

SINTE GLESKA UNIVERSITY

**Concept Paper:
What is a Tribal land grant college?
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INTRODUCTION

In 1994, twenty-nine American Indian colleges and universities were designated by the United States Congress as "Tribal land grant institutions." The intent of this legislative action was to support these colleges in accessing resources for land and human resource development on federal Indian reservations. Among the Tribally-controlled higher education institutions in South Dakota, Sinte Gleska University was designated as the 1994 land grant institution for the Rosebud Sioux Reservation, home of the Sicangu Lakota people.

With this recent development in American higher education, state and Tribal postsecondary institutions have begun to explore the question - what is a Tribal land grant college? Discussions thus far have focused on the existing models shaped by state land grant institutions and by historically black colleges and universities. These higher education institutions have over a century of experience in the U.S. land grant system.

American Indian colleges and universities are relatively new, having evolved over the past twenty-five years since the founding of the first Tribally-controlled College (Navajo Community College) in 1968. While these institutions have been phenomenally successful, the general public is unfamiliar with Indian colleges. Because of this, there are questions being raised about the 1994 land grant institutions - What are the purposes of Tribal colleges and universities? Who are the constituents? How are Tribal land grant missions different from mainstream institutions? What programs and services do Indian colleges offer, and how will these be impacted under the newly-achieved land grant status? Where does native culture fit in?

Sinte Gleska (Spotted Tail) University began a focused search for answers to these questions under a W.K. Kellogg Foundation grant project in 1996. The University employed several approaches for gathering perspectives from reservation community leaders and American Indian professionals familiar with Tribally-controlled higher education institutions. This concept paper represents one of these approaches. The intent of this document is to outline some perspectives and potential roles to be considered for Tribal colleges and universities as the 1994 land

grant institutions.

BRIEF SYNOPSIS - LAND GRANT INSTITUTIONS

The first land grant institutions in the United States were established with the passage of the Morrill Act of 1862. The initial purpose of this legislation was to provide for the teaching of such branches of learning "related to agriculture and the mechanic arts,....in order to promote the liberal and practical education of the industrial classes...." The legislation was clearly intended to provide education opportunities and resources for those not served by higher education institutions at the time.

The 1862 Morrill Act also authorized each state to receive a parcel of land for its land grant college. Subsequent legislation such as the Hatch Act of 1887 and the Smith-Lever Act of 1914 provided resources to develop research and extension functions now channeled through the U.S. Department of Agriculture. In 1995, there were fifty-seven (57) **"1862 state land grant colleges"** and universities serving at least 1.4 million students.

Historically-black colleges and universities (HBCUs) became land grant institutions under the second Morrill Act of August 30, 1890. Providing for the education of African-Americans, the HBCUs consist of both private and public institutions. In 1995, there were seventeen (17) **"1890 land grant institutions"** serving over 100,000 students and receiving USDA support of over \$75.0 million (FY 1995) for research, extension, institutional capacity-building, and facilities.

Since the late 1960s, other institutions entered into the U.S. land grant system. The University of District of Columbia in Washington, D.C. was established as a land grant institution when Public Law 90-354 was enacted on June 30, 1968. From 1972 to 1986, additional federal legislation was passed to enter the U.S. trust territories of the Virgin Islands, Guam, American Samoa, the Northern Mariana Islands, and the Pacific Islands into the land grant system. These institutions received endowments in lieu of a land grant.

In 1994, a group of American Indian postsecondary institutions were recognized by the U.S. Congress with land grant status under the authorization of the Equity in Educational Land Grant Status Act (Section 534 of P.L. 103-382). Twenty-nine Indian colleges and universities were identified as **"1994 Tribal land grant institutions."** This was significant in that these colleges and universities are situated on the last land bases in the U.S. not receiving primary land grant support prior to 1994. The Tribal

land grant colleges and universities (TLGCUs) serve more than 25,000 students, most of whom are American Indians and Alaska Natives.

Gaining land grant status was important in enabling the Tribal colleges and universities to access the same federal resources provided for 1862 and 1890 land grant institutions. Under the most recent legislation, the 1994 institutions were authorized to receive USDA support in four areas:

- 1) an endowment fund (in lieu of a land grant) where the TLGCUs will share the annual interest for five years,
- 2) Tribal land grant college equity grants in the amount of \$50,000 per institution,
- 3) extension services through joint projects developed between 1862 and 1994 institutions, and
- 4) institutional capacity-building (e.g., facilities).

A little over \$8.0 million for three of the programs was allocated to the TLGCUs in FY 1997. Institutional capacity-building was the component not receiving Congressional appropriations.

While the amount of federal support for the 1994 institutions is minimal compared to what 1862 and 1890 institutions receive today, the Indian colleges nonetheless have the opportunity to develop the roles of Tribally-controlled land grant institutions. How this task is accomplished will be contingent upon how well the colleges examine the needs, goals, and issues related to the development of Tribal land and human resources.

PERSPECTIVES ABOUT TRIBAL SOVEREIGNTY AND INDIAN LAND STATUS

In discussing the potential roles of Tribal land grant institutions, there are several important perspectives to understand about Tribal sovereignty and the status of Indian land resources. These perspectives are tied to certain legal principles unique to Indian Tribes and federal Indian reservations. Understanding these principles makes clearer the background and rationale by which the U.S. Congress recognized Tribal colleges and universities as land grant institutions.

The first legal principle to understand is that a special political relationship exists between the United States government and Indian Nations. This relationship is centered on the "quasi sovereign status" of Indian Tribes, legally acknowledged under the provisions of the U.S. Constitution. The

principles of Tribal sovereignty have special meaning for those Indian Nations negotiating treaties which acknowledged Tribal ownership of indigenous homelands. Tribal lands were ceded to the U.S. via federal treaties in exchange for commitments by the federal government to provide for the well-being of indigenous people. The remaining unceded lands were reserved (hence the term "reservation") by treaty, legislation, or executive order for the perpetual use by Indian Nations. The sovereign status of Indian Nations today, as promulgated by this political relationship, is applied to over five hundred fifty federally-recognized Tribes throughout the United States.

