

# SINTE GLESKA UNIVERSITY

EST. 1970



SELF STUDY REPORT FOR  
WINHEC ACCREDITATION  
WANIYETU, 2021



# SINTE GLESKA UNIVERSITY

SICANGU LAKOTA OYATE

PO Box 105

Mission, SD 57555-0105

Telephone (605) 856-8100

[www.SinteGleska.edu](http://www.SinteGleska.edu)

ESTABLISHED DECEMBER 1970

ACCREDITED BY THE  
THE HIGHER LEARNING COMMISSION 1983  
RECOGNIZED AS A  
1994 TRIBAL LAND GRANT INSTITUTION

March 19, 2021

## WINHEC Accreditation Committee:

Sinte Gleska University is submitting our self-study in the final step for full institutional accreditation from the World Indigenous Nations Higher Education Consortium. We look forward to a peer team site or virtual visit once the self-study is reviewed.

Our primary task in the WINHEC accreditation process has been to examine and affirm SGU's identity as a tribally-controlled and indigenous higher education institution. This process has entailed a great deal of historical, educational and cultural research and reflection. The Self-Study Committee, with special assistance from Lakota Studies, highlighted this process in special *Committee Reflections* in Section III (Education Programming). In the *Summary Reflection* at the close of the self-study, these key reflections point to a post-colonial educational model and a vision of educational sovereignty.

We very much appreciate the commitment and support that WINHEC provides for tribal and indigenous institutions around the world. Sinte Gleska University is celebrating its 50<sup>th</sup> anniversary in 2020-21, and the self-study reports many of our challenges and accomplishments during these fifty years. In all this, WINHEC accreditation and recognition by our indigenous peers will carry a special significance for us.

For any questions about the SGU self-study, please contact Dr. Jim Green, chair of the Self-Study Committee.

Wopila tanka unkeniciyapelo,



Lionel R. Bordeaux, President

Concurrence: Approved on March 5, 2021



Michael Boltz, Chair, SGU Board of Regents

Wahohpi ungluwasakapi kte hecel Oyate ki Wolakota gluha tokatakiya yuha unyapi kte  
Reinforcing our Foundation for our people to go Forward in the Lakota Way of Life

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## **INTRODUCTION FOR READERS**

The WINHEC Accreditation Handbook (First Edition, 2018) sets out the procedures to follow in a Higher Education Self-Study. The three main components for a Self-Study are:

- I. Organizational Authority and Structure
- II. General Operations
- III. Educational Programming

Each of these components has several sections asking for details from the college.

The Handbook strongly suggests that a WINHEC candidate “draw upon the wealth of knowledge, experience, and other resources that community members, particularly Native elders, possess and are able to contribute to a meaningful Self-Study.” (p. 31.)

This directive to consult with elders proved to be very valuable in our work. We needed a trustworthy perspective on Lakota history to help identify Indigenous elements prior to European contact that might shed light on education today. Elders who had inherited pre-colonial Lakota values from their tiospaye (extended family) and, as well, had experienced Western forms of education, were primary sources for our understanding of Lakota history and education in transition. Their positive perspective on the past gave us encouragement to identify and promote an emerging Indigenous education for today’s students.

### **Elders and Lakota Values**

From the start it was helpful to recall that significant conflict and confrontation has occurred in SGU’s fifty years of operation. Much of the conflict and research was accompanied by overt political events, often initiated by the American Indian Movement (AIM), including its Occupation of Wounded Knee (71 days in 1973, here in South Dakota). Like the earlier Occupation of Alcatraz Island (19 months from 1969-71), the Wounded Knee Occupation involved confrontations with the U.S. government.

These confrontational events occurred at the very beginning of Sinte Gleska University’s founding and were influential in raising awareness of Indigenous identity and the abrogation of the treaties that originally set up the relationships between the US government and Indigenous Nations. Many significant studies on the history of the various boarding schools followed, and these studies uncovered more and more incidents of cultural, physical and sexual abuse that occurred at the boarding schools.

Our discussions with Lakota elders enabled us to gain a historical perspective that included a wider view of the confrontational aspect of Native identity. This was possible because, in many cases, elders were greatly influenced by their grandparents, giving them connections that stretch back to the decisions made by the original signers of the treaties. Most elders also have their own experience of life in the boarding schools. While none of this history is simple or one-

sided, our discussions with elders gave us two key messages and directions for our Self -Study. Their first message is presented here as it gave us a perspective to follow when conducting the Self Study. The second message is presented in the *Summary Reflection* (p. 95ff.) as it provided a direction and guide as the university moves into the future.

First, then, elders have seen and lived through many changes in their lives. Perhaps as a result of this, many recall the time of the treaties, a time when so much was drastically changing for the Oyate (Lakota Nation), and they see the leaders at that time – their relatives – as people who chose wisely and well despite being faced with terribly difficult challenging decisions. As is often the case, the elders’ comments focused both on past history and on the present need for people today to choose wisely and well in these challenging and difficult times.

The elders’ perspective parallels a certain current in historical research. While today’s stress on ‘settler colonialism’ presents a movement of history that overwhelmed everything – and everyone – in its way, this view tends to overlook the judgements and decisions of tribal leaders. As Fred Hoxie, a highly regarded historian of American Indian history, wrote recently - “And yet Native leaders from the seventeenth century forward were willing to negotiate treaties, learn new languages, travel to foreign capitals, publish broadsides, and adopt new religions as they struggled to force newcomers to recognize their humanity and sovereignty.”

Victor Douville, tribal historian and member of our Self Study Committee, gave us a closer look at this history in his study of *Wolakota*, showing how the Oyate came to live among themselves (and then, where possible, with White settlers) in a way that placed a high value on peace and harmony. This attempt to follow the values of Wolakota in negotiations and treaties over many years also included a tenacious stance of resistance. This same combination of peaceful negotiations and resistance was present in the protectors at Standing Rock reservation in their recent defense of water rights. Later on, in the Self Study section on Educational Programming, we discuss SGU’s attempts to cooperate with standard accreditation agencies while resisting their pressure to “Be more like us!”

The inclusive and forward-looking aspect of the elders’ views confirmed our notion that SGU’s work, including its shaping of academic curriculum and content, is not to promote ‘imitation’ or ‘copying’ of Lakota ancestors’ looks and material ways; rather, the university’s responsibility is to help students learn to decide well and wisely, while rejecting ‘victimization’ as a primary identity, i.e., to do for their generation what their ancestors did for theirs. Their message to promote a decision-making identity in Lakota students receives clarity in the Self-Study’s discussion of a genuine post-colonial curriculum.

