

Strengthening the Circle

The Sinte Gleska University Newsletter

Spring 2021



The Pte Oyate Report: SGU's Bison Ranch

ALSO THIS MONTH:

SGU CARES Funds for Students to Continue Education Online
SGU Applies for International Indigenous Accreditation
Spotlight on the SGU Nursing Program



About Sinte Gleska University

As a private, American Indian tribal college on the Rosebud Indian Reservation, Sinte Gleska University (SGU) provides a model for Indian-controlled education. Regionally accredited by the Higher Learning Commission, we are an institute governed by people rooted to the reservation and culture, concerned about the future, and willing to work to see the institution grow. SGU provides each Lakota person the opportunity to pursue an education and does so in a way that is relevant to career and personal needs. Our graduates help determine the future development and direction of the Tribe and its institutions.

SGU was established in 1970 by the tribal government to strengthen the Sicangu Lakota Oyate (Rosebud Sioux Tribe). Its founding was to address all areas affecting our tribal daily way of life, including developing our own accreditation model so as to have complete educational ownership of our educational system with reciprocity of courses with exciting regional accreditation systems.

Our Mission

SGU strives to build a healthy tribal nation and sustain cultural identity by developing critical-minded lifelong learners who promote dialogue and analysis, value diversity, and provide leadership for future generations to come.

Our Vision

SGU looks to strengthen the Sicangu Nation through higher education opportunities that promote indigenous models of teaching, research in tribal economic development, and use of the Lakota language and other cultural areas of need such as history, ceremonies, sacred sites and all traditional values (respect, generosity, compassion, care, and sharing amongst others) as well as addressing all other areas of need such as health, judicial, social, housing, energy, transportation, technology, youth and elders.



The Sinte Gleska University Wakinyan Wanbli Multipurpose Center

At a Glance

- Founded in **1970**
- **First tribally chartered college in the nation to become accredited** at both the associate and baccalaureate levels, and will be seeking doctorate degrees
- Dr. Lionel Bordeaux serves as the longest serving president of all institutions of higher learning, and is the most honored Indian educator in the country
- Enrolled a cumulative total of **1,814 students** in the 2020-21 academic year
- **90%** Tribal students
- **47%** full-time students
- **72%** female students
- **60%** first generation students
- **200+** classes offered each semester
- **Fully accredited** by the Higher Education Commission
- In process to become accredited by the World Indigenous Nations High Education Consortium (WINHEC)



Dr. Lionel R. Bordeaux at his desk



50 Years of Honoring the Wolakota

“Spotted Tail took a look at the infrastructure that was set up to civilize the tribal nation and their youth. He saw the blacksmiths, he saw the teachers, and he said, “It would be good if these individuals, these positions, were one day held by tribal people.” He saw the education system, and he said, “It would be good if we had tribal educators. We need to keep the Wolakota, the tribal way of life, our philosophy, and our spirituality. We need to keep these within ourselves, within the values of our own people so that our young ones in the future can always say: we are Lakota.”