Tied to the political relationship with Indian Tribes is a second legal principle concerning the status of Indian lands. Since the discontinuation of treaty-making with Tribes in 1872, the federal government has maintained a major role in the oversight of Indian lands held in trust by the United States. This role, administered by the Bureau of Indian Affairs (BIA) under the U.S. Department of the Interior, has had significant implications, mostly negative, in the Tribal struggle to regain control of ancestral homelands. The histories of most American Indian Tribes for the past two hundred years will reflect considerable effort by the federal government to diminish or eliminate Tribal control of Indian trust lands.

Today, Indian land and natural resources are still controlled for the most part by the federal government. This continues to be major concern of Tribal government leadership, not just from a political standpoint but also from an economic perspective. The Council of Energy Resource Tribes (CERT) reported in past literature that mineral resources on Tribal lands represent nearly 40% of the nation's uranium reserves, 30% of all strippable coal west of the Mississippi, and a substantial portion of oil shale, geothermal, natural gas, and petroleum reserves. According to a 1986 BIA report, eighty percent (80%) of the 54.0 million acres of Indian lands held in trust are involved with agricultural production. Another 15 percent entail forestry holdings. In 1991, the federal government reported that the agricultural products derived from Indian lands were valued at \$892.2 million.

Given this data, the most logical base for economic development on Indian reservations are Tribal land resources. Yet the number of Indian Tribes and native people utilizing Tribal land resources for economic purposes remains consistently low. The findings of the 1987 National Indian Agricultural Working group pointed to the dilemma that Indian use of Indian lands has dropped of significantly in recent years, and "idle Indian lands have increased at a rate as high as 40% in one year."

This situation, along with the combined presence of high

reservation employment, state-Tribal jurisdictional conflicts, mineral and water resource litigation, and misaligned federal policies, attests to the implications for Indian Tribes. It should be a little clearer now that Tribal sovereignty, economic development, and goals for Tribal self-sufficiency are connected to the disposition of Indian lands, and to the control and management of Tribal land resources.

The leadership of Indian Nations has always maintained native people must be involved with economic and political decisions concerning the use of Tribal land resources. In the past two decades, Indian Tribes have begun to piece together those elements supporting goals for Tribal self-determination.

WHY TRIBAL COLLEGES & UNIVERSITIES

One of the significant developments Indian Nations have initiated to achieve greater self-sufficiency is to establish educational institutions that address the needs of native people and communities. Since the early 1970s, Tribes have taken control of the administration of education programs ranging from pre-school and Head Start through adult and postsecondary education. Through these efforts came the emergence of Tribally-controlled higher education institutions chartered by federally-recognized Tribes.

The rationale for founding Tribal colleges was based on a several factors. First, there were limited opportunities in the past for American Indians and Alaska Natives to pursue a higher education. To do so would mean to leave home and attend a public or private postsecondary institution off the reservation. While some native people were successful in completing higher education programs, all too many others experienced barriers such cultural shock, racism, economic hardship, biased curricula, and college course work Indian students were ill-prepared to take on. Tribal colleges were established because most mainstream institutions failed to address the problems and obstacles facing native students. The key issue is access to higher education opportunities.

Another reason why Indian colleges were founded was the need to preserve and strengthen the traditional native cultures of indigenous people. Prior to the arrival of Columbus to the Western Hemisphere, Indian Tribes maintained community-based roles in the education of Tribal members. The educational process reinforced native philosophies, languages, economic systems, social and family relationships, and cultural practices unique to each indigenous group. Tribally-controlled education was integrated into community structures and functions as a means of sustaining cultural identity and economic survival.

With the colonization of America came efforts by early missionaries and the federal government to educate native people. Unfortunately, the focus of these education programs was on the assimilation of "the Red Man," the acculturation of native people to European values and socioeconomic systems. These efforts involved institutionalized attempts via boarding and private schools to suppress cultural identities and to strip Indian Tribes of those attributes defining them as sovereign nations. Federal Indian education and land policies were developed to support these objectives. The impact of non-Indian control in the education of native people was devastating for nearly seven generations.

Tribal colleges were founded with missions and goals to assist with reconstituting the cultural identities of indigenous people. This not only involves preserving native languages and reclaiming traditional knowledge, but becoming active in dispelling myths and stereotypes affecting how native people are treated in mainstream society. Through research, advocacy, community dialogue, and education programming, the TLGCUs have a critical role in unraveling what five hundred years of cultural oppression created.

With the mandate for cultural reclamation is the concurrent goal to strengthen the economic foundations of Indian Nations. Economic development must be directed at nurturing the self-sufficiency of Indian families. Consequently, economic revitalization initiatives will have to be compatible with the needs and resources of native communities. Tribal colleges, being responsible for land and human resource development, are important catalysts in the rebuilding of Tribal economies.

In responding to the question - why Tribal colleges and universities, it should be apparent that Tribally-controlled education institutions were born out of certain political powers and multi-dimensional needs unique to Indian Nations. In itself, the chartering of Tribal higher education institutions represents an exercise of sovereignty by Tribal governments. This is important to understand about why Tribal colleges exist - it is the right and prerogative of sovereign nations to do so.

The missions of Tribal land grant institutions take on additional dimensions when considering the cultural and socioeconomic needs of Indian Tribes and communities. For the past two hundred years, choices about changes for Indian people have been imposed by outside forces. Tribal colleges and universities exist today because of the need and rights of native people to regain control of their own future.

THE MISSION OF TRIBAL LAND GRANT INSTITUTIONS

The challenge for Tribally-controlled higher education institutions today is addressing land and human resource development going into the twenty-first century. This will mean changes in the cultural, social, economic, and political dimensions of American Indian and Alaska Native communities. The needs of these communities will dictate the directions the 1994 Tribal land grant institutions must take.

