Native physician assistants (American Academy of Physician Assistants, 2009), 20% have degrees from ATSU. Roughly 30% of all Native dental students are enrolled at the university and all 12 of the dental graduates work in Native communities, including such remote locations as Barrow, AK, and Montana’s Crow Reservation.

In 2011, ATSU graduated 16 Native students – eight physicians, three physician assistants, one audiologist, two physical therapists, one doctor of health sciences and one health administrator.

In 2007, A.T. Still University centralized its efforts to bridge the gap into graduate school for Native students in the National Center for American Indian Health Professions. Since then, the Center has taken the lead in recruiting American Indian and Alaska Native students and working with those already enrolled. The work has been made possible by $500,000 in grants from Arizona’s Gila River Indian Community (GRIC), with which ATSU has a longstanding relationship and a commitment to eliminating the healthcare disparity between Native and non-Native communities.

An initial GRIC grant of $300,000 funded the hiring of a full-time director for the Center and the launch of its first program, Bridging the Gap. The program supports (and, subsequently, follows) Native applicants during and after the application process by:
• Providing scholarships for graduate-entrance-exam prep courses, when needed.
• Advocating for students whose GPAs or histories may not accurately reflect their academic potential.
• Offering, through Talking Circles and one-on-one conversations, support and opportunities for cultural connection for students feeling the pressure of “walking in two worlds.”

• Creating opportunities for Native students in different ATSU graduate healthcare programs to develop the kind of informal networks essential for ongoing personal and professional support.

In 2011, the National Center for American Indian Health Professions applied for and received a second GRIC grant, for $200,000, to fund the design and implementation of a second program, Native Early Acceptance Team (NEAT). The name is an allusion to early acceptance at ATSU, which Native candidates will be encouraged to pursue.

A kind of “sequel” to Bridging the Gap, NEAT will enable the Center to identify potential ATSU candidates, as early as high school, and connect them to whatever academic and tribal support they may need to graduate. Making sure to preserve the students’ strong connection to their family and tribal roots, the Center will help them move on to college, graduate healthcare education at ATSU and, ultimately, careers as healers in Native communities.

Through NEAT, the National Center for American Indian Health Professions will:
• Create partnerships among Arizona’s tribal leaders, tribal educators and local, state and regional higher-education and healthcare organizations (to date, partners include the Arizona Commission on Indian Affairs, Gateway Community College, Pathways into Health, the Phoenix Indian Medical Center, the Greater Valley Area Health Education Center, the Northern Arizona Area Health Education Center and Health Occupations Students of America).
• Work with Native communities to identify prospective ATSU students, as early as high school, and enroll them in NEAT.
• Advise NEAT students on academic performance, college and graduate school prerequisites and prep courses and financial aid and scholarships.
• Connect NEAT students with support services that will help them prepare for the academic rigors of graduate school and the differences among Western and traditional learning styles and social norms.
• Establish family-to-family relationships between students’ home and university communities, by facilitating mandatory visits to both ATSU and partner organizations.
• Arrange mandatory pre-enrollment visits to ATSU and pipeline partner organizations – building family-to-family relationships

Continued on page 36
Greetings from Minnesota! My name is Dustin Joseph Goslin (Pam-Mbwit-M’ko) and I am a 27-year-old, proud member of the Prairie Band of Potawatomi Nation, from Mayetta, Kansas. I am the son of Robert Goslin Sr. (Wish-koh-nah-be), a member of the Red Cliff Band of Lake Superior Chippewa, and LaVonne Chenault-Goslin (Kaw-e-quah), a Prairie Band Potawatomi Nation tribal member. I spent most of my life growing up on the shores of Lake Superior near Bayfield, Wisconsin. I recently attended graduate school in St. Cloud, Minnesota, at the College of St. Scholastica and completed my program this past year, earning my Master’s degree in ‘Management in Organizational Development’. I have received numerous fellowships, grants and scholarships for my academic performance and community service work. One of the funding programs I received was through the American Indian Graduate Center. I am forever grateful for this financial aid as, without it, I would not be where I am today.

I am currently the General Manager of St. Cloud’s new Homewood Suites by Hilton; an upscale extended-stay hotel property in St. Cloud, Minnesota. I also recently served as a city official for the City of Waite Park, Minnesota and volunteered with the St. Cloud, Minnesota branch of the Social Security Administration. I have enjoyed all of the organizations I worked with, as each has provided me with unique perspectives.

In my management position, at the Homewood Suites by Hilton, I supervise four managers and a staff of approximately 45 employees in multiple divisions. My responsibilities include hiring, training, mentoring and managing employees to their fullest potential. I am a strong believer in transformational leadership; which looks to empower employees, to go above and beyond the call of duty, by encouraging innovation and creativity. In this position, I have also assumed the task of helping establish long-term partnerships with many organizations and businesses in the St. Cloud area. These partnerships help create long-term business stability and growth for the organization.

This past year, I was instrumental in establishing a partnership with the St. Cloud Area School District 742. This partnership works to provide a community-based educational setting for disabled young adults to observe and practice jobs and to provide mentorship and guidance for future job placement. Over the past few months, I have also been working with the Director of the American Indian Center at St. Cloud State University to develop an American Indian management internship. This new never-been-done, public-private partnership with Hilton will give American Indian students an opportunity to develop practical business skills and gain exposure to the corporate lodging industry.
This program is extremely important to me, as I feel that there are not many programs like this available to American Indian students. I am extremely excited, as I continue to develop this program, and I hope it finds success in the upcoming months!

Education is one of the areas of my life, for which I am proudest, as I feel the characteristics and skills acquired through higher education are the building blocks for leadership roles now and in the future. With my prominent role in a new business in St. Cloud, I was selected to be featured as a local young professional in the September 12, 2010 edition of the St. Cloud Times. In that article, I stressed the importance of higher education and its importance in tribal governments and organizations. I have been invited to speak at St. Cloud State University, on several occasions, regarding higher education, program development, personnel management, financial planning and other areas, with which I am familiar. I have also been involved with the Wiconi Wasté Mentoring and College PREP high school program, with Little Earth of United Tribes, located in Minneapolis, Minnesota. My involvement in this program has allowed me the opportunity to speak with American Indian students about the importance of graduating from high school, while sharing with them the obstacles I have overcome to achieve my educational goals. It is my involvement in these types of organizations that truly helps me realize my passion for academics.

My recent successes have not always come easy; as I have gone through many struggles with being an American Indian leader in corporate America. Different cultures often value different qualities in effective leaders; often one’s own culture dictates the values or qualities that are important in effective leaders. There are many differences between mainstream American business leadership and American Indian leadership, many of which are distinct opposites. Mainstream American business leaders value a centralized authority to enforce hierarchal leadership models, while American Indian leaders value a decentralized approach, in which all parties have a voice in the decision. Often, mainstream American business leaders have a tendency to see themselves as strategic individual players, seeking to advance their own purposes, while American Indian leaders seek to blend into the collective and value humility and self-deprecation. As you can imagine, these two cultures can, and do, conflict with each other. I, however, believe that being an American Indian leader in corporate America works well to balance me out and help make me a stronger leader.