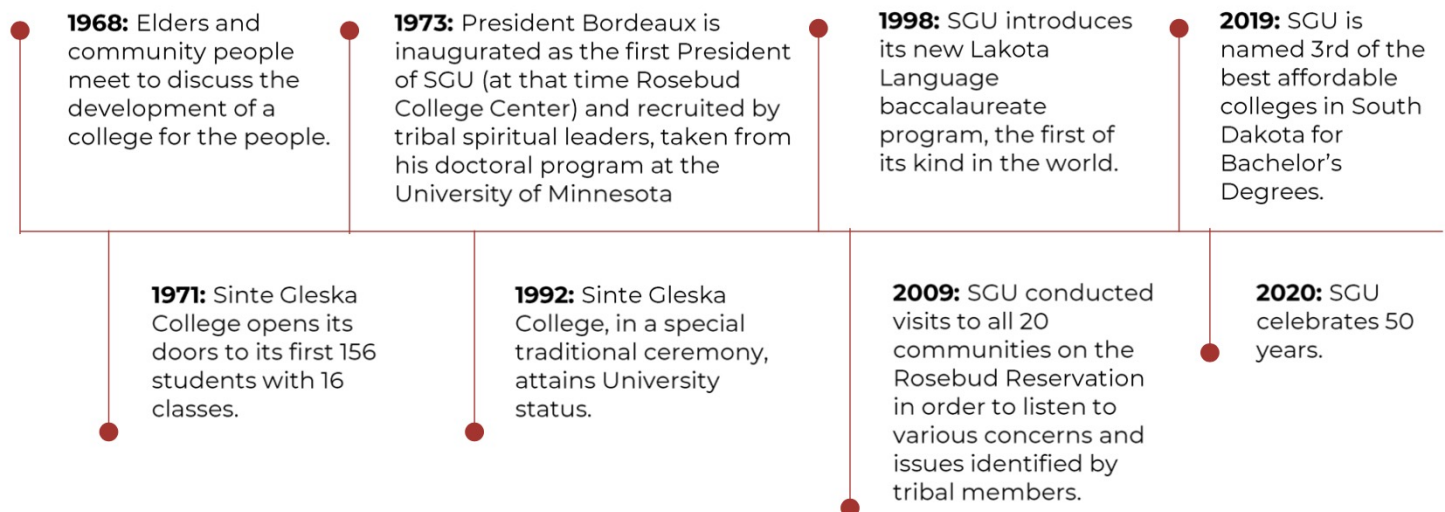
- Dr. Lionel R. Bordeaux, SGU President

Founded in 1970, Sinte Gleska University (SGU) was named for the Brulé Lakota chief Sinte Gleska (Spotted Tail). The founders of SGU wanted to create a tribal higher education institution that was responsible for the delivery of postsecondary educational programs and opportunities on behalf of the Lakota people that was of, by, and for our tribal communities. In 1971, SGU opened the doors for tribal higher education to approximately 150 students on the Rosebud Reservation.

Since our inception, SGU has conferred more than 2,200 degrees through seven academic departments at the certificate, associate, baccalaureate, and master’s levels. Today, the University enrolls between 700-900 students each semester and employees approximately 200 individuals including 40 full-time faculty and 35 adjunct instructors. We are governed by an eight-member Board of Regents, all of whom are Sicangu Lakota tribal members.

During the past fifty years, SGU has grown in response to student needs, tribal priorities, and community challenges. We are confident that our mission statement will continue to lead the work of Sinte Gleska University in the future.

A Few Milestones Leading to Our 50th Anniversary



Sinte Gleska Spends CARES Funds for Students to Continue Studies Online



Dan Seibel

Dan Seibel, Dean of Education at Sinte Gleska University (SGU) announced that despite the downward trend in enrollment and college attendance nationally, especially true for tribal colleges, Sinte Gleska, in the Fall semester of 2020 has seen a dramatic turnaround.

Seibel said, "I've been at SGU for over three years and for the majority of that time, our enrollment was pretty stagnant, if not decreasing slowly." He added, "When Covid hit, we thought we might see that trend continue since we couldn't offer classes in the traditional way."

Then in the summer of 2020 SGU began training faculty to help transition into teaching online in a more effective way. Seibel indicated that faculty met as an administrative team and sought creatively to use CARES Act money to encourage students to continue their classes.

Seibel credits their action to the turnaround, especially when they witnessed the biggest jump in enrollment that they had seen in the past few decades. He said, "Not only did our enrollment skyrocket, but students did really well in the new online world and had great things to say about the quality of education their instructors provided."

At SGU, in the fall semester of 2020 student enrollment increased 165% from the previous year (803 total). In the spring semester, student enrollment went up 140% from the previous year (694 total).

continued next page -



COVID PPE Supplies



The SGU Logo

The buffalo skull, from the animal the Lakota depended upon for survival is a symbol of the "LAKOTA WICOHAN," the traditional way of life.

Since the buffalo plays such a significant role in various ceremonies, the skull also represents the spiritual life of the Lakota, the "Pte, Oyate."