The guiding philosophies and purposes of a Tribal college or university are found in its mission statement. As a Tribal land grant institution, the mission statement will need to be looked at to assess its appropriateness for these roles. There should be consideration of the following principles:

*** Protection of Tribal Sovereignty with the Preservation of Tribal homelands.**

The political identities of many Indian Nations are tied to the existence of a land base. The preservation of Tribal homelands and the protection of the sovereignty of Indian Nations should be a fundamental purpose of Tribal land grant institutions. This should be clearly reflected in the mission statement of Tribal colleges and universities.

At the same time, a Tribal college should be committed to the careful development and conservation (i.e., wise use) of Indian land resources. This places a college in a position of not only becoming a primary advocate in land resource issues, but also to serve as a change agent in the planning and development of Tribal natural resources. This role should be evident as one of the purposes of a 1994 land grant institution.

*** Revitalizing a Tribal land ethic.**

Because of the political, cultural, and socioeconomic relationships to Indian land bases, there is a tremendous need today for Indian Tribes and communities to revitalize a "Tribal land ethic." Simply put, the land ethic is described as the inherent connectiveness and responsibility native people have for their Tribal homelands. This requires an individual and collective commitment to sustain a relationship with the land in such a way as to enhance a quality of living compatible with native people. Education can provide the knowledge base leading to a clearer understanding about this relationship.

The mission statements of many Tribal colleges and universities reflect a purpose to strengthen native cultures and languages. As land grant institutions, the TLGCUs should ensure their mission statements articulate this purpose in the context of rejuvenating native peoples' commitments and responsibilities to the Tribal homelands. One distinct outcome of Tribal land grant colleges and universities will be to instill a twenty-first

century version of a Tribal land ethic among native people.

*** Developing Tribal human resources as resident expertise.**

A major problem and concern in "Indian Country" today is that someone else other than native people is in control of the policy-making and decisions regarding Tribal land resources. As trustee, the federal government assumed the principle management of Tribal land assets and has continued to do so. This role has been a primary impediment and obstacle to Tribal self-sufficiency and self-determination efforts.

A fundamental purpose of a Tribal land grant institution will be to develop the skills and expertise of Tribal members in all facets of Indian agriculture and land resources. This will require the colleges to offer specialized training as well as interdisciplinary education programs at both the undergraduate and graduate levels. These programs must be aligned with Tribal goals for land resource use and economic development. There must also be a support mechanism for continued professional and spiritual growth of those Tribal members working with their homelands. A significant measure of success for TLGCUs will be the number of Tribal members providing "resident expertise" in Tribal government and native communities.

*** Connecting the well-being of Native Peoples with the well-being of Tribal homelands.**

If the Tribal colleges and universities are to sustain land grant institution roles, long- and short-range goals will have to be established by each institution. These goals should ideally reflect each institution's commitment to the concurrent development of Tribal land and human resources. More importantly, these goals will need to reflect what specific indicators the colleges will use to measure the relationship between the well-being of the land with the well-being of the people.

The challenge for each Tribal institution will be to assess the well-being of Tribal land and human resources. It will be important to facilitate public discussions and research to better understand how members of Indian communities will identify the standards of well-being. These could be described as the correlates for how native people will define the "quality of life" they desire for themselves and for those to come during the next seven generations.

While there is diversity among the Indian Tribes represented by the twenty-nine (29) TLGCUs, there are quality of life standards common to native communities. Some of these are reflected within the following questions:

* How stable is the political relationship between Indian Nations and the federal government?

* How are the socioeconomic needs (i.e., water, nutrition, housing, employment, etc.) of native people being met?

* To what degree has knowledge about native cultures and languages been integrated across all levels of educational curricula, especially in the context of the potential development of Tribal land resources?

* How can young Indian people better understand and maintain a proactive stance about taking care of their environment? about being self-sufficient?

* How have Indian families become more self-sufficient in providing for the needs of family members, especially the young and the elderly?

* In dealing with Tribal government issues and solutions, to what degree are Tribal policy-makers effectively assessing the impact on the people and on the homelands?

Perhaps the question with the most far-reaching implications is - **to what degree do Indian Nations and Tribal governing bodies have control of their homelands and land resources?** This question has a multitude of legal, economic and social ramifications for Tribes. When control of Tribal land assets is addressed, the 1994 land grant institutions will have much to do as native people identify issues and assess options. An active partnership in these issues will be one of the purposes for the 1994 Tribal land grant colleges and universities.

INSTITUTE APPROACH FOR TRIBAL LAND GRANT COLLEGES

Because of various institutional roles evolving the past twenty-five years, Tribal colleges and universities have used different methodologies for delivering education programs and community-based services. Considered in the development of these approaches are factors such as including consumer interest, employment opportunities, long-range plans, collaborative opportunities, available professional expertise, and of course, financial resources. The best approaches have been the ones addressing Tribal needs as defined by native people and reservation community members.

Given these and other factors, a Tribal land grant college or university should consider establishing an **"Institute of Tribal Land and Natural Resources Conservation"** as an initial approach

for developing its 1994 land grant model. The central purpose of this institute would be to serve as a foundation for programs and activities focused primarily on preserving and developing Tribal land resources. An institute would provide an "anchor" within a Tribal college or university for its land grant roles and responsibilities. The actual title or name for this institute can be revised to better reflect a Tribal-specific cultural theme or function.

An institute of this nature would be unique in that its design would be an integrated system using existing college program resources and staff. That is, the institute would be created and sustained by bringing together various institutional components as active players and resources in carrying out a specific land grant college function or activity.

An institute model is perhaps more advantageous at this time because of the evolving nature of the 1994 institutions. While establishing individual departments for various land grant responsibilities may be long-range objectives, the economic reality in 1996 for most Tribal colleges and universities is that there are limited resources to support separate new departments.

The institute model may also have an advantage in providing a flexible, holistic approach to address the needs of Indian families and communities. Available expertise and resources can be organized around specific needs, ensuring among other things, some degree of cultural relevance and community compatibility. These needs could be outlined in an institute "blue print" for planning Tribal land and human resource development.