When I give school and community presentations, I speak about the two sides of my personality. One side reflects the capitalist and competitive nature of my personality. I like being on the winning team and coming out on top. My business card states this side of my personality nicely, as “striving to exceed expectations.” I feel this personality characteristic causes me to be a “workaholic” – I am one who, when the going gets tough, works harder. The other side of my personality is that I am a very caring person. I love getting involved with my community and volunteering for a purpose. I like the idea of equality among people. I often think this side of my personality reflects my American Indian heritage. My leadership style is one that is passionate about driving toward results, but not at the expense of human capital. A mentor once told me that I clearly understand how to work with people, but not through people.

I once read that a successful leader leads with integrity, vision and competence. I adhere to that statement and will often recite it in times of doubt. I wish to truly thank AIGC for your help and hope that your organization continues to build and offer opportunities to individuals, like myself, who will make a difference for our communities and will help achieve the goals our great nations have set. Miigwetch.
On Oct. 22, Elouise Cobell was buried on the Blacktail Ranch where she and her husband had lived. Blackfeet and Catholic prayers were said, and Hutterite girls sang hymns, and the Montana wind never stopped blowing. Some thought that Napi — the “Old Man,” the supernatural trickster, troublemaker and ultimate helper of the Blackfeet — was present, too.

Elouise Pepion Cobell — Inokesquetee saki or Yellowbird Woman — was a member of the Blackfeet Nation, the great-granddaughter of Mountain Chief. She was a rancher and Blackfeet banker, a MacArthur Foundation fellow, and, most famously, the lead plaintiff in Cobell v. Salazar and The Department of the Interior. When she died Oct. 16 in a Great Falls, Mont., hospice, after a long bout with cancer, she was 65.

The Blacktail Ranch lies on the rolling prairie of the Blackfeet Reservation, within sight of the peaks of Glacier National Park. Every time Cobell drove to Browning to work as executive director of the Native American Community Development Corporation, she passed Starvation Ridge, where nearly one-quarter of the Blackfeet Nation died during the winter of 1883-'84 because the inept Bureau of Indian Affairs failed to provide treaty rations of grain and cattle.

Cobell often flew to Washington, D.C., for her work on Cobell v. Salazar, the largest class-action lawsuit in U.S. history, filed in 1996 against the federal government over its mishandling of $50 billion in mineral royalties owed to tribal members. It took 15 years to resolve the century-long mess of lost and destroyed records, missing payments and inaccurate accounting of Indian Trust funds. The suit persisted through the tenures of four Interior Department secretaries: Babbitt, Norton, Kempthorne, and finally, Salazar. It was all but settled for $3.4 billion, awaiting congressional appropriations — and President Obama’s signature on the law — when she passed away.

That morning, thousands of mourners packed the service at the Browning High School gym. The night before, the Crazy Dog Society escorted the casket to the high school for the rosary service, stopping four times to sing and dance a warrior song, because that’s what Elouise Cobell was: a warrior in the realms of the law, the banks and the economy of the Blackfeet Reservation.

In the afternoon at the Blacktail Ranch, people waited in their cars out of the wind. The air was clear; 30 miles to the west, the peaks of Glacier were shrouded in clouds dumping the first winter snow.

Funeral directors unloaded flowers next to a white tepee, its poles squeaking in the wind, and lined up folding chairs, which the wind blew down.

Hutterite girls in bright blue and purple taffeta dresses and scarves sheltered out of the wind on the west side of the Cobells’ small ranch house. A yellow school bus brought them from the nearby Birch Creek Colony, home to a communal branch of Anabaptists. They’d come to pay their respects along with local ranchers, Blackfeet from across the reservation and VIPs from Washington, D.C.

The ranch house itself had lost a few pieces of siding and much paint to the wind over the years. (In this part of Montana, wind blows freight trains off the tracks, and school bus trips are cancelled not because of snow but because the wind might topple the buses.) Cobell’s MacArthur grant money went to the long-running legal case, not her family’s ranch house or cattle operation.

In the lee of the house, I talked with a banker who had driven 900 miles from Denver. He’d worked with Cobell to form the first Native American-owned bank in Browning in 1987, 10 years before the famous lawsuit was filed.

A neighboring rancher offered me a pocket flask of whiskey, joking that he couldn’t sleep unless the wind whistled in his bedroom window. Other ranchers and Hutterite men kept their backs to the wind while they talked about the fall harvest and shipping cattle to market.

Someone’s cell phone rang; the hearse had gotten a flat tire at Badger Creek, a few miles up the road. People
shook their heads. A rancher said, “With what they charge for this, they should have all new tires.”

Then a car stopped on the highway and a TV news cameraman climbed a small hill to point his camera up the road. “They must be getting here,” someone said.

Two sheriff’s cars pulled in off the highway, past the Blackfeet Nation flag flapping above the Cobells’ mailbox. The casket was in the back of a pickup truck, secured with cargo straps. The driver pulled in close to the folding chairs and the pallbearers carried the casket to the graveside. People laughed; Elouise must be laughing at the flat tire, too, they said. They thought she would be proud of this service and the way she arrived home to her ranch.

Cobell had always loved Elvis Presley and singing along to the car radio. The earlier service at the high school gym had life-size Elvis cutouts behind the priest and featured a slideshow of her visit to Graceland. Sheet cakes from the grocery store were decorated with photos of Elvis and Elouise. The day before, a Browning radio station played Elvis music all day long in her honor.

There was a prayer in Blackfeet, and a drummer quietly sang another Blackfeet warrior song, most of the words snatched away by the wind. A cluster of Black Angus moaned in the pasture. The priest spoke and then turned to the two dozen Hutterite girls behind him. They sang two hymns, words splint by gusts of wind: “Over yonder, there will be no parting, no crying. ... Rejoicing to see our savior upon his throne. ...”

The priest sprinkled holy water on the casket, and flowers were placed atop it. And then it was time to lower it into the ground. The people who had laughed about the casket’s journey in the pickup now broke down in tears. A long line formed to greet the family. The funeral directors started to work the dirt over the casket, and the mourners began to drift to their cars.

I looked around for a rancher I knew who had grown up on the nearby Two Medicine River. He knew Cobell when they were both young. He told me later that he saw the hearse with the flat on the highway and stopped to offer his respects. He’d planned to attend the burial too, he said, but he could see that Napi, the trickster, had intervened.

Perhaps Napi wanted to make a point — maybe by keeping Elouise on earth a bit longer. Napi, however, is foolish and impetuous and often makes a mess of things by trying a little too hard. No one seemed surprised by the flat tire, the humor or the sadness.

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Lacrosse is a growing sport that has spread throughout the country. It takes a lot of skill, often being recognized as having aspects from football, soccer and hockey, combined into one sport. While it has continued to grow in popularity, understanding the connection between lacrosse and the origins of lacrosse is essential in establishing a traditional health and wellness program that will appeal to Native youth. Through a collaborative effort, educators of this program coached and taught modern game techniques, traditional importance and how to balance the modern game with historical and cultural connections, which creates a fundamental, invaluable and personal relationship between Native youth and the sport of lacrosse.