The medicine wheel represents the sacred hoop and the four directions, each direction being represented by a sacred color.

The four eagle feathers represent the social and spiritual significance of the number four in the Lakota life.

Within the sacred hoop are the four Lakota virtues:

- WOKSAPE** – Wisdom
- WOOHITIKA** – Bravery/Courage
- WOWACINTANKA** – Fortitude
- WACANTOGNAKA** - Generosity



The Number Four

The number four is important and all activities can be grouped by four's.

This is because of the four directions: the west, the north, the east, and the south;

four divisions of time: the day, the night, the moon, and the year;

four parts to everything that grows from the ground: the roots, the stem, the leaves, and the fruit;

four kinds of things that breathe: those that crawl, those that fly, those that walk on four legs, and those that walk on two legs;

four things above the world: the sun, the moon, the sky, and the stars;

four kinds of spirits: the great, the associates of the great, the spirits below them, and the spirit kind;

four periods of human life:
Wakanyeja -infancy, childhood

Teca Ki: Koskalaka nahan
Wikoskalaka ki – young men and women,

Wicasa nahan Winyan - adulthood, and

Wicahcala nahan Winuhcala or Tankaka - elderly;

and finally, mankind had four fingers on each hand, four toes on each foot, and the thumbs and the great toes of each taken together are four.

Since the Great Spirit caused everything to be in four's, mankind should do everything possible in four's.

What led to this increase of interest?

There are a number of reasons that Seibel provides as an answer, first, SGU's use of COVID-19 Relief funds to lower the financial burden on students by providing full tuition scholarships during the fall and spring semesters. Second, SGU's move to online classes for a majority of courses to keep staff, students, and community safe. Third, SGU provided a monthly internet stipend to support students with online connectivity. Fourth, each student at SGU during the pandemic was offered a free laptop to take online classes (one per student) to keep for current and future classes. Seibel shared that SGU faculty reported students did a great job of engaging with classes even when sick, at home with kids, or dealing with family issues related to COVID-19.

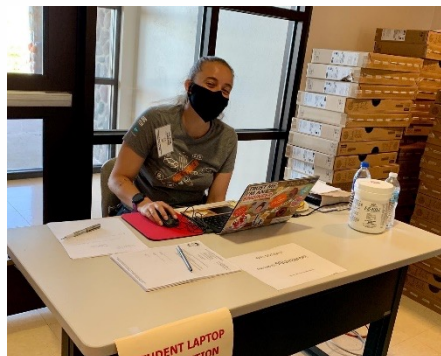
One student reported that she had been hoping to move forward with her CNA degree but had small children and had to put it on hold. With the move to online classes, the student was able to successfully take and pass classes that got her back on track.

In a survey taken in the fall of 2020, many SGU students reported being grateful for online classes during the pandemic because it was safer, more flexible and more accessible. SGU reported the highest student satisfaction scores since they began the survey which is given after each semester where 85% of students reported that their online class experience was the same as or better than in-person classes. Over 97% of students answered "yes" to feeling cared about during the pandemic by their instructors. Over 98% reported that their instructors were patient with their personal challenges and felt like they were treated with the spirit of Wolakota by instructors.

Seibel sees this as confirmation that SGU was able to successfully keep the quality of class instruction high and maintain a sense of community while making the transition to online teaching.

In looking forward to the summer term in 2021, Seibel indicates that SGU will still offer free tuition for students, computers for those who have not yet received one, and an internet stipend. SGU is celebrating its 50th anniversary in 2021 and will have a series of celebrations and special released to mark the occasion.