To articulate an institute blue print, a 1994 Tribal land grant college or university should consider establishing a **"Tribal land grant college advisory council."** The composition of this council would depend upon the spectrum of community needs, existing programs and services, and the availability of professional expertise. It seems logical a typical council might include representatives from the college board, staff, and student body; from the local extension and USDA offices; and from local education entities representing early childhood through adult and postsecondary learning. For the Rosebud Sioux Reservation, this council might also include individuals from the Tribal Ranch, the Tribal Land Enterprise (TLE) office, and the BIA Tribal Realty office.

Integral to a TLGCU advisory council will be representation from three other important constituents - Tribal senior citizens, youth, and Tribal communities. The active use of Tribal elders and youth in discussions and planning activities can strengthen the understanding about reservation land history as well as the consideration of cultural issues. Inclusion of Tribal community

representatives, perhaps participating on a rotational basis, can help with assessing grass-roots needs and solutions. This level of involvement can also provide a "litmus test" for how well Tribal land grant colleges are focused on family and community needs.

A 1994 Tribal land grant institution might also consider tapping the professional expertise from other land grant institutions for participation on a TLGCU advisory council. This could include other Tribal higher education representatives. Sharing ideas and exploring collaborative opportunities could be valuable benefits in bringing together representatives of other land grant institutions.

A final note is directed at the long-range development of a Tribal land grant institute model. Each TLGCU will need to consider how to sustain its land grant roles and responsibilities over time. **This will ultimately be demonstrated by how every administrator, every staff member, and every student embraces a sense of a collective responsibility to the well-being of Tribal homelands and natural resources.** This commitment should not be relegated to the auspices or jurisdiction of a single department or program within a Tribal higher education institution. The preservation and conservation of Tribal homelands must be a shared responsibility by all members of the Tribal land grant community.

ROLES OF TRIBAL LAND GRANT INSTITUTIONS

For the purposes of this concept paper, the prospective roles of Tribal land grant colleges and universities are summarized under four major areas:

- * Institutional Research for Institutional Capacity-building.**
- * Vocational and Postsecondary Education for Developing Resident Expertise.**
- * TLGCU Outreach/Extension & Consumer Education for Strengthening Family & Community Self-sufficiency.**
- * Indigenous Nation Rebuilding to Sustain Tribal Sovereignty & Self-Determination.**

A. Institutional Research.

One of the central roles of a Tribal land grant institution will be that of research, the function of gathering information and searching for answers to questions. In the context of a 1994

Tribal land grant mission, the process of inquiry will focus on those questions pertinent to the preservation, development, and maintenance of Tribal homelands. The answers to these questions must not only be compatible with contemporary land management needs and issues. These must also embrace the spiritual philosophies, traditional knowledge, and cultural practices of the indigenous people. This represents one significant difference between 1862 and 1994 land grant institutions.

For the planning of Indian land and natural resources, there must be accurate information to make decisions. However, a problem on many Indian reservations is the lack of, or the inconsistency of data about native homelands and populations. Tribal land grant colleges will need to conduct research activities and collect information for establishing a reliable baseline about Tribal land and human resources.

An important research task of immediate priority is assessing how reservation land use has evolved. For the Sicangu Lakota Oyate on the Rosebud Sioux Reservation, this will mean identifying the original land base shaped by federal treaties (e.g., 1851 and 1868 treaties), and documenting the historic pattern of land use. While such an assessment may not necessarily yield new information, Tribal viewpoints can and should be integrated in terms of defining how trends and factors beyond the control of native people influenced the disposition of Tribal lands.

Evaluating reservation land use will require gathering information about Congressional law. There are key benchmarks in federal legislative history that are noteworthy in understanding past land development and management approaches (refer to Appendix A). There is also legislation affecting land-related issues such as archaeological work on Tribal lands and repatriation of Tribal resources including human remains and artifacts. Legislative information will provide important perspectives for future land policy development as well as for Tribal college curriculum development.

Quantitative and qualitative data are not the only information to be gathered. There is a need to consult with those who possess traditional Lakota knowledge along with those who understand contemporary Tribal needs and issues. Community-based research will be important in gathering knowledge about Lakota language and culture. The values embedded within traditional philosophies, language, and cultural practices will provide direction for how Tribal homelands should be taken care of. Collecting information about the cultural elements of the Lakota People, especially in the area of native spirituality, must be conducted carefully and respectfully.

The socioeconomic aspects of contemporary Lakota communities

also require interactive, community-based approaches. In the past, research efforts to gather data about reservation populations has raised concerns about how data was collected, analyzed, and interpreted by non-Indians. Needs assessments today must integrate active Tribal consultations so that perspectives about cause-effect relationships for many Tribal issues will be balanced. All study activities should involve local native people and others with expertise in community-based research.

The monumental task of gathering information about Tribal land and human resources cannot be accomplished at this time by Tribal land grant colleges and universities alone. There are external entities that can provide the tools for enhancing institutional capacity. The 1994 Tribal land grant legislation established the U.S. Department of Agriculture as the lead federal agency for Tribal colleges and universities as it is for other land grant institutions. This made the USDA the primary information and service provider for Tribal land and natural resource development. TGLCUs will access the USDA through its Office of Intergovernmental Affairs for Native American programs. (Note: Prior to the Tribal land grant legislation, the Department of the Interior entered into an interagency agreement with USDA for the purpose of serving as the lead agency for land resources, but program activities and outcomes fell far short).

There are other sources for obtaining pertinent information and data about Tribal land and human resources. Some major national data agencies are the Geographical Survey Information (GSI) programs, the National Agricultural Statistics Services (NASS) office, and the Food and Agricultural Education Information System (FAEIS). Extensive information is organized and made accessible through national computer data bases.

Along with the USDA, there are also key federal agencies with responsibilities to Indian Tribes and Tribal organizations. The U.S. Department of the Interior has direct oversight of such entities as the Bureau of Land Management (BLM), the U.S. Fish and Wildlife Service, and of course, the Bureau of Indian Affairs (BIA) Land Realty offices. The Environmental Protection Agency (EPA) currently maintains an Indian policy for information and services to Indian Tribes.