### **Looking Ahead**

The results of our further discussions with staff, faculty, students and administration are shared throughout the Self Study but especially in Section III: Educational Programming. There we offer certain subsections titled *Committee Reflection(s)*. The *Committee Reflection* subsections discuss specific ways that the traditional Lakota values – and particularly that of relating children to learning rather than to a teacher – helps define Sinte Gleska University’s identity as an Indigenous higher education institution. There, too, we look at ways that SGU is working to develop a post-colonial indigenous education based on pre-colonial Lakota values.



2017 Miss SGU Winyan Sannita Blue Thunder

## **SECTION I: ORGANIZATIONAL AUTHORITY AND STRUCTURE**

### **1. Authority to Operate**

*The candidate must show that it is authorized to operate by an education authority approved by the appropriate governmental organization, agency, or controlling entity as required by the jurisdiction in which it operates (i.e., tribe, state, province, nation).*

Sinte Gleska University (SGU) is a public higher education institution and a non-profit corporation incorporated by the Rosebud Sioux Tribe in Tribal Resolution 71-01 (1971). SGU chose the name "Sinte Gleska" (Spotted Tail) in honor of the primary leader of the Sicangu Oyate before and during the time of the major treaties that led to the founding of the Rosebud Sioux Indian Reservation in 1889.

Sinte Gleska University was chartered by the Rosebud Sioux Tribe in January of 1971 as "Sinte Gleska Community College" to offer postsecondary education on the Rosebud Reservation. At that time there were few opportunities to pursue higher education near the reservation, and many who did leave often met serious financial and social and cultural challenges.

The authority of the Rosebud Sioux Tribe is set forth in the Rosebud Sioux Tribe Constitution as adopted in the Indian Reorganization Act (IRA) of 1934. SGU has legal authorization to grant its degrees and meets all the legal requirements to operate as an institution of higher learning whenever it conducts its activities.

Tribal Colleges and Universities also have authority to operate under the Tribal College Act of 1968, a federal order from the President of the United States, reaffirmed in 1996:

#### **EXECUTIVE ORDER 13021—TRIBAL COLLEGES AND UNIVERSITIES**

By the authority vested in me as President by the Constitution and laws of the United States of America, in reaffirmation of the special relationship of the Federal

Government to American Indians and Alaska Natives, and, for the purposes of helping to:

- (a) ensure that tribal institutions have access to the opportunities afforded other institutions, and have Federal resources committed to them on a continuing basis;
- (b) establish a mechanism that will increase accessibility of Federal resources for tribal colleges and universities in tribal communities;
- (c) promote access to high-quality educational opportunity for economically disadvantaged students;
- (d) promote the preservation and the revitalization of American Indian and Alaska Native languages and cultural traditions;
- (e) explore innovative approaches to better link tribal colleges with early childhood, elementary and secondary education programs; and
- (f) support the National Education Goals (20 U.S.C. 5812).

/s/ William J. Clinton

The White House

October 19, 1996

Under its authority to operate, SGU has formed a number of partnerships and has seen significant development over the years:

1971 - The doors opened on February 3, 1971, and courses were offered under the auspices of the University of South Dakota and the University of Colorado's extension division.

1972 - Associate degrees were developed and approved by the State of South Dakota's Board of Regents in 1972. The first Associate of Arts degree was awarded in August of 1973.

Sinte Gleska College subsequently offered degrees and courses in General Studies, Education, Business, Lakota Studies and Social Services through Black Hills State College. Courses in Nursing and Human Services were offered through the University of South Dakota.

1976 - In 1976, Sinte Gleska College sought and received candidacy for accreditation from the North Central Association of Colleges and Schools.

1978 - Bachelor of Science in Selected Studies (Human Services with a Mental Health or a Criminal Justice minor) was implemented through a cooperative agreement with Black Hills State College.

Another cooperative agreement (1978) with the University of South Dakota allowed for the offering of a Bachelor of Arts degree in Elementary Education. These relationships enabled Sinte Gleska College to offer courses leading to bachelor's degrees through these accredited institutions.

1980-83 - The second biennial site visit in 1980 and a final site review in 1982 enabled Sinte Gleska College to receive accreditation from the North Central Association of Colleges and Schools in the spring of 1983. The accreditation at the Associate and Baccalaureate levels made Sinte Gleska College the first tribal college in the nation to receive accreditation at the four-year level.

1988 - In 1988, Sinte Gleska College requested and received a focused evaluation for the purpose of accreditation approval for the offering of a Master's in Education (M.Ed.) degree program in Elementary Education for teachers of Native American children. In August 1988, Sinte Gleska College began to host education forums to draw together individuals and organizations to discuss any changes in education and social policies.

1989 - Nine area teachers received M.Ed. degrees in the spring of 1989. Sinte Gleska College became the first tribal college to offer and graduate students with a master's degree on an Indian Reservation.

1991- In February of 1991, the College opened public and institutional discussion regarding the possibility of Sinte Gleska College becoming a university. Following these

discussions, Sinte Gleska College became Sinte Gleska University on February 2, 1992, in a traditional tribal ceremony. The Board of Directors now became the Board of Regents.

1990s - During the 1990's, SGU also received the National ACRES Award for the Outstanding Rural Special Education Department. SGU provided oversight and approval for teacher education courses at Leech Lake Tribal College and BA teacher education/special education degrees at Sitting Bull College and United Tribes Technical College.

1992 - In 1992, President Lionel Bordeaux chaired the White House Conference on Indian Education.

2002 – President Lionel Bordeaux was a founding member of WINHEC.

2008 – Fourteen Canadian students from Red Crow Community College and Old Sun Community College earned M.Ed. K-12 Reading Specialist certification through academic delivery agreements with Sinte Gleska University.

2010 – The Education Department was again certified following a program review by the SD Department of Education. Collaboration between the Education and Human Services Graduate Departments resulted in state approval of a School Counseling program.

2011 - Arne Duncan, US Department of Education Secretary, served as the keynote speaker for SGU's graduation ceremony.

2013 - President Lionel Bordeaux was honored for 40 years of service and dedication to SGU during the 43rd Annual Founders' Celebration and Wacipi.

2015 - Encompass and Bear Claw contracted for construction of the Education and Student Union buildings. Cost for the two projects was 2.2 million dollars. The projects were completed in 2017.

2017 – SGU received BOR approval to apply for WINHEC accreditation.