In Fall 2011, the Kathryn M. Buder Center for American Indian Studies (BCAIS), Muscogee-Creek Nation Museum and Cultural Center, Washington University in St. Louis (WUSTL) Men’s Lacrosse Team, The Stickstop Lacrosse and Field Hockey Store of St. Louis, Tulsa Youth Lacrosse Association (TYLA) and the Oklahoma State University Native American Student Association Stickball Team came together for a lacrosse clinic that was held at the Tulsa Indian Community Center in Tulsa, Oklahoma; thirty-three children, ages eight to fourteen, participated in the clinic. The youth were engaged, as the clinic embraced the spiritual and community aspects of the traditional Creek stickball (lacrosse), and made the connection between these beliefs and the modern day sport of lacrosse. During the opening session of the event, Dr. Pete Coser, Sr., Assistant Vice President for the Center of American Indians at Bacone College and from the Kssetv Tribal Town, shared with parents, participants and clinicians that, among the Muscogee-Creek people, stickball teaches players about purification rites and ceremonies, which describes the Creek term for stickball, “afvckety”, meaning “happiness”.

By fostering team spirit and a sense of identity, lacrosse and stickball can fulfill a traditional core value, by being the “medicine game.” In an effort to demonstrate this, specific goals included: providing Muscogee-Creek and Tulsa area Native youth the education necessary to gain an understanding of cultural identity and physical health, by learning the histories of lacrosse and stickball, as well as modern lacrosse. Playing this sport; fostered team connections, creating a sense of belonging and self-confidence, by running basic teamwork drills, and expanded national youth exercise and sport programs, through experiential and participatory learning.
The day began with a prayer and participants lined up to receive a jersey, from The Stickstop. Shortly thereafter, the new lacrosse players, also known as “laxers”, were split into smaller groups, with instructors from the Oklahoma State University Native American Student Association Stickball Team, and learned techniques of playing the “social game,” a variation of stickball, in which women play against men. Clinicians from the WUSTL Men’s Lacrosse Team, BCAIS and the Muscogee-Creek Cultural Center and Museum distributed lacrosse sticks that were provided by TYLA. Participants were instructed in the techniques of scooping “ground-balls”, throwing, catching, passing and shooting. The new ‘laxers’ were excited to test the speed of their lacrosse shots; Assistant Coach, Wayne Jaeckle, used his radar gun to capture the speed of each shot.

At the end of the day, the coaches and players took a group photo. The new “laxer” participants left the clinic with enthusiasm for a sport they had never played before and a cool, new jersey to wear at school. Coaches and administration came away with a deep appreciation of the sport and the potential impact on young children. Collectively, this was a very successful clinic, as our collaborative community-based project embraced cultural and spiritual connections of the original sport (stickball) with modern day lacrosse.

In retrospect, as these Native children learn to balance two worldviews, American Indian and ‘mainstream,’ maintaining cultural identity is critical. During the program, youth had an opportunity to learn and play both traditional stickball and modern lacrosse games. It was the exposure to cultural connections, within the modern lacrosse, that helped the participants’ engagement playing lacrosse. Learning about the cultural connections, in different aspects, including the notion of balance, could help these students, as they learn how to maintain their cultural identity, while maneuvering through “mainstream” society (i.e. school).

In response, one clinic participant said, “This was really fun. Thank you for inviting me and for the coaches coming a long way. I loved it!” Another participant stated, “I would really like to thank the coaches from St. Louis, and the other two guys for stickball and would like to do this again.” The lacrosse clinic sought to engage youth in a traditional curriculum, offering spiritual, cultural, health and wellness components. Combining the efforts of the Muscogee-Creek Nation Museum and Cultural Center, WUSTL Men’s Lacrosse Team, Tulsa Youth Lacrosse Association, Oklahoma State University Native American Student Association Stickball Team, The Stickstop Store and the Buder Center will hope to strengthen the international movement to connect Indigenous youth to health and wellness programs, utilizing a traditional sport as the mechanism.

Dan Fleisher (Green Jersey), Senior Captain, Washington University in St. Louis Men’s Lacrosse Team, teaching young Native women about “face-offs.”

Native Ladies Lacrosse
Oglala Sioux Tribe of the Pine Ridge Reservation Recognizes Educational Achievements

by Susan Duran

To many Americans, the Pine Ridge Reservation of the Oglala Sioux Tribe, in South Dakota, is a prime example of all the negative social and economic problems facing American Indians and Alaska Natives. Yet, on one of the nation’s largest Native American reservations, four American Indian scholars have set an educational standard that even a major metropolis will find very difficult to match.

In 2011, four scholars, raised in the Oglala village of Oglala, South Dakota (population 1,290, at the time of the 2010 Census), were honored for their achievements in graduate education. One of the four individuals is pursuing a Ph.D. degree in Special Education, while the other three received Ph.D. degrees during 2011. Some experts have speculated that, at least this year, it may be the highest per capita number of Ph.D.s of any municipality in the nation. These outstanding members of the Oglala Sioux tribe were recognized at the Oglala Sioux Nation Annual Pow Wow – a first for the tribe in honoring the educational achievements of its members.

The excitement surrounding the tribal members, each of whom studied various disciplines, extends beyond the Oglala Sioux Tribe and into Indian Country nationwide, bringing motivation and inspiration to Native students with post-secondary educational aspirations. According to the U.S. Census Bureau, very few American Indians and Alaska obtain a Master’s, Ph.D., medical or law degree; just over one percent (1%)¹, or 50,500 American Indians and Alaska Natives have an advanced graduate degree.

The four Oglala tribal members honored were:

Dr. Anne Marie Cross earned her doctorate, in Materials Chemistry, from the University of South Dakota in Vermillion. A graduate of Red Cloud Indian School, a K-12 facility on the Pine Ridge Reservation, Dr. Cross obtained a M.S. in Chemistry, in 2008, prior to completing her doctorate program. The American Indian Graduate Center (AIGC) helped fund Dr. Cross’s educational expenses.

Dr. Monica One Feather earned a Ph.D. in Special Education, from the University of Arizona. Dr. One Feather focused her studies on the impact of test accommodations, on reading performance of English language learners.

Dr. David Sanders, also an AIGC alumnus, earned his doctorate in Mathematics Education Curriculum and Instruction, from the University of Colorado Boulder School of Education. (You can read Dr. Sander’s article, about his Ph.D. journey, in the Fall 2011 issue of The American Indian Graduate.)
Maxine Brings Him Back Janis is currently enrolled in a doctoral program, at Northern Arizona University, in Flagstaff, Arizona. Maxine also serves as a faculty member, in the Dental Hygiene Department, at the university.

“When tribes ’638’ their schools, it takes the ownership and commitment to education, within those communities, to an entirely new level. Strong community and family support for education are game changers,” stated Vivian Arviso, both an educator and the mother of Dr. Monica One Feather.

As these scholars remain steadfast in their educational endeavors, the concentration of Oglala tribal members with advanced degrees lends strength to the argument that the community has developed a standard of support for its young scholars. In recent years, the Oglala school system made advancements integrating parent involvement into their child’s education. With strong family connections tied to Oglala’s cultural values, the school system remains committed to implementing parent engagement strategies.