There are national organizations that collect useful program information and can offer technical assistance to Tribal land grant colleges and universities. These include the National Association of State Universities and Land Grant Colleges (NASULGC), the American Indian Science and Engineering Society (AISES), the National Association for Minorities in Agriculture, Natural Resources and Related Sciences, the InterTribal Agricultural Council (IAC), the National Science and Technology Council, the American Association of State Colleges of

Agriculture and Renewable Resources, the Native American Rights Fund (NARF), the Council of Energy Resource Tribes (CERT), and the First Nations Development Institute.

At the state level, the most obvious information sources are the 1862 state land grant institutions. Over hundred years of data gathering and research has been conducted for general mainstream populations as well as for special populations. Much of the data collected has been organized by county, which will require some extrapolation techniques to assess general results and implications for Tribal land and human resources.

Information and services can be accessed through networking activities that can be formalized through cooperatives agreements. With available resources, American Indian colleges and universities can establish priorities for information bases and for Tribal-specific research agendas.

B. Vocational and Post-secondary Education.

The education programs offered by Tribal land grant colleges and universities must be focused on the development of resident expertise among native people. Historically, Indian Nations have had to rely on others for this expertise. True self-sufficiency warrants that an Indian Tribe develops its own human resources with the skills and experiences to address Tribal land resource development and utilization.

There are two levels of land resource management the TLGCUs should nurture: technical expertise and policy-making expertise. Vocational and two-year degree programs will produce the technicians necessary to manage Tribal natural resources on a day-to-day basis. Supplemented with experiential learning activities and on-the-job training, these programs should be able to provide for basic management skills as well as for providing a foundation for additional postsecondary learning.

Indian Nations will also need to develop higher level resident expertise to deal with federal and Tribal policy-making. This is a critical element in the protection of Tribal sovereignty and building the capacity to make decisions having long-term implications for Tribal land and human resources on Indian reservations. The development of this level of expertise will require native people with baccalaureate and graduate degree credentials.

The 1862 land grant legislation and subsequent amendments offer some direction for the types of vocational and postsecondary education programs to be provided by TLGCUs. The first Morrill Act initially defined teaching programs in terms of "agriculture and the mechanic arts." The emphasis of past educational programs is best understood in the context of the

agrarian industries and needs of the country during the late nineteenth century.

The U.S. Congress expanded the original definition of land grant education programs in 1981, applying the new term "food and agricultural sciences." This term is defined as "basic, applied, and developmental research, extension, and teaching activities in the food, agricultural, renewable natural resources, forestry, and physical and social sciences in the broadest sense of these terms...." Education programs now offered by land grant institutions can encompass:

- agriculture, including soil and water conservation and use, the use of organic waste materials to improve soil conditions, plant and animal production and protection, and plant and animal health;

- the processing, distributing, marketing, and utilization of food and agricultural products;

- forestry, range management, production of forest and range products, multiple uses of forests and range lands, and urban forestry;

- fisheries, aquaculture, and habitat development;

- consumer affairs, food and nutrition, home economics, clothing and textiles, housing, family well-being, and life coping skills;

- rural community development and well-being;

- youth development, leadership and citizenship, entrepreneurship;

- energy production, consumer utilities, and essential community services;

- domestic and export expansion for U.S. agricultural products;

- international issues such as agricultural development, germ plasma collection and preservation, development of institutions, information exchange and storage, and scientific exchanges.

The intent of the 1994 Tribal land grant legislation was to provide Tribal institutions with access to resources for educational programs and teaching capacities similar to state institutions. By virtue of Tribal charters, nearly all the American Indian land grant colleges and universities have mandates to develop these programs and capabilities.

There are several considerations the TLGCUs will have to think about in the planning of land grant education programs. First, most 1994 Tribal land grant institutions are presently offering vocational and two-year degree programs. The expansion of education programs will require additional resources as well as modifications in accreditation status. It will take time and funding to change existing programs and to create new programs.

The limitations of educational resources and general program support funding have been, and continue to be a serious dilemma for Tribal colleges and universities. This situation will likely require these institutions to initially develop an interdisciplinary approach for land grant education programs. An outcome will be a Tribal college graduate with a general and diversified education background in agricultural or food sciences. The disadvantage will be that for a Tribal college student to become specialized in a particular area, additional resources will have to be found. The other option will be for a Tribal college student to pursue specialized studies elsewhere.

The strong emphasis of many agricultural disciplines on math and science represents a second important consideration. Prospective students in land grant education programs will have to be prepared and demonstrate competencies in basic math and science courses. Students pursuing four-year and graduate degree programs will require backgrounds with advanced math, biology, chemistry, and physics. Historically, native students have not demonstrated adequate proficiencies in the math and science disciplines due primarily to a lack of elementary and secondary preparation.

This lack of academic preparation suggests another major consideration in land grant education program planning, that being the need to develop a more systemic approach for the education of native students. This will require a more concerted effort among reservation-based entities, from pre-school through adult and post-secondary learning. Initiatives are already underway on the Rosebud Sioux Reservation to create a more comprehensive, systemic approach for education programming through more coordinated curriculum planning, teacher pre-service and in-service, and student outcome tracking.

Parallel with the need for systemic education planning is the idea of developing specific education and career guidance tracks leading to four-year and graduate degrees in land grant education fields. Ideally, Indian-controlled higher education institutions should offer Tribal baccalaureate, master, and doctoral degree programs. However, resource limitations (as the principle factor) at this time point to the need for TLGCUs to develop postsecondary "pipelines" so that native people can obtain advanced degrees. A postsecondary track beginning in high

school, continuing with studies at a 1994 Tribal land grant college, and finishing at an 1862 land grant institution could immediately address resident expertise needs. South Dakota State University is currently piloting a "2+2+2" model that should develop some viable approaches for a land grant education pipeline with reservation schools and Tribal colleges.

The fourth major consideration in the planning of Tribal land grant education programs is the integration of native cultural values, knowledge, and practices. The preservation and institutionalization of Tribal culture is embraced as one of the most critical purposes of Tribally-controlled education institutions. The mandate to protect those attributes of Indian Nationhood - indigenous languages, Tribal homelands, traditional knowledge, native spirituality, family and community structures, and self-governance systems - is what distinguishes Tribal land grant institutions from their mainstream counterparts.