This article originally appeared in the March edition of the Lakota Times – article by Wasuta Waste Win, LT Correspondent -



SGU IT Tech handing out laptops



SGU Student with laptop



SGU's Bison Herd

Pte Oyate – The Bison

Bison, pte oyate, as they are called in Lakota are one of the most important resources we treasure. Our stories of origin go back to Wind Cave (where we received our first animals from years ago) and the buffalo, as we call them today, were our relatives. They were the first to emerge from inside Unci Maka, as we call Mother Earth, and onto the prairies. When we emerged, we used them for food, clothing, shelter and utensils for everything we needed on this earth. We followed them nomadically and used their parts for ceremonies, particularly the skulls, hides and organs. So today we use them to educate people on Lakota values and customs, as it is said that the herd has ways of being that we borrow and use in our own way of upbringing our youth. The little ones are put in the center and protected by the adults in the herd as one example of many in gatherings. Today we don't have to worry so much about some of the concerns our people had in the past but still want to hang on to our ways that distinguish us from other people in the world.

As a 1994 Land Grant University, there are programs set up within the USDA that allow us to continue to support our operations related to lands and animals. We have cowboys, ranch hands, medicine people to assist us in staying true to our protocols and academics all working together to provide information, assessment, collaboration and appreciative inquiry as we prefer to call what others call research. We have participated in fecal samples studies and looked into other areas of interest including helping develop bison markets and operators. We are one of the only tribal colleges with a four-year Environmental Science program and offer Range Management courses as well as other science courses like biology and Lakota Studies courses that can tie all of these efforts together.

We are appreciative of the efforts of local community organizations to work collectively and share the opportunities to grow this space in our community, whether it be through a bison kill that brings in students and medicine people to explain traditional ways and uses of the animal and how no part of the animal was wasted. There is a good chance of success in developing these efforts if we continue to carry them forward and develop our efforts throughout the entire five county region that the tribe lives within here at Rosebud.

The Four Directions

Some characteristics of Tateye Topa kin as Tob kin, the Four (meaning the Four Separate Wind Brothers Understood as One Force).

To a certain degree, all of humankind show these characteristics in the manifested personality traits of both individual Beings and National character.

Yata – North

First born (oldest) cold, cruel, selfish, cowardly, mean, arrogant, distrustful, suspicious, paranoid, cunning, and tyrannical. A bully who lusts for power and uses brute force to get His way.

Because of these characteristics, the “Birthright” of the First-born (the honor of being first in precedence in all things) was taken from Him and Given to Eya, the Second-born.

Eya – West

Second born (second oldest) good-natured, but careless, blustering and spontaneous, reckless clumsy and given to making snap decisions. Courageous and loyal. As the “associate companion” of Wakinyan Zintkala (The Thunder Bird), Eya participates in cleaning and purifying the earth. Eya was the first Heyoka (Sacred Clown).

The Four Directions continued -

Yanpa – East

Third born (third oldest) lazy and complaining, fat because He overeats. Interested only in comfort and ease. Lives only for tomorrow, so stores up material things He doesn't need. Might be considered greedy and selfish, but gives away, so is more of a "Gourmet" rather than a glutton.

Okaga – South

Fourth born (youngest) kind, generous, compassionate. The cheerful worker. Dedicated, trustworthy, helpful and polite. The artist, and music-maker. Intelligent, and understanding, thus deliberates and is careful, yet is resolute and fearless when called upon.

Woope, the daughter of Skan, chose Okaga as her husband and lives with Him in the Center where the sun is always at midday at any season. Together, they represent the south.

After each created a direction, Inyan (overall of creation) changed their names to:

West – Wiohpeya Takiya

North – Waziya takiya

East – Wiohiyanpa takiya

South – Itokaga takiya

The Four Directions were established (on earth) in a regular order, and this order is always followed in any ceremony. The regular order is West, North, East, South. The circle is complete when it ends back at the West again.



Bison Calf with Mother

Sinte Gleska University started our herd over twenty years ago with an initial purchase of our first dozen bison from Wind Cave National Park. Since then, we have expanded to a total of 378 head, split between two herds. We have 71 head in our north herd and 147 head in our south herd.