“Educational success among American Indian and Alaska Native students is often connected to the community support our scholars receive,” said Sam Deloria. “This Oglala achievement demonstrates that Indian students are capable of successfully completing advanced degrees of any subject – despite extreme poverty, high unemployment and limited resources.”

Cross, One Feather, Saunders and Janis were honored during a special ceremony held at the Oglala Sioux Nation Pow Wow. The event featured a presentation to each of the scholars, including a specially-composed tribal song, an eagle feather and a handmade star quilt.

“The presentation of an eagle feather is the highest honor one can receive in our community and is usually reserved for someone who has served in the military. These students are protecting and serving our Indian communities equipped with knowledge of science, medicine and education,” said Fedelia Cross, the mother of Dr. Anne Marie Cross.

There is a common denominator to these Ph.D.’s early school years. Each of these outstanding individuals attended Loneman Day School (K-8) and Red Cloud High School. Loneman was the first P.L. 93-638* school in the country, setting the stage for other tribes to “638” schools within their communities.

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1 U.S. Census Bureau, 2004 American Community Survey, Selected Population Profiles, S0201

* Public Law 93-638 Contracting and Compacting - Indian Trust Self-Governance and Self-Determination Programs

In the early 1970s, Congress passed the Indian Self Determination and Education Assistance Act that allowed Indian tribes and tribal organizations to acquire increased control over the management of federal programs that impact their members, resources and governments. These agreements are referred to as “638 compacts and contracts.”
As a young girl, my mother, Neomi W. Gilmore, encouraged me to seek an education because she said that, through education, a community can mobilize and advance the ways of its people. The Native Youth Take Charge (NYTC, the provisional name for the event), first inspired by my mother’s belief, sprung to life after I spoke to several high school students of the Navajo community who claimed that their high school guidance counselors did not provide them with enough information about college preparation. So, I began brainstorming ways to reach out to others in similar situations.

In my search for a solution, I observed the need for Native American representation in various professional fields. NYTC’s original mission was to interest high school students in attaining a college education and help them through the college application process. The event focused on developing college preparation skills, such as: how to perform well on the American College Test (ACT); how to fill out a Federal Student Aid Financial Assistance (FAFSA) application; how to identify colleges and scholarships and the rewarding opportunities afforded to college students.

The coordination of NYTC took approximately a month and half to organize. It took countless hours to organize because the event was the first-of-its-kind project in Twin Lakes, New Mexico. This was made possible through the combined efforts of my colleagues. As a grass roots event, it took more than 2,500 volunteer hours and more than $1,000.00 of in-kind donations to fulfill our goals.

Bonnie Stepleton, Esq., Assistant Dean for Student Services at The University of New Mexico School of Law, guided me through NYTC’s planning. Immediately following my conversations with Ms. Stepleton, I called the Twin Lakes Chapter House to request space to host the event. Rhonda Leonard, Community Coordinator at the Twin Lakes Chapter House, told me about an upcoming community planning meeting and recommended that I attend to ask the Twin Lakes community for permission to use their center.

I learned, while attending the meeting, of ways to request monetary and in-kind contributions. While I only sought space for the event, I gained invaluable information from the chapter government representatives, who provided me with a list of executive directors within particular agencies. I first wrote letters requesting contributions and, later, followed up with faxes and telephone calls, until I received responses from those particular agencies.

The event was advertised in three ways. Derrick James, a distinguished artist, created a punctilious flyer exemplifying an appropriate life motto, “Life has its ups and downs, but each step we take makes us stronger.” With the help of my family and friends, the flyer was posted in and around the Twin Lakes community. The raffle of two mountain bikes, donated by Sacred Winds Communications, and entertainment by Native American star comedians, James and Ernie, were sponsored by Civerolo, Gralow, Hill & Curtis, P.A. The Indian Bar Association of New Mexico provided additional support for the event. The final step in advertising was possible with the support of Dalina Castellanos, a local reporter with the Gallup Independent. She received information about the NYTC event through her chief editor, who, without question, recognized the importance of the event’s purpose and wrote an article encouraging high school students to attend.

Surprisingly, the audience turnout consisted primarily of local elementary and middle school students and...
their parents. Due to our unexpected guests, my colleagues and I, with a moments notice, restructured the entire agenda. Jaunita Tom, Jerry Manuelito and others from Navajo Technical Community College helped set up for the event and prepared the food. Ms. Stepleton’s leadership and charisma kept the student audience stimulated, when she opened up the event with a clever game of Bingo as an ice breaker. The game allowed children, ages 7 to 21 years old, to introduce themselves to one another by seeking individuals with specific characteristics as commanded by the Bingo card. This ice breaker established a comfortable environment for the students.

Brian L. Lewis, Esq., Sandra Freeland, Dominic Terry, Melissa Cleveland and Deon Ben rotated among small groups to chat with the children and young adults, instead of speaking on a panel, to adapt to the unexpected audience. The panelists used stickers and school supplies to reward student participation. Sandra Freeland used pictures and graphs, while others depended upon youth leaders, Wyatt-Cody Mitchell, Skye Chappell Prater, Adrienne Toyi, Jerrill Jim and Elexcian Spencer, to stimulate conversation within the small groups. As a reward to participants, NYTC featured James and Ernie, the Native comedians, to talk about the importance of attaining a college education, using their humorous life experiences growing up on the Navajo Reservation. Robert and Bridgette Jensen, Dorian James, Derrick James and Dale James, volunteered to help wherever needed. Bettie James provided advice on healthy lifestyle choices to youth, based on her expertise with diabetes prevention gained from working with the Navajo Nation Special Diabetes Program.

NYTC’s strong and passionate team members worked together to advance NYTC’s mission. It was through their creative ideas that NYTC was a success. NYTC’s success, and others like it, is important because it inspires college-bound students to seek information about attaining a college education. It is my hope that parents in attendance learned how to help their children pursue a college education and continue to encourage their children to seek opportunities through higher education.

My recommendation to improve similar events is forecast a plan five months prior to the event, advertise during the school year, collaborate with various youth

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Keith Little, one of the most recognizable of the Navajo Code Talkers, died of melanoma, on January 3, 2012, at a Fort Defiance, Arizona hospital. Mr. Little was 87. Navajo President, Ben Shelly, ordered flags lowered across the reservation from Thursday, January 5 through Sunday, January 8, 2012, in Keith Little’s honor.

Keith Little envisioned and often spoke of a place that could house the stories of the Navajo Code Talkers, where people could learn more about the famed group who used Native language as unbreakable code during World War II.

Keith was only 17 years old, when he joined the U.S. Marine Corps, becoming one of hundreds of Navajos trained as Code Talkers. This specialized group of Marines used a code, developed by 29 tribal members, that was based on the then-unwritten Navajo language. Fellow platoon members referred to the Navajos as “walking secret codes”. Each message, after being sent or received, had to be memorized and destroyed. The code so confounded the Japanese that there was no doubt that it was a major factor in helping the United States win the war.

“My motivation was to fight the enemy with a gun or whatever,” Little said, in a July 2009 interview. “When I went into the Marine Corps, I knew nothing about the Navajo code. It was really astonishing to me to get to Camp Pendleton and see a bunch of Navajos there, working with a Navajo code.”