Consequently, an indigenous cultural viewpoint along with traditional knowledge should be integrated into all curricula for Tribal land grant education programs serving native students. This cultural integration should not only be focused on classroom instruction, but also in the training of teaching personnel, program administrators, and student support services staff.

In the final analysis, Tribal higher education programs should work to nurture and strengthen the resident expertise for Tribal land and human resources development. The end products can be American Indian professionals possessing not only technical knowledge and skills, but also a sensitivity and understanding about native cultures when making decisions for policy and management.

C. TLGCU Outreach/Extension & Consumer Education.

The third major role of Tribal land grant colleges and universities is to provide community-based services for reservation constituents and Indian communities. The constituents are Tribal members, reservation consumers including both Indian and non-Indian residents, agricultural producers, Tribal natural resource personnel, native families, reservation businesses and enterprises, and educational institutions. The goal of these services will be to strengthen the self-sufficiency capacities of reservation families and communities.

The outreach role of TLGCUs can take the shape of two types of services. The Cooperative Extension Service as the educational arm of the USDA provides information and technical assistance for agriculture, home economics, and related consumer interests. These services are carried out in cooperation with 1862 and 1890 land grant institutions. Dependent upon local needs, the TLGCUs can access what has been delivered in the form of research, field

workshops, technical assistance, and information dissemination. This will be done simply because the TLGCUs do not have the time and resources to reinvent what has already been developed.

However, the traditional Extension service model has had two major weaknesses in serving constituents on federal Indian reservations - relevance and accessibility. An outreach role of a TLGCU can address these shortcomings by utilizing its unique community-based delivery systems. Tribal higher education institutions have successfully offered education programs and services relevant to the needs of American Indian consumers. The 1994 institutions have also delivered these services in rural reservation sites and locations previously untouched by most state education institutions.

The spectrum of reservation consumer needs and interests to be addressed through outreach activities is tremendously diverse. Tribal colleges will have to assume an active role in assessing and prioritizing what particular service areas will be considered. Collaborations between 1862 and 1994 land grant institutions can be helpful in facilitating needs assessments and outreach activities. Tribal colleges are in the best position to determine whether the outreach should be carried out through existing Extension services and/or through Tribal college community services.

One of the immediate priorities for the 1994 land grant institutions is Tribal land resource education. Because of the political relationship between the U.S. government and Indian Nations, there is a tremendous need for both Indians and non-Indians to understand how Tribal lands are legally and economically connected to Indian Nations and federal Indian reservations.

Some of the initial outreach activities by 1994 land grant institutions should be community forums, public workshops, and short courses focused on the development of Tribal lands and natural resources. Examples of education topics include federal Indian treaties, history of reservation land development and use, Tribal land realty concepts such as trust and deeded status of Indian lands, Indian landowner and leasing issues, the oversight roles of federal/Tribal/state governments, and options regarding the use of Tribal land assets. The outreach activities should be offered to as many educational, governmental, and business entities as schedules and resources allow.

Another priority for TLGCU outreach is the training and technical assistance needs for reservation agricultural producers. These comprise both current and prospective ranchers and farmers. According to the 1987 National Indian Agricultural Working Group report, the central issues for Indian producers are land acquisition, production management, credit and financing,

and marketing.

The U.S. Congress attempted to address these issues in the 1990 Farm Act with the "Socially-disadvantaged ranchers and farmers" program (Title XXV) targeted for native agricultural producers. The complexity of these issues, however, has precluded the USDA, the Cooperative Extension service, and non-Tribal entities from being effective in providing technical assistance for Indian producers. Economic competition and discrimination has also hindered Indian producers from receiving the attention and services of other USDA agencies such as the Agriculture Stabilization and Conservation Service (ASCS) and the Soil Conservation Service (SCS) programs, now consolidated with the Farm Services Administration (FSA) under the Natural Resources Conservation Service (NRCS).

Tribal land grant institutions can begin addressing some of these needs and issues by collaborating with some recent initiatives to assist Indian producers. The Extension Indian Reservation program was established under the 1990 Farm Act (Section 1677) to improve USDA involvement with Indian communities by supporting reservation-based agricultural personnel. In 1994, there were thirty-five reservation projects implemented in twenty states. While annual federal appropriations (\$1.75 million in FY 1996) for this program continue to be tenuous, specific projects have been initiated to address Indian community needs including subsistence gardening, nutrition, production management, and youth activities.

In addition to the reservation Indian extension programs, a short-term outreach program has been implemented through the Inter-Tribal Agricultural Council to make native people aware of the different services and resources available through the USDA. This is a field effort to eliminate the barriers some Indian people have encountered for participation in USDA service programs. Tribal colleges can adapt the outreach and networking methodologies of this endeavor to ensure that USDA program orientation continues among reservation-based consumers.

Outreach activities should not be confined to the traditional areas of mainstream agriculture such as livestock and crop production. There is growing interest in agricultural activities such as bison production. Nearly every Lakota Tribe including the Sicangu Lakota (Rosebud Sioux) now maintain buffalo herds, fulfilling a cultural prophecy that these animals must be re-established on the northern Great Plains for indigenous people. Culture notwithstanding, there is ample evidence that bison production has tremendous economic potential for Indian Tribes. The 1994 land grant institutions can become instrumental in the planning and management of Tribal bison herds for cultural, nutritional, and economic benefits.

TLGCU outreach must be extended to the most valuable of Tribal natural resources, native youth. There are a number of ideas for education and outreach activities that can be implemented from pre-school through high school. A sampling of these follows:

- * Early Childhood - classroom and evening story-telling, baby animal exhibitions, local yard clean-up projects, animal films presentations, special library programs.

- * Elementary - math/science curricula with Tribal land content, small animal pet care education, recycling projects, community clean-up projects with incentives and awards, classroom and evening story-telling, introductory small animal 4-H projects.

- * Middle School - environment education with Lakota land philosophy; math/science curricula with Tribal land content; introductory youth leadership development; Tribal governance and land orientation; livestock activities such as rodeos, trail rides, and team penning; community forestry projects; hunting safety seminars; game bird reproduction; clean-up and recycling projects.