2018 – SGU was notified by WINHEC at its meeting in Sapmi (Norway) of its Eligibility to officially begin its international indigenous accreditation process.

2018 - President Lionel Bordeaux was inducted into the Native American Hall of Fame. Other inductees that year included Vine Deloria, Jr., Billy Mills and Jim Thorpe.

- 2019-2020 – SGU presented its Self-Study progress at the WINHEC meeting in Taiwan and again (online) at the WINHEC meeting from Australia.
- 2021 – SGU submits its Self-Study Report for International Indigenous Accreditation through WINHEC

As noted on the SGU website (<http://www.sintegleska.edu/>), the university has full accreditation with the Higher Learning Commission (HLC), the official accrediting agency for our region of the United States. While the relationship with the accrediting agency has been friendly and productive over the years, the college has also raised questions of the need for an accrediting agency which understands and values Lakota sovereignty and the educational strategies that emerge from Lakota traditional culture. More discussion on the topic of Self Determination and Tribal Sovereignty will be found in the Self Study's *Introduction to Educational Programming* section (pp. 56-57.) and in the *Summary Reflection* (p. 95ff.).



## 2. Mission and Goals

The IOSP's mission is clearly defined and adopted by its oversight board consistent with its legal *authorization and is appropriate to an IOSP of higher education. The institution/organization program's purpose is to serve the educational interests of its Indigenous students and communities, and adequate resources are allocated for the intending purpose and used accordingly.*

The founding goals and mission of Sinte Gleska University were determined by the SGU Board of Directors at institutional inception in 1971. These goals were later formulated in the following guiding Mission Statement that led the college until 2019:

*Sinte Gleska University provides a model for Indian-controlled education. It is an institution governed by people rooted to the reservation and culture, concerned about the future and willing to work to see the institution grow. It provides each Lakota person the opportunity to pursue an education and does so in a way that is relevant to career and personal needs. Sinte Gleska University graduates will help determine the future development of the Tribe and its institutions. In sum, the mission of Sinte Gleska University is to plan, design, implement and assess postsecondary programs and other educational resources uniquely appropriate to the Lakota people in order to facilitate individual development and tribal autonomy.*

The mission statement has been available in the SGU Course Catalog, SGU Student Handbook and SGU Annual Report for public review.

The mission statement speaks to the responsibility of Sinte Gleska University to fashion a model for Indian-controlled education that facilitates individual development and tribal autonomy, preserves tribal culture and meets career and personal needs for our service constituencies. The statement is the heart of tribal higher education delivery and learning on the Rosebud Reservation.

The mission, objectives and strategies were again reviewed, revised and approved by the Board of Regents in May-June 2019. The current Mission Statement addresses instruction, public and tribal service, and cultural fulfillment through nation building:

*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.*

The current Vision Statement describes the University's aspirations:

*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.*

The mission and vision of SGU is to produce lifelong learners who are poised to become Sicangu Lakota leaders. Thus, SGU constituents are clearly its students and their families, who in turn contribute to the larger tribal community. With nearly 50 years of graduates who contribute to the tribe and area businesses and educational enterprises, SGU is a key economic and cultural force for improving the lives of the tribal community members.

An updated SGU Strategic Plan was also identified in Spring Semester 2018-19 through a University stakeholder group. In September 2018 a presentation was made to the SGU Board of Regents regarding the strategic planning process being recommended for the 2018-19 update. Board members and the President discussed the proposed process and possible update outcomes, then indicated that the Provost and the Institutional Effectiveness Director should proceed. This led to the planning sessions in May 2019. On June 17, 2019, following the completion of the spring semester, the Board of Regents adopted the updated plan.

(cf. Appendices: *Strategic Plan Flyer*)

The current Strategic Plan focuses on the mission statement goals regarding improved student completion (graduation), persistence, retention, and satisfaction with their educational programs. Goals have been set for increased student persistence and retention. Also, academic careers of graduates have been documented, and the post-graduate surveys of student success showed that high percentages of graduates were employed (81.8%) and were employed in areas that align with their fields of study (84.1%).

Finding ways to operationalize the President's vision for Tribal Nation Building has been a long-standing challenge for the university. Tribal and community stake-holders input has been solicited and identified through various institutional events, most notably the annual SGU Founders' Week where community members and leaders are invited to lead and engage in several key discussions (cf. Appendices: Founders' Week Agenda). Topic areas for community discussion include education, Native culture and language preservation, economic development, health and human services, land resources development, law enforcement, judicial services and workforce development. The President has engaged a continuing dialogue with the Board of Regents, administrators, faculty, staff and students to explore planning pathways and resources leading to a reservation-wide long-range "blueprint" for Tribal Nation Building.

The course catalog similarly lists numerous associate's, bachelor's, and master's degrees that build upon and promote Lakota culture, helping to build a healthy tribal nation and to sustain

cultural identity. In May of 2019, all departments conducted program reviews to ensure that each course addressed the Lakota values that the university previously adopted:

**Woksape** (Wisdom): Woksape is a combination of education and life experiences. Woksape is a life-long journey.

**Woohitika** (Bravery): Woohitika is the courage to defend values and convictions. Woohitika is accepting responsibility.

**Wowacintanka** (Fortitude): Wowacintanka is mental and physical endurance. Wowacintanka is the strength to withstand challenge.

**Wacantognaka** (Generosity): Wacantognaka is something you hold in your heart. Wacantognaka is sharing love, honor, knowledge, time and respect.

In addition, a variety of student services and student organizations are in place to help fulfill the University's mission. Student services range from advisement and counseling to home shuttle transportation, financial aid, daycare for children of SGU students, use of the library, tutoring, and disability services. Student organizations include the archery club, chess, hand games, and the student government.

Institutional expectations for cultural development are demonstrated by the requirement that 7 hours of the 33-37 hours of the General Education Core Requirements are in Lakota Studies: Lakota Language and Lakota History and Culture

Some students may need additional foundational help upon entering the university. The ACCUPLACER assessment is used to help identify students who may benefit from additional time in math or language arts instruction, prior to taking credit-bearing coursework. A particular focus the last three years has been to address issues related to math performance of incoming students.

SGU students are majority part-time, first generation attendees, and female. 90% of SGU students are tribal members. One of the challenges for SGU (and many other tribal colleges) has been a decline in enrollment. As mentioned, the newly developed Strategic Plan has strategies and action plans to address both recruitment and retention. The COVID-19 pandemic has greatly increased enrollment this Fall 2020 Semester to almost double the number from Spring Semester 2020; this increase in enrollment may or may not continue depending on the course of the pandemic.