Until his death, Keith was the longtime President of the Navajo Code Talkers Association. He traveled across the country, seeking funding for a museum and veterans center that could be expected to cost nearly $43 million. He talked about preserving Navajo traditions, culture and the language, which the federal government had once tried to eradicate, before he and others were called on to use it during the war.

The Little family hopes to carry out Keith’s dream, of a museum near the Arizona-New Mexico border, that also will hold wartime memorabilia and serve as a haven for veterans. Keith’s wife, Nellie Little, said her husband hoped the museum would be open by 2014, but additional funds are needed. ✶

(In 2009, AIGC hosted an exhibit at the Albuquerque International Balloon Fiesta. During that event, Mr. Little, along with other Navajo Code Talkers, joined AIGC and entertained visitors with stories of their missions during the war.)
Dear American Graduate Center and Donors,

I write this letter with sincere gratitude to be one of the recipients for this tremendous gift. My sincerest thanks also go to the donors of the American Indian Graduate Center. I am a graduate student pursuing a degree in Community Counseling, at Northern Arizona University (NAU). Thanks to receiving the AIGC Fellowship, for the 2011-2012 academic year, I will be continuing toward graduation, which is fast approaching. With a GPA of 3.94, I am proud to say that I am now a member of three honor societies; Chi Sigma Iota Counseling International Honor Society, Golden Key International Honor Society and Gamma Beta Phi National Honor Society. I am also a recent Northern European Study Abroad Alumnus, where I obtained professional experience within a global setting. I cannot describe how good it feels to have someone believe in me. I could not have done it without your support and inspiration.

My late mother was always the keeper of strength, wisdom and tradition in my family. Being uneducated, in the academic sense, her education was derived from living an altruistic life of principles and unconditional love. On July 8, 2010, during my first year of graduate school, all the challenges I had ever previously faced were dwarfed by the sudden and tragic loss of my mother. I drove home in a trancelike state of grief, after receiving the phone call that would forever change the course of my life. After arriving home, I remember coming upon one of her footprints, left behind from the previous day. Sobbing, I proceeded to run my fingers through the outline of her print, so as to, somehow, have one last connection with her. A drastic change in my life, with a first-hand learning experience about life’s hardships, was the beginning in my decision to give every future endeavor my greatest effort, without fear.

I learned that we all eventually lose what is most precious to us but, in return, we receive something just as special; today, her loving spirit continues to dwell in other people. My upbringing, within an underprivileged community, having to walk five miles to the nearest bus stop as a child, enabled me to view education as a gift, rather than a mere duty to fulfill. Today, I give back to my Native American community directly, through my position as a Graduate Assistant with Native American Student Services, at NAU. My job responsibilities include student advocacy, scholarship and internship coordination, and advising. Through positive role-modeling and mentorship, younger generations and undergraduates may have more tacit knowledge and familiarity with institutions of higher learning.

As a board member of a sober living home, which houses predominately Native American men who want to quit drinking, I am blessed with witnessing miracles every day. My plan is to, eventually, obtain a Ph.D. and become a licensed Clinical Psychologist to help Native American people negotiate loss, trauma and mental illness.

Once again, I am indebted to you, for your generosity and focus on the goodness of people. Sometimes, I receive a lot more than I give but, as long as I do my part, my life feels rich. I pledge my honest endeavor and persistent effort to do my utmost to continuously build on my previous success in graduate school.

Sincerely,

Marvin Jim

The American Indian Graduate is now available in electronic form.

If you would prefer to receive an email copy of our publication, please let us know at www.aigcs.org
The Accenture American Indian Scholarship program was established in 2005 to build personal and lasting relationships with students who will become the future leaders in the American Indian communities and, possibly, with Accenture. The scholarship seeks the very brightest American Indian and Alaska Native undergraduate and graduate students seeking degrees and careers in engineering, computer science, operations management, management, finance, marketing and other business-oriented fields. Accenture provides summer internship opportunities for those selected undergraduate and graduate scholars. The Accenture scholarship program is sponsored and funded by Accenture LLP and administered by the American Indian Graduate Center.

Each academic year, Accenture selects students who demonstrate character, personal merit and commitment to the American Indian community locally and/or nationally. Merit is demonstrated through leadership in school, civic and extracurricular activities, academic achievement and motivation to serve and succeed. This year’s selection of the very brightest Accenture scholars includes:

- Ariel N. Barnes (Shawnee) attended Miami High School in Miami, Oklahoma, with a 3.92 GPA, and graduated in the top ten percent in her class. Ariel is currently attending Oklahoma State University pursuing an undergraduate degree in chemical engineering.

- Steath Keener (Standing Rock Sioux) graduated from Standing Rock Central High School, in Fort Yates, North Dakota, with a 3.78 GPA, and was the senior class valedictorian. Steath is attending Bismarck State College pursuing an undergraduate degree in business.

- Matthew J. Meyers (Taos Pueblo) attended Volcano Vista High School, in Albuquerque, New Mexico, earning a 3.62 GPA, and receiving many certificates of excellence and achievement awards. Matthew graduated this past spring and is attending New Mexico State University pursuing an undergraduate degree in civil engineering.

- Krista Z. Robertson (San Carlos Apache) attended Fort Thomas High School, in Fort Thomas, Arizona. Krista maintained a 3.88 GPA and was a member of the National Honor Society and student council. Following graduation, this past spring, Krista is attending Phoenix College pursuing an undergraduate degree in accounting.

- Kyle S. Swimmer (Pueblo of Laguna) attended Laguna-Acoma High School, in Casa Blanca, New Mexico, had a 3.35 GPA and was the senior class salutatorian. Kyle graduated this past spring and is attending New Mexico Institute of Mining and Technology pursuing an undergraduate degree in environmental engineering.

- Shannon Brown (Confederated Tribes of Grand Ronde) received her Bachelor’s degree in Business Administration from Oregon State University. Shannon is now attending Willamette University pursuing her Master’s degree in Business Administration.

- Veronica R. Lane (Navajo Nation) received her Bachelor’s degree in Accounting from Fort Lewis College. Veronica is attending the University of Denver pursuing her Master’s degree in Business Administration.

Continued on page 36
Lorenda Belone is from Mexican Springs (north of Gallup, New Mexico) on the Navajo Reservation. She had to leave her extended family and community for a couple of years, when she moved her family to Albuquerque to pursue her master’s in public health. The following year, she was accepted into a doctoral program in the School of Communication and Journalism at the University of New Mexico. In the third year of her doctoral training, she was accepted as a Fellow at the Robert Wood Johnson Foundation Center for Health Policy at the University of New Mexico.

Prior to her graduate work, Lorenda was employed by the Navajo Nation, working in environmental policy for 10 years.

“I feel that Robert Wood Johnson brought me full circle because, once again, I’m working in policy and policy changes the world,” she said. She added that the Fellowship allowed her to do her work, which was also her academic research.