- * High School - Tribal land realty orientation; environmental education; vocational agriculture education; community leadership seminars and internships; summer ranch/farm internships; math/science curricula with Tribal land content; community clean-up and recycling projects; water testing exercises; field trips; vocational and career guidance; postsecondary preparation.

A final element to consider for TLGCU outreach is information dissemination. This can be accomplished through a number of ways. The Cooperative Extension Service provides a mainstream vehicle for getting consumer information into the field. Brochures, research summaries, and other print materials are developed on a regular basis and distributed to consumers.

Telecommunications represents the newest methodology for the transfer of information. The Internet, satellite linkages, and interactive video networks are all available in one form or another for many education institutions. Tribal colleges and universities are presently developing these technology capacities through collaborative projects with each other.

The TLGCUs also have traditional media outlets for information dissemination purposes. Indian reservations including the Rosebud have FM radio stations established for daily broadcasting. And there are a variety of Indian and non-Indian media publications providing weekly news services to reservation consumers.

D. Indigenous Nation Rebuilding.

The fourth major role of American Indian land grant institutions is assisting with the rebuilding of this country's indigenous Tribal Nations. This can be done by bringing about changes in two key areas - **Tribal economies and Tribal governance**. The end products will be greater self-sufficiency of native people, and increased capacity of native people to make decisions about goals for Indian self-determination.

The revitalization of Indian economies has been long-sought by native people and Tribal governments. Indigenous groups of the Western Hemisphere demonstrated considerable abilities for economic self-reliance prior to the arrival of Europeans. Many of these economies were sustained by the wise utilization of natural resources available to Indian communities.

When treaties were made with Indian Nations for the cessation of Tribal homelands, the U.S. government made formal commitments to provide for the economic well-being of native people. What eventually evolved were unfulfilled treaty promises, premeditated initiatives to destroy Tribal economic resources such as the buffalo, and the enslavement of indigenous people to residence on Indian reservations as restricted as any concentration camp. The economy resulting among most Indian communities was a regulated welfare state dependent upon federal subsidies doled out at the discretion of the U.S. Congress.

Federal Indian policy has been modified during the twentieth century in attempts to rejuvenate economic self-sufficiency of native people. The fact most Indian Tribes remain economically impoverished as the twenty-first century draws near attests to misaligned bureaucratic remedies, to the lack of economic resources, to the short-term tenure of initiatives, or all of the above. The last U.S. census (1990) shows American Indians and Alaska Natives ranking last in just about every economic and demographic indicator. Three of the ten poorest counties in the U.S. today are located on or near federal Indian reservations.

The utilization of Tribal land resources were intended to be the cornerstone of early reservation economies. While there are instances of success by individuals and families adapting to farming or ranching, agricultural endeavors on many reservations failed. This was because the land use model based on European values and practices conflicted with indigenous cultural beliefs and lifestyles. When Indian people did not embrace agriculture, Tribal land resources were leased and utilized predominantly by non-Indian agricultural producers, a practice that still exists today.

The designation of Tribal colleges as land grant institutions entails partnerships in developing Indian land resources for economic purposes. Tribes are becoming increasingly aware of urgency of native community needs and global pressures on dwindling levels of natural resources. From water to coal and oil to open range lands, Tribal natural resources are being scrutinized with dollar signs by external economic interests.

With recent Congressional action, the timing is ideal for Indian Nations to embrace Tribal colleges and universities to look at some national rural development initiatives. The USDA offers programs supported by Congress with \$11.29 billion (FY 1997) in federal appropriations. These encompass a broad spectrum of planning and capacity-building activities and resources to improve the quality of environments for people and business in rural areas of America. These include....

- * improving communication and cooperation among all federal agencies with rural development programs;
- * eliminating conflicts, duplication, and gaps in federal rural development programs;
- * expediting joint federal funding of rural development projects;
- * correcting administrative problems impeding the delivery of rural development services.

In addition to the federal monies for these initiatives, the Congress established the "Fund for Rural America" (Section 793 of the 1996 Farm bill) with an FY 1997 minimum funding level of \$100 million for rural development programs and related research, extension, and education. Collectively, these Congressional mandates could begin addressing the critical economic needs of Indian Tribes by accessing those federal resources available to rural communities.

The U.S. Department of Agriculture is charged by the Congress as the primary federal agency for rural development. The USDA is also the lead agency for land grant institutions. This alignment of federal responsibilities could be advantageous for Indian Tribes and native communities in seeking a share of federal monies appropriated for rural development. These would support needs such as housing, agricultural credit, water use, rural utilities, community facilities and services, local economic planning, sanitation and waste disposal, and small business financing.

Because the 1994 land grant institutions are the primary change agents for Indian communities, Tribal colleges and universities have lead roles within the land grant system for rural economic development on federal Indian reservations. One

key function would be identifying economic needs and goals of Indian communities. Assessing these will require research and active consultations with reservation consumers about what economic enterprises and benefits are desired. The advantage Tribal higher education institutions bring into the planning processes is an understanding about the economic, social, and cultural issues related to reservation populations.

There are, to be sure, some local economic priorities for immediate consideration. Housing and energy utilities represent two key domestic elements affecting the daily lives of native people. The comfort of adequate shelter is a basic human need. Yet housing and energy resources for Indian people are predominantly controlled by interests outside the Tribe, namely the federal government and non-Indian businesses. To change this, Tribes will need to look at natural resources that could be developed for reservation consumers e.g., trees for housing materials and water for hydroelectric power. Tribal colleges and universities have a role in assessing the use of Indian natural resources to meet the most basic of human needs in native communities.

In search of strategies to revitalize reservation economies, Tribal postsecondary institutions will be exposed to a gamut of barriers and obstacles that have historically impeded economic development efforts. The quasi-sovereign status of Indian Nations will force to the forefront a variety of complex issues such as taxation powers, civil jurisdiction, bonding, federal regulatory authorities, and financial credit policies. Tribal colleges will need to assist with researching the issues and identifying the best approaches for overcoming these obstacles.