Through the many historical events briefly listed in the previous section the dream of the founders for Lakota education today has been promoted. To assist in this work, SGU has focused on building state-of-the-art facilities, strengthening and expanding academic programs, increasing its endowment, expanding through local branches on two other reservations in South

Dakota, developing the University’s own bison herd and management programs, reaching out to form partnerships and continually self-evaluating to ensure that we are living out the values and vision of the elders.

## Affiliations, Memberships, and Partnerships

- ✓ American Association of Community Colleges (AACC)
- ✓ American Indian College Fund (AICF)
- ✓ American Indian Higher Education Consortium (AIHEC)
- ✓ Artists for World Peace
- ✓ Black Hills State University (BHSU)
- ✓ Dakota Territory Bison Association (DTBA)
- ✓ First Americans Land-grant College Organization & Network (FALCON)
- ✓ Great Lakes Higher Education Consortium (GLHEC)
- ✓ Higher Learning Commission (HLC)
- ✓ Ihankowan Community College (ICC)
- ✓ Lower Brule Community College (LBCC)
- ✓ National Bison Association (NBA)
- ✓ National Indian Education Association (NIEA)
- ✓ RST Game, Fish & Parks Department
- ✓ Rosebud Sioux Tribal Headstart Program
- ✓ Sanford Health Research Project
- ✓ Sitting Bull College
- ✓ S.D. EPSCOR Project (funded by the National Science Foundation)
- ✓ S.D. Department of Education
- ✓ S.D. State Board of Nursing
- ✓ South Dakota State University (SDSU)
- ✓ St. Francis Indian School/Sicangu Oyate Ho
- ✓ Todd County School District
- ✓ Tribal Land Enterprises (TLE)
- ✓ U.S. Department of Agriculture (USDA)
- ✓ U.S. Department of Education (ED)
- ✓ University of South Dakota
- ✓ World Indigenous Nations Higher Education Consortium (WINHEC)



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The later section – III. Educational Programming (p. 54ff.) – contains *Committee Reflections* that describe specific steps underway to shape a future curriculum and a specific indigenous manner of teaching to further implement the vision and mission statements as SGU moves into its next fifty years.

### **3. Oversight Board**

*The candidate has a functioning oversight board responsible for the quality and integrity of the IOSP to ensure that the IOSP's Indigenous mission is being achieved. The oversight board has at least five voting members, a majority of whom are representative of the Indigenous communities being served and have no contractual, employment or personal financial interest in the IOSP.*

Sinte Gleska University is governed by the SGU Board of Regents (BOR) comprised of appointed enrolled tribal members of the Rosebud Sioux Tribe. The SGU Board of Regents includes members who are sufficiently distant in their public roles and responsibilities from the daily administration of Sinte Gleska University in order to maintain the integrity of institutional operations. The Board of Regents consists of five Lakota community members, one student representative, a faculty representative and an executive secretary.

#### **Board of Regents**

Mike Boltz, Interim Chair  
Richard Lunderman  
Leonard Crow Dog  
Rita Means  
Webster Two Hawk  
Ken Wike, Staff Rep.  
Elton Menard, Student Rep.  
Evelyn White Hawk,  
Exec. Secretary

The purpose of the Board is to serve as the final authority in all matters affecting the institution. The Regents exercise jurisdiction over SGU's educational, fiscal, personnel, legal, and auxiliary functions. They also provide direct oversight of policymaking and issues related to Tribal, state and federal governments.

The board operates under a clear set of bylaws and policies/procedures which were reviewed and revised during fall semester, 2019-20. Their responsibility and authority may only be exercised by the Board as a unit. Individual Regents are without power to act separately in connection with university operations. The University's legal counsel is available for technical assistance and services, as needed.

Major activities within the purview of the SGU Board of Regents include participation in institutional planning, approval and adoption of institutional policies and procedures, approval of new academic programs for instructional delivery, approval of the organizational management structure, approval of annual operating budget and approval of financial depositories and check signers for Sinte Gleska University. The SGU Board of Regents authorizes our institutional

affiliation with the North Central Association Higher Learning Commission, the primary body overseeing and affirming higher education accreditation for this region of the United States.

The President and Provost/COO inform the board about general institutional needs, developments and operational issues. The CFO is responsible for providing financial information to the board, while the academic vice president presents academic policies and procedures to be reviewed and considered by the board.



In summary, members of the Board of Regents are tribal members committed to carrying out the mission of the institution and the vision of the founders. The University's tribal charter guides the Board of Regents in its authority to carry out the responsibilities and mandates of a tribally controlled institution of higher learning. In turn, the Board of Regents charges the President and administration to carry out the daily work of the university. The Department Chairs, Dean of Students and faculty members are held responsible to oversee and carry out academic matters.

#### 4. Leadership in Charge

*The institution/program employs a responsible administrative authority who is appointed by the oversight board and whose principal responsibility is for the well-being of the institution/program. The person in charge may not serve as the chair of the institution's oversight board.*

The SGU Board of Regents delegates responsibility for day-to-day management and leadership of Sinte Gleska University to SGU officers who are responsible for implementation of the policies and directives adopted by the Board. The President is the chief executive and administrative officer of Sinte Gleska University and is given the responsibility for the day-to-day administration of Sinte Gleska University.

SGU President Lionel Bordeaux was selected by the board and assumed his role in October 1972 after consultation with Tribal and spiritual leaders. At official meetings of the Board, the President provides reports and institutional updates.

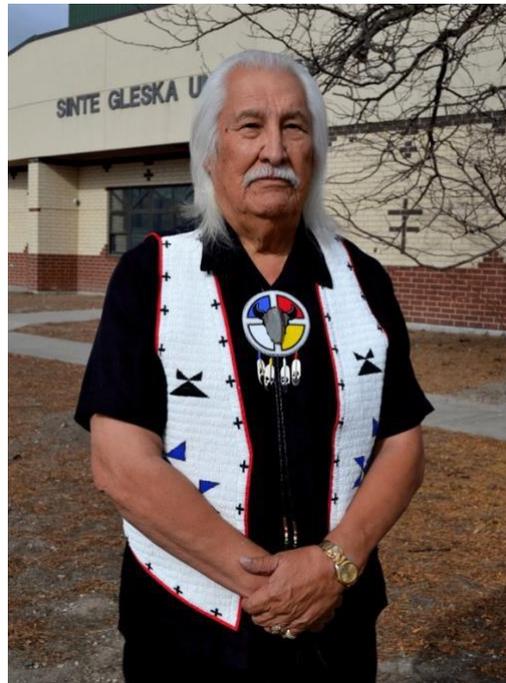


President Lionel Bordeaux

(Photo of Sinte Gleska)

The President's performance is evaluated by the Board of Regents on a continuum of regular reporting at the Board of Regents meetings. This means of evaluation is consistent with the Lakota way of assessing leadership. A formal evaluation consists of an interview/discussion with the President in both Lakota and English so all members will understand. This evaluation takes place in an Executive Session of the Regents.