The RWJF Center for Health Policy is home to leading experts on health policy analysis, from political science, nursing, economics, sociology, anthropology, psychology and journalism. It’s the only health policy center dedicated to increasing the number of experts from Native American and Latino health policy communities across the nation. The RWJF Center for Native American Health Policy is an initiative within the RWJF Center for Health Policy. They offer paid Fellowships and other support for Native Americans engaged in health services and health policy research who wish to pursue doctoral-level degrees. (http://healthpolicy.unm.edu/fellowships)

The initiative began in 2008, at the Indian Pueblo Cultural Center in Albuquerque, NM, with a chance meeting between Ken Lucero (Zia Pueblo), Robert Otto Valdez (RWJF Center) and Dr. Art Kaufmann (HERO Program). Since then, it has provided an open connection between tribal communities and the resources of the University of New Mexico. The Center for Native American Health Policy promotes a two-way exchange of ideas and resources that reflects the perspective of Native Americans in New Mexico and furthers tribal self-determination regarding health policies. The Center helps the tribes meet their community health goals and the tribes help the University understand and work with tribal community health needs. The goal is to increase equity, while preserving the traditions and practices most sacred to the tribes.

Through a lot of hard work and support from her family and the Center, Lorenda recently finished her doctoral studies and was offered a tenure-track position, in the College of Education, at the University of New Mexico.

“All one has to do is walk through the doors that are open to them here,” she said, as she prepared to finish up for the day at UNM and then drive the two and half hours home to be with her children. ✨

For more information, contact Ken Lucero, Director of the RWJF Center for Native American Health Policy. (505) 277-1340 • klucero@indianpueblo.org
http://healthpolicy.unm.edu/Initiatives/IPCC
The Burial of Elouise Cobell

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Blackfeet Reservation in the mid and late 19th century. But Col. Eugene Baker and the U.S. Army responded by entering a Blackfeet winter camp in bottomlands of the Marias River on a 30-below January morning in 1870. After the Baker Massacre, the Blackfeet were pushed to a smaller reservation, and for years, many refused to speak of the massacre or the defeat of the great tribe of the northern plains.

Growing up, Cobell learned about Marias River and Starvation Ridge from her family. Those stories stayed with her. “My mother used to say, ‘I didn’t raise any weak women, I only raised strong women.’ And so we remembered not to run away and say, ‘Poor me, poor me.’ We were standing up and being strong.”

Now, with Cobell gone, the legal settlement may be in trouble due to new appeals and federal government budget cuts.

A relative of Cobell’s died of cancer the same day she passed. James Mad Dog Kennely made and sold beaded bracelets to supplement his Social Security checks. Due to the mess of the Indian Trust system, he got an $89 annual royalty check for $6,000 worth of oil pumped from his land. For years, he waited for the small amount of money the settlement would bring.

In Cobell’s office, I saw a small piece of paper taped to the back of her computer monitor. I glanced at it frequently during the half hour I was there. I knew it was there for me — and anyone else sitting in that chair — to read and think about.

It read:
First they ignore you,
then they laugh at you,
then they fight you,
then you win.

Mark Ratledge is a writer and information technology consultant in Montana. This story originally appeared in the Nov. 28, 2011 issue of High Country News (hcn.org).

Accenture Scholarship

Continued from page 34

• Adam C. Parker (Navajo Nation) received his Bachelor’s degree in Finance, from Arizona State University, and is moving toward her Master’s degree in Business Administration at ASU.

Congratulations to the AIGC 2011-12 Accenture American Indian Scholarship recipients! For more information on the Accenture program, please visit www.aigcs.org.

(About Accenture - Accenture is a global management consulting, technology services and outsourcing company, with approximately 236,000 people serving clients in more than 120 countries. Combining unparalleled experience, comprehensive capabilities across all industries and business functions, and extensive research on the world’s most successful companies, Accenture collaborates with clients to help them become high-performance businesses and governments. Through its Skills to Succeed corporate citizenship focus, by 2015, Accenture will equip 250,000 people, around the world, with the skills to get a job or build a business. The company generated net revenues of $25.5 billion for the fiscal year ended Aug. 31, 2011. Its home page is www.accenture.com.)

A.T. Still University Health Sciences

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In building a pathway that will guide Native students through graduate-level healthcare education at ATSU and, ultimately, full circle back to Native communities, A.T. Still University’s National Center for American Indian Health Professions is creating more than a pipeline of American Indian and Alaska Native healthcare providers. It is creating a circular pipeline of culturally adept Native healers, who will help close the healthcare gap between Native communities and the rest of America. In so doing, the Center exemplifies ATSU’s founding mission to serve those in need.

(To learn more about A.T. Still University’s National Center for American Indian Health Professions (ATSU-NCAIHP), contact Dr. Carol Grant at the address below, at cgrant@atsu.edu or visit http://blogs.atsu.edu/ncaihp/.)

Dr. Carol Grant, Director, National Center for American Indian Health Professions, Office of Academic Affairs, A.T. Still University, 5850 East Still Circle, Building H, Suite 213, Mesa, AZ 85206
Class of 1980
Patricia Axsom (Keweenaw Bay Ojibwa) M.S., Counselor Education, San Diego State University
“The AIGC Fellowship was instrumental in helping me complete my graduate degree program. Since 1980, I have been fortunate in experiencing increasing levels of career success, from career counselor to dean, in the educational arena.”

Class of 2002
Jessie Ryker-Crawford (White Earth Chippewa) B.A. Anthropology, University of Washington
“As one of the first AIGC/Gates Millennium Scholars, I wish to thank those who made that scholarship possible. It allowed me to complete a B.A. in Anthropology, Cum Laude, with a minor in American Indian Studies. I was then accepted into the University of Washington’s graduate program, in Sociocultural Anthropology, where I have been focusing my research on the Native American Fine Art Movement and the indigenization of museums. In 2004, I became a faculty member of the Museum Studies Department, at the Institute of American Indian Arts, and am currently taking a sabbatical from my position, as Chair of that program, to finish my dissertation. I am dedicated to working within the Tribal College and University (TCU) field, where I am allowed to ‘pay it forward’ to other Native Americans who walk in through the doors of academia. Megwiitch.”

Class of 2011
Jennifer Kolden (Mandan, Hidatsa & Arikara Nation) M.B.A., Augsburg
“I wanted to thank the American Indian Graduate Center for the scholarship monies awarded to me during my MBA program at Augsburg College, Minneapolis, MN from 2009-2011. I was very humbled to be chosen by AIGC as a scholarship recipient and the assistance it provided me in achieving my MBA is immeasurable. At a time when college is seemingly more out of reach for students due to cost, AIGC’s support is critical and will only continue to grow in importance.

I also wanted to note how thoroughly impressed I was with all of my interactions with AIGC. I felt it was an extremely well run scholarship program, meaning that the process was clearly defined and deadlines were communicated on a regular basis. Being a full-time employee and student, this was greatly appreciated!

It is my goal to return my gift of education to the Native people through my life’s work. Thank you for allowing me to obtain the tools necessary to do so!”

Class of 2011
Julie Taylor (Umatilla, Walla Walla, Cayuse) M.S.W., Portland State University School of Social Work
“I graduated from the PSU School of Social Work (with my M.S.W.) on June 11, 2011. It was a great day of celebration and I enjoyed it with my family. I even got an award and had to go on stage! This was unknown to me but, it was awesome!

Again, thank you for all your support and the American Indian Graduate Center – I could not have made it without your financial support and your kindness, understanding and patience with email, on the phone, etc. …!”