The political and legal barriers to economic development point to the necessity for changes in another key area for rebuilding indigenous Nations - **Tribal governance**. In native communities today, there is an overwhelming sense of need to change the way Tribal governments operate. The myriad of political and socioeconomic issues facing Indian Tribes require exceptional leadership talents, an acute awareness and a comprehensive understanding of issues at different governmental levels, and high level analytic skills for policy-making. There is a great need to strengthen these leadership capacities among Tribal governing bodies.

One of the major criticisms about contemporary Tribal governments is directed at the current framework that centralized all governmental roles and authorities under a single governing body. Since many Tribes were organized under the Indian Reorganization Act (IRA) of 1934, Tribal councils assumed responsibilities previously carried out through decentralized roles shared among different Indian community leaders. The net

effect of centralizing decision-making was to diminish the role and involvement of Tribal constituents, thereby disempowering Tribal members. Trying to reverse this situation remains a critical issue for Tribal constituents today.

The tension between the different roles of contemporary Tribal government in addressing reservation community needs presents another dilemma. In one capacity, Tribal governing bodies are involved with providing social welfare services to meet basic human needs, e.g., food, shelter, health, etc. of Tribal constituents. In another role as a corporate business entity, Tribal governing bodies are responsible for creating tangible benefits to individual Tribal members as "share holders." The competition for time, attention, and resources among these roles is many times overwhelming.

The different, albeit conflicting, roles of Tribal government suggest the need for developing leadership, communication, and community organization skills among Indian leaders. Tribal colleges and universities could be instrumental in assisting with leadership capacity-building. Dialogues with community members and Tribal elders could help identify leadership traits and skills desired of public servants. Curricula could be developed around this information and TLGCUs could offer education programs in the form of community workshops, short courses, and internship programs.

Helping Tribal leaders and constituents understand important governmental issues is another area Indian land grant institutions could address. The protection of Tribal sovereignty and maintaining the special government-to-government relationship are foremost among the challenges facing Indian Nations today. Connected with the political identities of Indian Tribes are issues such as jurisdiction disputes, natural resource encroachments, land leasing, hunting and fishing rights, taxation, Tribal enrollment, liquor sales, and Indian gaming.

One role the TLGCUs could have is facilitating capacity-building among Tribal leaders and governing bodies in the areas of federal/Tribal/state policy. There is a dire need for a critical examination of the authorities, roles, and relationships between federal and Tribal policy sources. This research is especially important in the context of issues related to Tribal land assets. Tribal colleges could assist with research and information-gathering, and by organizing resources for the careful analyses of these issues.

There are some specific policy issues that require immediate attention. For example, questions prevail about how to deal with land assets on Indian reservations - what are the legal implications for acquiring different types of Tribal lands? What would be the impact on the local tax base? How can consolidation

of fractionated land holdings be managed with equitable benefits to the Tribe and land owners? Who controls access to these land holdings for hunting and fishing purposes?

Another critical policy area is Indian water rights. Under existing federal law, Indian Nations including the Rosebud Sioux Tribe retain legal rights for certain water resources in the region. Given the dwindling levels of clean usable water through-out the U.S., an issue for Tribes is the on-going pressure by external forces to quantify those water rights. There must be consideration of not only looking at current needs, but planning for the future.

The leadership of Tribal colleges and universities understand there are many complex policy areas requiring immediate attention and purposeful assessment. These encompass areas such as law enforcement, jurisdiction, tribal enrollment, health and nutrition, welfare reform, cultural property rights, telecommunications, repatriation, and historic preservation. While the policy issues may not seem to be directly tied to land and natural resources, the consequences of federal and Tribal policies affect all dimensions of Indian Nations and communities.

With goals for strengthening Tribal governance, TLGCUs can assist the American Indian leadership with breaking down and analyzing policy issues. One mechanism for doing this could be a Tribal policy institute within each Tribal college and university. Another approach could be organizing various policy conferences for Tribal government leaders and representatives. Whatever the strategies and activities, the final outcomes will be directed at strengthening the policy-making capacities of Tribal government leaders.

SUMMARY

As Indian Tribes and native communities join the world in moving toward the twenty-first century, profound changes can be expected with significant implications for indigenous people. These changes must be anticipated and dealt with in an informed, coherent, structured, and sensitive manner. The 1994 Tribal land grant colleges and universities represent one of the most valuable tools and resources in addressing the future of native people, and perhaps the world.

Given their unique institutional missions, Tribal colleges and universities unquestionably have many functions as land grant institutions. This concept paper identified four critical roles the TLGCUs can have.

* First, the TLGCUs must work toward developing institutional capacities to gather and interpret information via research

activities. There must be an accurate inventory and data base about the condition of land and human resources on federal Indian reservations and in native communities. This data base becomes the centerpiece for the planning and development of TLGCU functions.

* Once data about Tribal land and human resources are assessed, education programs can be developed to nurture the resident expertise that can address land and community needs. American Indian professionals can be shaped with the knowledge and skills necessary to deal with the technical management and policy-making processes for Tribal land and human resource development.

* With resident expertise established, TLGCUs can offer and expand a variety of consumer services and community-based education programs. The priorities among reservation consumers will dictate what is immediately addressed. The objectives of TLGCU outreach activities will be directed at improving the self-sufficiency and general well-being of native families and communities.

* When Indian communities begin achieving higher levels of self-reliance, the vitality of Indian Nations becomes stronger. The TLGCUs can enhance this process by focusing expertise and resources at revitalizing Tribal economies and increasing the leadership and policy-making capacities of Tribal government leaders.

What is a Tribal land grant college? The question still remains for Indian Tribes and indigenous people to answer. But with the perspectives offered by this concept paper, perhaps a foundation has been established to begin the dialogue among Tribal government leaders, Indian community members, educators, parents, and youth. In the end, the best model for a Tribal land grant institution is the one that fits the needs of the people and constituents being served. And among all the constituents, the most important are those to come, our children and grandchildren.

Mitakuye Oyasin ("We are all related.")

About the Author:

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