The President is counseled by the Board of Regents on the priorities for the next year of operation. In turn, the President presents priorities for the coming year to the SGU staff and to the larger Lakota community.



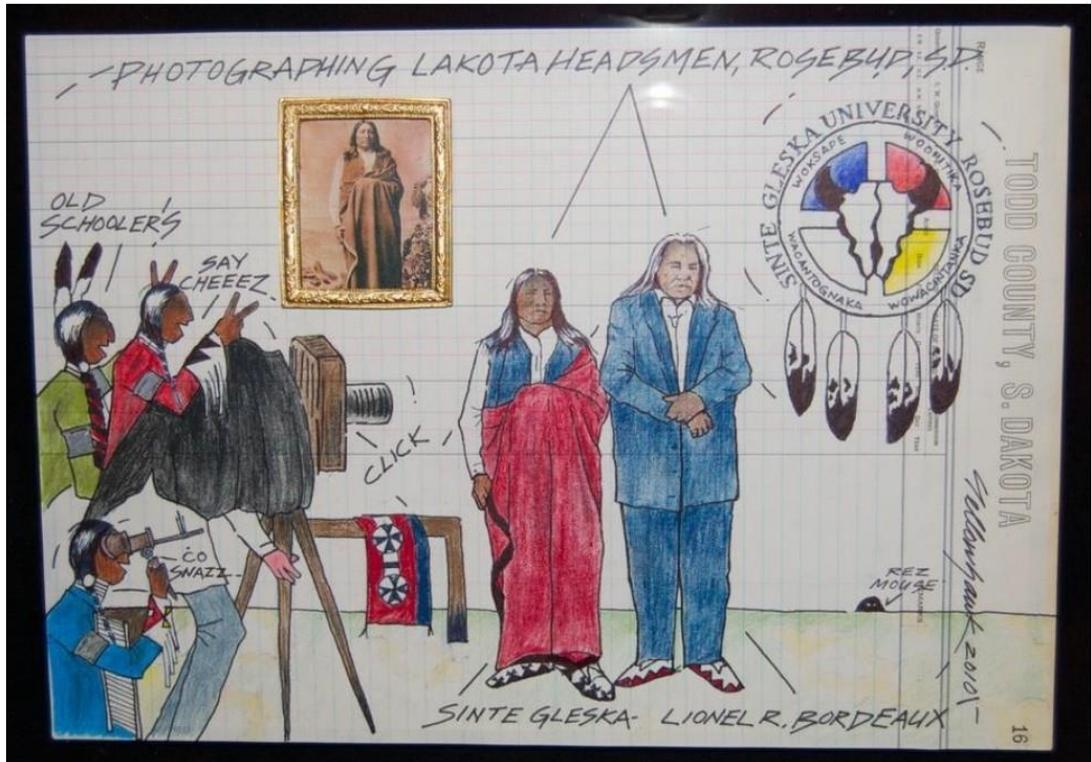
President Bordeaux has served as SGU's Leadership in Charge for forty-seven years.



*SGU President Lionel Bordeaux and tribal Elder*

Evidence of President Bordeaux's long history of respect for the process of consultation and the challenge of Native leadership is evident in his public presentations. When inducted into the National Native Hall of Fame in 2018, he told the audience - *"My ancestors should also be*

honored here. Our ancestors left us a challenge, be who we are instead of what others want us to be."



## 5. Cultural Patterns of Participation in Leadership and Decision-Making

*The candidate employs socio-cultural-political processes associated with leadership and decision-making for the institution's program that reflect traditional and contemporary, spiritual, cultural, and social patterns. They also indicate structural and governing patterns that signal the norms of the Native community being served. Such patterns of leadership and decision-making strike a balance between culturally appropriate and modern contexts.*

The vision for Sinte Gleska University by the founding Board of Directors is embodied in our institutional philosophy of “Lakol Wicoh’an”—the traditional way of life. Intrinsic to the “Lakol Wicoh’an” are the four cultural virtues which are denoted on our Sinte Gleska University logo as follows:

*Woksape—Wisdom  
Woohitika—Bravery  
Wowacintanka—Fortitude  
Wacantognaka—Generosity*

The SGU Board of Regents practices and observes these virtues in establishing policies and procedures for the governance of Sinte Gleska University. These virtues complement and reinforce the institutional mission of Sinte Gleska University to provide an ethical framework for decision-making and managerial analysis. Most importantly, the “Lakol Wicoh’an” and the four accompanying cultural values formed the basis for a delineation of the SGU *Wolakota* Statement, as adopted by the SGU Board of Regents in 2002, which serves to characterize the environment we strive to attain at Sinte Gleska University. In short, *Wolakota* means to act and behave with ultimate respect, harmony, peace and friendship.

Because *Wolakota* is such an integral part of our Lakota culture, Sinte Gleska University attempts to utilize this philosophy throughout the entire institution through the SGU Board of Regents, the President and President Council, the SGU Faculty Council and the SGU Student Association. In so doing, governance at Sinte Gleska University is cognizant of our SGU students, tribal members and tribal communities which constitute our main stakeholders on the Rosebud Reservation. Information-sharing and decision-making is infused with *Wolakota* and encompasses the needs and issues of our stakeholders.