Although we are proud to have a big herd of relatives like we do, it is very expensive to operate. We have recently cut our herd size down to about half of what we have been running. Thanks to financial support from our generous donors, we were able to put in four new water systems (tanks and pump equipment from a large tribal water line) this past year and we are in the middle of repairing two more tanks and wells in a pasture that we rent from our local community. We also added new fencing, an auto-gate so local fisherman can still access the lake, and we added more portable panels to our corrals. Our plans that remain to be funded include fixing two water systems on our north pasture and we'd like to put in two more water line tanks there as well. We need to purchase a "water buffalo" tank to haul water when we add bulls that need quarantining for a couple of weeks. Lastly, we would like to put up hay on some lands around us and need a bailer and a swather for our tractor to do so.



SGU Applies for International Indigenous Accreditation

All colleges and universities in the United States are required to undergo intensive reviews from a national accrediting agency. SGU successfully undergoes this intensive process every 6-10 years.

Two and a half years ago the University decided it was time to move beyond standard accreditation and apply for International Indigenous Accreditation. This distinct accreditation process occurs under the guidance of the World Indigenous Nations Higher Education Consortium (WINHEC).

After discussions and presentations at WINHEC international conferences in Sami Land (northern Norway, 2018), Taiwan (2019) and Australia (2020), SGU has now submitted its final accreditation Self Study. A WINHEC team visit will be scheduled prior to the international conference to be held in northern Canada, July 2021.

The SGU Self Study contains several *critical reflection* sections that may be of interest to readers. These sections' identity pre-colonial Lakota learning values and go on to develop a post-colonial higher education model for our next 50 years. Copies of the critical reflection sections are available on request. To obtain a copy, please contact Debra Bordeaux at Debra.Bordeaux@sintegleska.edu or by phone at (605) 856-8217.



What is the WINHEC?

The World Indigenous Nations Higher Education Consortium (WINHEC) was established in August 2002 at the World Indigenous Peoples Conference on Education (WIPCE) in Alberta, Canada. WINHEC's aim is to bring professionals together to achieve common goals through higher education. Members come from many different countries and a variety of diverse areas such as university departments, research organizations and government agencies.

Wakan

Every object in the world has a spirit and that spirit is *wakan*. Thus the spirit of the tree or things of that kind, while not like the spirit of man, are also *wakan*.

Wakan comes from the *wakan* beings. These *wakan* beings are greater than mankind in the same way that mankind is greater than animals. They are never born and never die. They can do many things that mankind cannot do. Mankind can pray to the *wakan* beings for help. There are many of these beings but all are of four kinds. The word *Wakan Tanka* means all of the *wakan* beings because they are all as if one.

Inyan (Stone) is the oldest, he is the one that started creation, the first creation he created is Maka (Earth)

Wakan Tanka means the oldest of all spirits, which reflects back to Inyan.

Wakan Tanka Kin signifies the chief or leading *Wakan* being which is the Sun. However, the most powerful of the *Wakan* beings is *Nagi Tanka*, the Great Spirit who is also *Taku Skanskan*; *Taku Skanskan* signifies the Blue, in other words, the Sky. *Taku Skanskan* also means *Wamakaskan* which basically translates to all living beings on earth.

Newsletter Spotlight: SGU Nursing Program

We recently sat down with certified nursing/healthcare educator, Laura Dunn to discuss what is happening in the nursing program.

SGU Newsletter: Laura, how have the restrictions and necessities of teaching students in the era of COVID impacted the efforts of the SGU nursing program?

Laura: We have really had to work on the development and continuing enhanced revisions of online teaching methods in nursing and healthcare-related classes and labs, with increased use of virtual simulation products. Many of our students have never used online learning, and so it has been an opportunity for our educators to learn and sharpen skills associated with providing the guidance necessary to access classes and the learning resources involved. The entire department, educators and students alike, are learning new skills for success in today's reality.

SGU Newsletter: It sounds like our educators are really rising to the occasion.

Laura: Yes. We are really proud of our staff. DeAnn Eastman-Jansen, RN, MSN, our Nursing Program Director, is an active leader in the community and, among her many other gifts, she shares her passion for public health nursing with us, so we have a great person to follow with DeAnn. As a department, we're really focused on growth. We have at least two former graduates of our Practical Nursing program now on staff and they are looking to attend a bridge program in order to attain their registered nursing degrees and to stay on to teach here in the coming years. RNs are needed as clinical instructors as well as MSN/Doctorate educators of nursing classes. These two motivated former students will need funding to further their education. Travel, lodging, computer technology and other expenses, as well as tuition, so it will be a challenge for them to afford all that, and we'd love to be able to provide support as we are able.