Class of 2011
Jeri Ann (Parisien) Azure (Turtle Mountain Band of Chippewa) Ph.D. Clinical Psychology, University of North Dakota
“I graduated from the University of North Dakota on August 5, 2011. I have signed a contract to work as a consultant with the Turtle Mountain Vocational Rehabilitation Project in Belcourt, North Dakota. I am doing psycho-educational evaluations on students. I am also currently looking for full-time employment. I have applied for a few positions and have had two interviews, but have not heard anything yet. I just wanted to say ‘thank you’, again, for your continued support over the years!!!! I will send AIGC a graduation picture.”

Note: To insure that we have all your current information, please take a minute to visit our web site (aigcs.org) or send an email to (linda@aigcs.org) to update your information (be sure to include your previous address so we know we have the right individual).

We’re very proud of all our alumni, so… while you’re updating your information, please let us know what’s been going on with you. Also, if you would like to submit an article, for our magazine, about your educational experience(s) and/or how education has changed your life, we would welcome your story.
Native Studies and the Legacy of Joe Sando

by Robert Warrior (Osage), PhD, Director, American Indian Studies
University of Illinois, Urbana-Champaign and AIGC Alumnus

News of the passing of Jemez Pueblo historian, Joe Sando, is a reminder, to all of us who have benefited from AIGC and other organizations that make higher education more possible for Native people, of the steep and arduous path that Dr. Sando and many others of his generation helped established for us. That reminder should resonate even more for those of us who work in American Indian studies, as Dr. Sando was someone who dedicated his life and work to advancing a community-based intellectual agenda that realizes the best ideals of what academic Native studies can be.

I only ever met Joe Sando in passing, so I do not have the sort of insight that his family and friends can share at this sad moment of remembrance. Nevertheless, I am happy and grateful that Sam Deloria asked me to write something about Dr. Sando’s contribution to Native studies to help mark this moment.

Born in 1923, at Jemez, Joe Sando contributed in many ways to contemporary Pueblo and American Indian life, including teaching, administering programs and promoting more and better scholarship about American Indians, especially Pueblo peoples. He worked for many years as Director of the Institute of Pueblo Study and Research, at the Indian Pueblo Cultural Center in Albuquerque, and continued visiting the center and working on projects there even after retiring.

His several books leave an enduring scholarly legacy that will continue to provide students of Native life with something all too rare—history written from the inside of Native life that reflects the depth, complexity and truth of who we have been and how we became who we are. His crowning achievement as a historian is *Pueblo Nations: Eight Centuries of Pueblo Indian History*, which he published in 1992 in a specific attempt to provide Native students with a serious, critical and fair account of Pueblo life. *Pueblo Nations* is a work of great learning and deep knowledge.

Joe Sando taught plenty of college students, including at the University of New Mexico and the Institute of American Indian Arts in Santa Fe, but he is not usually associated with the growth of American Indian studies. If we think, though, of American Indian studies as an intellectual enterprise that pre-dates its academic rise in colleges and universities since the late 1960s, Dr. Sando’s contribution to Native studies becomes clearer. That is, Native studies is more than courses, degree programs and internships. It is, rather, a reflection of the ongoing effort of Native people to apply the best habits of the mind and intellect to the needs of their families, communities and tribal nations.

Thought about in this way, Joe Sando joins the long list of Native writers, including Samson Occom (Mohegan), William Apess (Pequot), E. Pauline Johnson (Mohawk), Gertrude Bonnin (Dakota), Ruth Muskrat Bronson (Cherokee) and John Joseph Mathews (Osage), who worked on behalf of Native people without the

Joe Sando’s memory will live among his family and friends and his professional legacy will continue at the Indian Pueblo Cultural Center and other institutions to which he dedicated his labor.
benefits of institutional support that many of us as scholars now take for granted. All of these figures exemplified the importance of applying their best intellectual effort to the toughest problems Indian peoples faced in their time.

Without the foresight, vision, mental toughness and persistence of Joe Sando and others of his generation across the continent, the challenge would still be in front of us to pave the way to the colleges and universities that Native people now attend in record numbers—including as graduate students. Sando saw our future, writing two decades ago that “a profound change is needed to effectively direct the Pueblo youth in fields where they have a better chance of success and notably where the people need them. As only one example, the Pueblo people need teachers, but they do not need a thousand teachers. … The Pueblos need hydrologists, earth scientists, wildlife management experts, forestry workers, range managers, agronomists, planners and architects, writers and editors, historians and anthropologists, doctors and health professionals.”

This broad-minded and long-range view of the educational and intellectual needs of the Native world is something that those of us in Native studies continue to need to strive for and programs like the one I direct at the University of Illinois do well to listen to voices like Joe Sando’s, as we consider the intellectual challenges in front of us. His words remind us that, though the path to higher education has been paved, the challenge remains to make that path wider and to open doors to the many fields of knowledge that, too often, remain closed. He reminds us, as well, that it is possible to face that challenge in ways that reflect the best and highest traditions of the communities from which we come.

Joe Sando’s memory will live among his family and friends and his professional legacy will continue at the Indian Pueblo Cultural Center and other institutions to which he dedicated his labor. His written work will continue to be available to those, like me, who otherwise did not get a chance to know this remarkable, Pueblo man. But Joe Sando also deserves a legacy in the long arc of the history of Native studies, where his knowledge, wisdom and commitment to using Native intellectual resources to address the enduring challenges exemplifies the best to which any of us can aspire.
Native Youth Take Charge

Continued from page 31

organizations – perhaps those that mandate college preparation workshops and follow-up with individual participants to measure the impact the event had on them.

I believe that the event inspired Navajo tribal leaders, Navajo tribal community colleges, the Navajo tribal government, business entities, community members and educators, as they jointly volunteered numerous hours of their time and contributed their resources to promote college preparation for the Twin Lakes community. The following individuals and organizations’ participation and support was vital to the success of the event: the Twin Lakes Chapter Officials; President, Notah Begay; Vice-President, Randolph Lee; Council Delegate, Mel R. Begay and Community Coordinator, Rhonda Leonard. Other invaluable participants included: Bonnie Stepleton, Esq., Assistant Dean for Student Services at UNM School of Law; Juanita Tom, Substance Abuse Counselor and Jerry Manuelito, Recruiter for Navajo Technical Community College; Dine Community College President, Marie Etsitty, Ed. M., and Recruiter, Jonathea Crank; Vivian Arviso; Pizza Hut; Sacred Winds Communication; Civerolo, Gralow, Hill & Curtis, P.A., Albuquerque, New Mexico; Church’s Chicken of Window Rock, AZ; guest speakers, Brian L. Lewis, Esq., Sandra Freeland, Dominic Terry, Melissa Cleveland and Deon Ben; Native Star Comedians, James and Ernie; student volunteers, Wyatt-Cody Mitchell, Skye Chappell Prater, Adrienne Toyi, Jerrill Jim and Elexcian Spencer; volunteers, Robert and Bridgette Jensen, Dorian James, Derrick James and Dale James; Navajo government employees, Christina Tsosie and Marlinda Littleman, from the Navajo Nation Office of Self-Reliance Program; Bettie James, from the Navajo Nation Office of Special Diabetes Program; Rose Graham, from the Navajo Nation Office of Financial Aid and Scholarship; Roselyn Shirley; Clara B. Chicharello and Anthony Sandoval, from the Navajo Nation Workforce and Development Office. ✦
On February 3, 2012, during the American Bar Association’s midyear meeting, Albuquerque’s Pre-Law Summer Institute (PLSI) was presented with the prestigious Raymond Pace and Sadie Tanner Mossell Alexander Award.