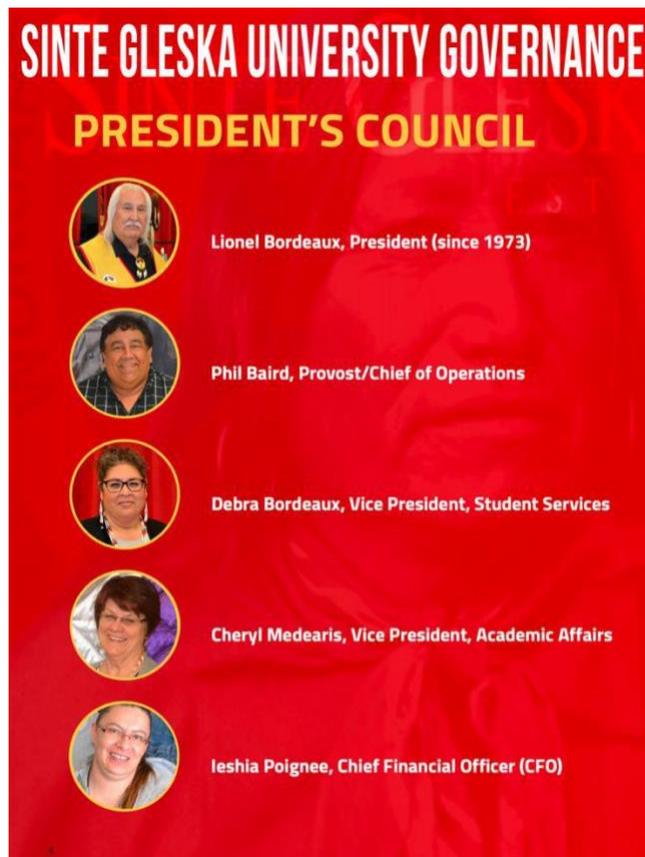
The SGU handbooks, policies and procedures documents, code of ethics, and admonitions to students about ethical research, plagiarism, etc. are all derived in some fashion from the *Wolakota* values handed down through the generations. In this way, too, the four Lakota virtues reinforce the cultural and ethical expectations for all employees and students.

Collaborative planning is a prime example of Lakol Wicoh’an in practice and is a critical process that enhances the success of the University and its work to serve its consumers. All board members, staff and students are invited to participate in the institution’s planning work. The

previous SGU Strategic Plan expired in 2018 and an updated plan was developed in 2019 through a planning team of over twenty (20) staff and faculty under the coordinate

on of the Institutional Effectiveness director. The newer plan with a revised vision and mission statement was finalized, reviewed and approved by the SGU Board of Regents. In addition to the work of the planning team, input came from faculty/staff meetings, Founders' Week forums, and sessions with community members.

The President's Council convenes at the president's call to reflect on the University's mission, particularly as this pertains to academic issues and Tribal Nation-building. Input and discussion are shared about the future of the University based on ideas and information derived from consultations, both formal and informal, between the President and members of Tribal communities.



The SGU Provost Leadership team provides another mode of collaboration and planning. The typical agenda outlines immediate priorities for general operations along with short-term and long-term planning topics. Outcomes of these meetings serve as the information base for the board and the President at board meetings.

The Provost Leadership Team and the President's Council both review and approve academic requirements, policies and procedures that are consistent with the mission of the university and best meet the needs of the students. Vice Presidents, the Provost and the President give presentations to the Board of Regents and are charged with the responsibility of providing information to the Board on a regular and consistent basis.

Institutional committees are supported by the governance and administrative structures of the University. The committees are focused on the areas of curriculum, co-curricular activities, assessment, academic and faculty leadership, and student activities. Academic-related areas are channeled through the academic vice president. Co-curricular and student activities are overseen by the vice president of student services. The committees come together on a regular basis, depending on institutional needs. The collective information-sharing and planning of committee activities are overseen by the Institutional Effectiveness Committee.

Sinte Gleska University has academic student organizations, such as American Indian Business Leaders (AIBL) and the Volunteer Income Tax Assistance (VITA) and clubs, such as archery, chess, and traditional hand games that contribute to the development of leadership and collaborative skills. Students have a representative on the Board of Regents. Eligible students are awarded Student Work Study scholarships and contribute to the internal workings of the university as they gain academic and job skills to apply in the workplace. The Student Association provides an opportunity for students to become involved in both academic and non-academic activities. The association provides an opportunity and forum for student input to various institutional policies and procedures that determine the overall direction and mission of the university.

Staff members contribute to planning and assisting in the graduation ceremony and the Elders' Day Meal and Honoring in early December. Staff are also eligible to serve on policy committees. Faculty members contribute to academic and policy development as they serve on committees and in the Faculty Council that approves curriculum and new and/or revised programs. The Faculty Council contributes to the assessment processes for courses and programs and through Ad Hoc Committees provide information on policies and procedures to the Provost Leadership Team and the President's Council. Faculty/staff have a representative on the Board of Regents.

Staff and faculty also develop the invitation and agenda for extensive community-wide discussion with Tribal program representatives and community members at the SGU Founders' Week forums held in January-February every year. (cf. Appendices: Founders' Week Agenda.)

## **6. Institutional/Program Integrity**

*The IOSP is governed and administered with respect for and in consideration of the educational needs and legitimate claims of the constituencies it serves, as determined by its chartered purposes and accredited status.*

As a tribal higher education entity, Sinte Gleska University is chartered by the Rosebud Sioux Tribe which is organized pursuant to the Indian Reorganization Act of 1934. Sinte Gleska University is governed by the SGU Board of Regents, a body consisting of enrolled members of the Rosebud Sioux Tribe. The President of Sinte Gleska University is an enrolled member of the Rosebud Sioux Tribe and has served in this capacity since 1973. Governance, leadership and our institutional purposes combine to direct the work of Sinte Gleska University in a responsible fashion.

The integrity of the Sinte Gleska University's operations is represented by guidelines and policies in multiple documents -- Board of Regents policies and published procedures, staff and faculty handbooks, student handbooks and guidelines in syllabi, and in the web site for the college.

In addition, meetings for faculty and for all staff and the campus-wide email system afford additional opportunity for communication of areas of emphasis regarding ethics, accountability and job duties.

Sinte Gleska University's mission statement speaks to building a healthy tribal nation and sustaining cultural identity. The function embedded in the mission statement addresses developing lifelong learners, promoting dialogue, critical analysis, and providing leadership. The academic programs and student support services are all focused on meeting these needs and goals for a tribal population.

*Mission: 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.*

This mission statement explicitly says that SGU will sustain our own cultural identity while also developing students who promote dialogue and analysis and value diversity. Diversity can have a different meaning in the tribal college context where 80-90% of the student body may be Native American, compared to a more typical campus where perhaps only 20% or less of the student population is made up of 'minorities'.

Administrative Support Services at Sinte Gleska University are crucial to the efficient operation and continued growth of the University. These services include Student Services, Financial Aid, Student Recruitment & Retention, Library, MIS, Bookstore, Student Transportation, Daycare Center, Student Food Services, Business and Financial Management, Resource Development,

Institutional Relations, Student and Employee Assistance Program, Student Counseling Center, Personnel Office, Property & Supply, secretarial staff, and Maintenance/Janitorial/Security staff.