SGU Newsletter: Is it hard to find qualified educators for the program?

Laura: It certainly can be, but we have been fortunate in finding educators that are both qualified and full of passion for the challenge. In fact, we are happy to report that our Anatomy and Physiology for the LPN program this summer will be taught remotely by Ann Krejci, M.S., PhD. Ann will be teaching from Omaha, NE and she is a great example of the kinds of opportunities available here for educators living elsewhere that would like to get involved with our program. We love to hear from people with those kinds of credentials that contact us, wanting to get involved.



When *Wakan Tanka* wishes one of mankind to do something he makes his wishes known in a vision.

In this vision, Wakan Tanka is addressed as Tobtab Kin.

Tobtab Kin are four times four spirits while *Tob Kin* is only the four winds. The four winds is a spirit or sacred-being, and is the *akicita* or messenger of all the other spirits. *Akicita* means Warrior which is part of the Warrior Society i.e., Lakota Societies.

The four times four are:

- *Wikan and Hanwikan*
- *Taku Skanskan and Tatekan and Tob Kin and Yumnikan*
- *Makakan and Wohpe*
- *Inyankan and Wakinyan*
- *Tatankakan*
- *Hunonpakan*
- *Wanagi*
- *Waniya*
- *Nagila*
- *Wasicunpi*

These are the names of the good sacred-spirits as they are known to the people.

Newsletter Spotlight: SGU Nursing Program Cont.

SGU Newsletter: What about the students? What news can we share to celebrate their success?

Laura: Quite a bit! We've had a good number of students become certified through our nursing assistant classes this year. Many of those certified nursing assistants (CNAs) are employed in healthcare right here on the Rosebud Reservation, as well as in surrounding areas of South Dakota and Nebraska. We also have eight students in the Spring 2021 Medication Assistant class that will be eligible to attain their certification at the end of the semester, so we are proud to be making an impact in our community.

SGU Newsletter: What are some areas of support that our readers could help with?

Laura: As you know, there is always need. COVID has really taxed our ability to meet the needs demanded by teaching remotely. Computers with cameras are needed for improved communication via video meetings with stakeholders and for distance learning educators is probably the biggest need. We'd also like to purchase more online and virtual simulation products for the Fall 2021 semester. If any of your readers are willing to lend a hand, please ask them to contact us!



Dear Friends,

As our Mission statement reads, Sinte Gleska University strives to build a healthy tribal nation and sustain cultural identity by developing critical-minded lifelong learners who promote dialogue and analysis, value diversity, and provide leadership for future generations to come.

Our school is working to address many of the challenges we face as a people. We are a resource for our community; here and around the world. For example, **there are less than 2,000 Lakota speakers left, and they average an age of 60 years old.** It is imperative that this knowledge is passed down to the young who will become the new guardians. Our Lakota Studies program is one of the few places left on this planet with the ability to preserve and strengthen this part of our identity. We need **your** help to make our efforts go even further!

You can help us preserve our culture and heritage. **Your support is crucial to our efforts to strengthen our circle.**

If you are able, we'd love it if you could join our circle and make a donation today to help us achieve our mission.

Thank you in advance for your contribution.