The ABA Council for Racial and Ethnic Diversity in the Educational Pipeline presents the Alexander Award to recognize exemplary leadership in pipeline work by an individual or organization. The award honors those demonstrating success, working along the educational pipeline, in a collaborative approach involving more than one segment of the continuum, from preschool to high school, high school to college, college to law school and law school to the practice.

Some of the past recipients of this award include;
2011 – The Ronald H. Brown Center for Civil Rights and Economic Development Prep Program
2010 – Legal Outreach
2009 – The Cleveland Metropolitan Bar Association

Known as ‘boot camp’ by previous participants, the PLSI is an 8-week program that, basically, simulates the first semester of law school, immersing undergraduate American Indian and Alaska Native students in a program that teaches them how to conduct law school research; analyze and write memorandums, briefs and other case materials – important skills needed to study law.

Graduates of the program have gone on to graduate from law schools at Harvard, Cornell and Stanford, among other prestigious institutions. Alumni of the program include lawyers, judges, professors, deans and tribal chairs.

When the program began, in 1967, the founders could only locate 25 Native American lawyers in the country (out of 560 tribes). Today, there are an estimated 2,500 to 3,000 American Indian attorneys and nearly 1,000 of them have gone through the PLSI.

PLSI Director, Heidi Nesbitt, urged lawyers to continue supporting programs like PLSI, because they are vitally important in ensuring a more diverse professional population, reflective of the country.

The ABA Council for Racial and Ethnic Diversity in the Educational Pipeline presents the Alexander Award to recognize exemplary leadership in pipeline work by an individual or organization.
In the fall of 1969, I received a call from Taos Pueblo merchant and civic leader, John Rainer, asking if I would serve on the Board of Directors of a new organization he was putting together, American Indian Scholarships, Inc. The organization was to receive funds from the Indian Education division of the Bureau of Indian Affairs, to seek and evaluate scholarship applications from American Indian students in graduate school and fund worthy applicants.

I readily agreed to serve, for John Rainer was a good friend and the program seemed to be a great cause. At the time, I was at Fort Lewis College in Durango, Colorado, helping to set up a program to help stem a high dropout rate among Indian students there. I was also working to put together the new American Indian Press Association and to raise funds for its administration.

My first meeting of the AIS board was memorable for me, for I found myself in a virtual ‘Who’s Who’ of Indian scholars and leaders. A few of them, besides John Rainer, I had met earlier – Lucy Covington, Ada Deer and Leah Manning, three of the most outstanding women in Indian affairs, ever. I had also met Bob Bennett (Oneida), past Commissioner of Indian Affairs, and one of the incorporators of the new organization.

The others were well known names in Indian affairs at the time, but I had not known them personally: Joe Sando, of Jemez Pueblo; Dr. David Warren, of Santa Clara Pueblo and Overton James, long-time Governor of the Chickasaw Nation of Oklahoma.

Earlier that year, I had worked with Lucy Covington in her campaign to unseat the Colville Tribe’s Council, which favored the plans of the Federal government to terminate them; so I knew her quite well and had the greatest respect for her. Likewise with Ada Deer, in her fight to get the termination of the Menominee Tribe reversed and her tribe restored to federal trust status. I first met Ada at a special activism workshop in New York City, in mid-1956, and later spoke for her cause at a rally in Wisconsin.

Leah Manning and her husband, Arthur, both of the Shoshone-Paiute of Nevada; I had met at conventions of the National Congress of American Indians and had learned about her outstanding work in the field of sociology, especially Child Welfare. A gentle, well-educated and elegant woman, she was also an expert on her tribal culture and was a traditional singer and story-teller.
Along with her daughter, Tina, and a grandchild, Leah perished in a house fire in 1979.

Joe Sando I recall as a gentle person, with a rich background in cultural research and preservation among the Pueblo peoples, including directorship of the Institute of Pueblo Study and Research at the Pueblo Indian Cultural Center in Albuquerque. He authored several books on Pueblo history and cultures.

Dave Warren I had always seen as sophisticated and scholarly, yet down to earth and friendly. He had risen in stature in the days when many young people were coming onto the scene in Indian affairs, many of them activists in the ranks of the National Indian Youth Council. I had heard much about him and was eager to meet him and, to this day, I consider him one of the outstanding leaders in my experience in Indian affairs. He had served many years as Director of the Center for Cultural Studies and Research in the Institute of American Indian Arts in Santa Fe, and later on the Board of the National Endowment for the Humanities and as Deputy Director of the National Museum of the American Indian.

I had met Overton James at the National Congress of American Indians and had heard much about his leadership among the Five Civilized Tribes in Oklahoma. He was well into his first term as Governor of the Chickasaw Nation, when he came onto the Board of AIC, Inc., and would serve as Governor for another 18 years beyond. He served as president of the Inter-Tribal Council of the Five Civilized Tribes, president of the Choctaw-Chickasaw Confederation, chairman of the State Indian Affairs Commission, trustee of the National Indian Athletic Hall of Fame, the National Council on Indian Opportunity and the National Congress of American Indians.

Forty-three years after it began, American Indian Scholarships, Inc. is now the American Indian Graduate Center and, over those years, AIGC has disbursed more than 15,000 graduate fellowships with the support of the Bureau of Indian Education, corporate and foundation partnerships, and alumni and private donors.

Sam Deloria, the current Director of AIGC, is a forward-thinking man, but is always looking back with his hand extended, helping younger people on their way up. As Director of the American Indian Law Center, he helped launch several generations of Indian lawyers, on the way through their studies, to careers in protecting Indian rights and advancing tribal governance.

I have been privileged to have served with these great leaders, who started the American Indian Graduate Center, and those who keep it alive and growing. They have enriched my life and inspired me over many years. ✦

(Charles “Chuck” Trimble, Oglala Lakota, was principal founder of the American Indian Press Association and served as Executive Director of the National Congress of American Indians from 1972-78. He is retired and lives in Omaha, Nebraska.)

Forty-three years after it began, American Indian Scholarships, Inc. is now the American Indian Graduate Center and, over those years, AIGC has disbursed more than 15,000 graduate fellowships with the support of the Bureau of Indian Education, corporate and foundation partnerships, and alumni and private donors.

Institutions in the Upper Midwest Higher Education Recruitment Consortium (UMW HERC) offer a wide array of educational employment opportunities.

For community information and to view over 1,000 job openings at 56 colleges and universities in Minnesota and Wisconsin, visit our website: www.uppermidwestherc.org
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“AIGC’s scholarship has made my education dream a reality. This magazine is a wonderful resource!”
Heather Holyan (Navajo)
Southern California Institute of Architecture, MA – Architecture