In addition to the academic advising and guidance services that are provided to the student at the time of registration and throughout the semester, the University also offers personal, career and financial aid counseling. Personal counseling is available through the Drug and Alcohol Abuse Prevention Program or the Student Assistance Program. Career counseling is available through the Student Support Services Program and the Associate of Applied Sciences Department (Vocational Education Emphases), both located on the Main campus.

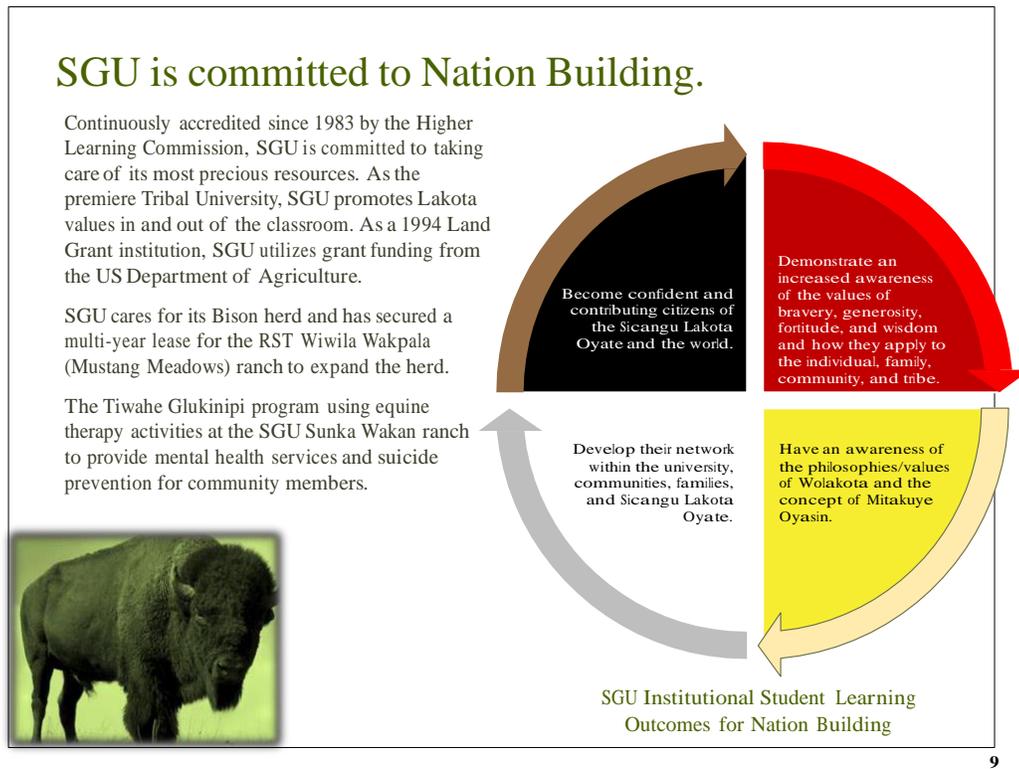
Career counseling is also available through the Adult Vocational Training Program located in the Sinte Gleska University Student Services Center on the Antelope Lake Campus. Financial Aid counseling is provided by the Financial Aid office staff to help eligible students understand the various types of financial aid programs at Sinte Gleska University, and to understand their respective rights and responsibilities as students receiving financial aid funds. The Financial Aid Office is located at the Student Services Center on the Antelope Lake Campus.

As indicated by the listing of degrees offered (from the course catalog), there are numerous A.A., Bachelor's, and Master's degrees that build upon and promote Lakota culture, aiding with building a healthy tribal nation and sustaining cultural identity. Arts and Sciences enrolled the highest number of students (data from Spring, 2018), with 514 students across 56 classes; Institute of Technologies (IoT) had 236 students in 33 classes. Both of those programs offered associates degrees, and Business Education also has a bachelor's program. IoT has several One-Year certification programs.

Sinte Gleska University was originally founded nearly 50 years ago because of the need to serve the Rosebud Sioux tribe with a culturally relevant, high quality college experience. Over the decades, the mission has continued to focus on the local Native American population while also welcoming other tribal members and non-Indian students.

In fact, the Rosebud Sioux tribe (Sicangu Oyate) makes up 75% of the SGU Indigenous population, with the other 25% coming from a total of 20 different tribes from across the nation. Therefore, diversity spans tribal as well as racial/ethnic groups. Also, 10% of the students were non-Indigenous. Historically, 10% to 15% of the student population has been non-Native American.

In summary: The Sinte Gleska University was founded based on the Native indigenous values of the *Sicangu Lakota Oyate* (Rosebud Sioux Tribe) and the *Oceti Sakowin* (Seven Council Fires). With the establishment of the University, Lakota leaders and spiritual leaders provided direction for the University to follow the traditional practice of *Wolakota*. This inherent principle mandates the guidance for University stakeholders to take care of the *Oyate* (the People) as the first priority and to walk with integrity in carrying out the work of the University. Practicing *Wolakota* is encouraged and reinforced through prayers and ceremonies among board members, administrators, staff, students and community constituents. It promotes a very high level of integrity and ethical conduct.



## SECTION II: GENERAL OPERATIONS

### 1. Facilities

*The candidate houses education programming and general operations in appropriate, healthy and safe environments that support quality, rigorous education for students and are appropriate to the credentials offered.*

Facilities were built as needed since 1971 to accommodate and serve the growing student population. Institutional facilities emerged slowly, initiated by the decision to utilize a centralized campus delivery system in Mission, the largest town on the reservation, to replace the old buildings which were formerly a part of the Bureau of Indian Affairs (BIA) offices near tribal headquarters in Rosebud.

In August 1988, Sinte Gleska College began to host education forums to draw together individuals and organizations to discuss and change education and social policy. Along with these forums, the College opened public and institutional discussion in February 1991 regarding the College becoming a University. Following these discussions, Sinte Gleska College became Sinte Gleska University on February 2, 1992, in a traditional tribal ceremony. Also, the Board of Directors became the Board of Regents. This expansion of services led to the need for additional facilities.

In the 1990s the university established agreements with the Rosebud Sioux Tribe and the U.S. Department of Agriculture Rural Development Initiative to build three housing complexes on the Antelope Lake Campus. With Assistance from the Tad Beck Foundation, the University purchased a building in the city of Mission to house the SGU Great Plains Art Institute classrooms and gallery.