Here are the ways you can make a donation:

- Make a donation online at www.sintegleska.edu
- Call us at (605) 856-8217
- Send a check to:

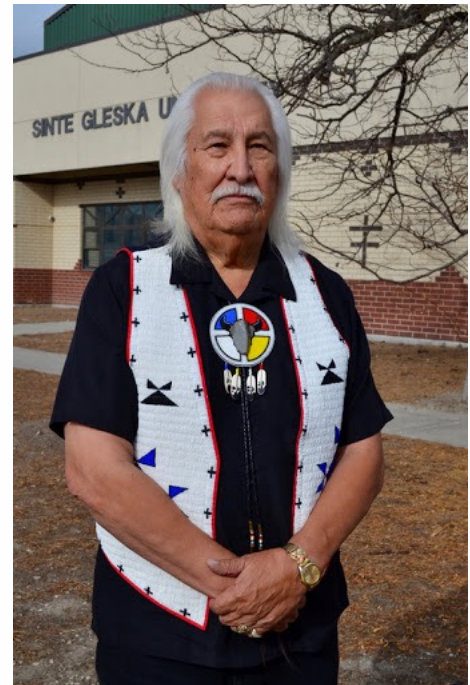
Sinte Gleska University
Attn: Development
P.O. Box 105
Mission, SD 57555

Wopila! (Thank you)

Sincerely,



Dr. Lionel R. Bordeaux
President
Sinte Gleska University



Follow Us On:



<https://www.facebook.com/SinteGleskaUniversity>



<https://www.youtube.com/user/sintegleskautube>



<https://www.instagram.com/sintegleskauniversity/>



<https://twitter.com/sintegleskau>

Sinte Gleska University

Mailing Address: Po Box 105/Mission, SD/57555
Shipping Address: 101 Antelope Lake Circle/Mission,SD/57555
605-856-8100
www.sintegleska.edu

Development Office



(605) 856-8217



Debra.Bordeaux@sintegleska.edu

Sinte Gleska University

President's List - Fall 2020



Annette	Anderson	Derrick	Marks
Arnold	Arrow	Joni	Medearis
Marie	Bear Shield	Charity	Merritt
McKenzie	Bechtold	Clarinda	Middletent
Brandi	Bettelyoun	Jennifer	Miller
Tamara	Bettelyoun	Evan	Nanji
Selina	Big Crow	Bryce'Son	Neal
Lola	Blaine	Stephanie	Night Pipe
Shyloe	Bordeaux	Karissa	Odenbach
Rodney	Bordeaux, II	Deane	Oliver
Sunshine	Brings Plenty	Oskate Win	One Star
Samuel	Charger	Eric	One Star
Amanda	Charger	Emily	Patak
Dawnee	Charger	Keya	Pipeboy
Isaac	Charger	Mercedes	Provancial
Bobbie	Chauncey	Talisa	Prue
Jean-Jacques	Cordier	Vesta	Pyhtila
Faye	Corey	Darien	Quick Bear
LaToya	Crazy Bull	Rebecca	Rahn
Samantha	Crow Good Voice	Jordan	Rahn
Tonya	Dion	Kajah	Richards
Conrad	Eagle Feather	Kiana	Roubideaux
Jamie	Fast Horse	Bernadette	Roubideaux
Jeslyn	Felix	Viviana	Running
Rachel	Fischer	Alana	Running Crane
Theresa	Flute Player	Alison	Saucedo
Emily	Gassman	Shane	Schmitz
Jennifer	Greaves	RaeLane	Searby
Sharon	Guerue	Madonna	Sitting Bear
Merna	Hare	Ralph	Spotted Calf, Jr.
Sarah	Hart	Shailea	Stabler
Kimberly	Haukaas	Jessica	Stands
Randi	Hento	LaJuanda	Stands And Looks Back
Tristen	Herman	Corrinne	Sully
J'Nathian	His Law	Richard	Sully
Marquel	Holiday	Glenford	Sully, Jr.
Billie	Honomichl	Heather	Surat
Maske	Horse Looking	Lizzibeth	Turney
Richenda	Iron Heart	Jessica	Two Eagle
Kohte	James	Lucille	Two Eagle
Mariah	Jones	Cassandra	Valandra
Eric	Jones	Anne	Whitney
Leigha	Kills In Water	Daisy	Wounded Knee
Melinda	Lacota	Douglas	Yellow Boy
Lauren	LaRoche	Randee	Young
Marilyn	Larvie	Dreamer	Zephier
Trisha	Little Elk	Adrienne	Zephier
Freedom	Long		