In 1995, the University developed a plan for the Antelope Lake Campus, east of its Mission campus. In 1996, the Rosebud Sioux Tribe granted the University 1,600 acres of land encompassing the Antelope Lake area of the Reservation for its new campus. Through a grant from the Lannan Foundation, the University built the SGU Science and Technology Center and the Wakinyan Wanbli Multipurpose Student Center on the Antelope Lake Campus. Through efforts of the American Indian Higher Education Consortium (AIHEC) and the Log Home Builders Council, the University and the reservation community constructed a log building on the Antelope Campus which houses the SGU Cultural Heritage Center and Archives.



The first decade of the 2000's saw continued new construction projects. Most notably, there was the Administration Log Building in 2005, the Student Services Building in 2007 and the Lakota Studies Building in 2011.



The most recent (2019-2020) building addition is the Michael Benge Student Lounge (5,656 sq. ft.) at the Antelope Lake campus. This was a product of utilizing U.S. Department of Education Title III-Part F funding. Students began accessing the new lounge at the beginning of the Spring 2020 semester.

## SGU continues to grow



Construction began on the Student Union and is expected to be completed in Spring 2018. It was named after Michael H. Benge who served as the Vice President of Student Services for many years. The Student Union is located on the lake campus. It will serve as a study area/meeting area/cafeteria for students.

The Student Services Building has been expanded to include three classrooms and office space for the undergraduate and graduate Teacher Education programs.

The Student Services Building also houses the Registrar and Financial Aid offices. This wing of the building has been dedicated in memory of William D. Hay, who served as the Financial Aid Director at SGU for just over 35 years.



5

The University now has 32 buildings encompassing its facilities infrastructure resource base situated at three locations in the Mission, S.D, area.

Another recent facilities project was finalization of paved roads on the Antelope Lake campus. Ribbon-cutting ceremonies were held in August 2019. This project was funded by the Rosebud Sioux Tribal transportation department.

Looking to the future, SGU sees the great need for digital services in higher education. The technological infrastructure base at SGU is administered by the Management Information Systems (MIS) program with a staff of three. A second IT system component that provides services is the Jenzabar integrated data management system overseen by a staff of three. A third component providing IT services is the SGU Media Department with a staff of three that

supports the campus server as well as media, livestream and YouTube distance learning channels. The SGU library operates the Aleph circulation control and the Venprint printing control system.

The campus wireless network is based on Rukus software and has approximately 60 access points. Internet connectivity is provided by a 160 Mbps connection from Golden West Technologies. Wireless authentication and access control is performed with a WPA2 pre-shared key system. There are two SSID systems for campuses: SGU wireless and SGU Guestnet; the latter is used for students.

All MIS-supported systems are supported by two (2) physical servers, both running HyperV virtualization that supports all SGU systems. The campus electronic mail system is Microsoft Exchange 2016. Central file storage services for all users are provided on Windows Server 2016. Authentication is provided with a Windows Service 2016 Directory system server that has credentials for students, faculty and staff. Backup services are provided with an on-site datto system with an additional offsite system managed by Golden West Technologies. Anti-virus software is the Viper antivirus system that runs on all desktops. For servers, Sentinal is utilized through a contract with Golden West.

The Antelope Lake and Library campus have HP 8212 core switches that provide a number of VLANS including data, telephone, switch management and guest networks. The servers are administered on the data VLAN that serves computer labs and desktop computers. Video surveillance and access control doors also share the data VLAN.

The campus' enterprise system is based on a Jenzabar EX system running an institutional "host cloud." The campus has a number of Jenzabar modules including registration, JICS, information, payroll, and most of the business office modules. The University is in the process of planning for and activating additional modules for admissions, financial aid, budget management and accounts payable (paperless). In the 2019-20 academic year, the attendance module was employed campus-wide by all faculty, as a means of identifying struggling students in order to provide them with additional support.

Teleconferencing capacity was enhanced with the acquisition of equipment installed in the SGU Student Services building in 2019, and with the COVID-19 impact SGU has added a number of Zoom licenses for online classes to proceed. In Spring 2020 the operating budget was revised, and funds have been re-allocated to create and hire an individual to develop and coordinate a distance learning program.

## **2. Administrative and Support Staff Services**

*The candidate provides the administrative and support services necessary to achieve its mission and meet its goals.*

A large percentage of SGU staff are enrolled members of the Rosebud Lakota Tribe or other tribal nations. Significantly, those in the student support services are all tribal members, including the Vice President of Student Affairs, the Director of Admissions, Financial Aid director, Master's level Retention and Counseling Coordinator, the Student Transportation Director, Day Care mentors, GED Director and tutors. The staffs' levels of education and their tribal connection and familiarity with key variables in students' lives are a very important factor in the success of the student services effort at SGU.

Student Support staff maintain currency in their fields through webinars, liaison with personnel at several other colleges, including the annual tribal college student services meetings at Salish-Kootenai College in Montana. The Retention and Counseling Coordinator teaches psychology, alcohol abuse and sociology classes in the evenings and finds this very helpful for keeping current in both the retention and counseling fields. The Financial Aid Director attends the U.S. Department of Education Fall Conference each year, and he and the Vice President of Student Affairs both attend the NASFAA conference to keep updated on "best practices" in financial aid. The SGU VP for Student Affairs also participates in the bi-annual AIHEC President Meeting.

Student support staff, like other SGU staff, are encouraged to take advantage of a three hour per week paid release time to take college classes for which tuition and fees are waived, with permission of their supervisor.

Student services staff possess a minimum of an associate degree with up to 30 years of experience (e.g., Registrar). The Vice President of Student Services has a master's degree and was transferred into her current position in 2015. In-house professional development of student services personnel has been focused on implementation of various Jenzabar modules

The MIS staff have a range of 15-30 years of IT experience. With constant changes in technology, a shortcoming for these staff has been the lack of regular professional development or training due to daily IT management needs of the University. Some changes in the FY 2020 Title III budget were made to budget for professional development for IT staff and to employ a fourth technical specialist position to accommodate institutional needs.

With an employee vacancy, the SGU Human Resources Director is responsible for updating a position description with department supervisors and for advertising the position. The Academic Vice President is in charge of screening potential faculty candidates to ensure an individual meets the HLC standard for highly qualified credentials. An interview committee, appointed by the SGU President, is activated to conduct interviews and make recommendations to the

President. Once approval is finalized, a new employee will undergo orientation with the HR director.

The Rosebud Reservation is a large, rural area with low employment opportunities and many students are without reliable transportation. Sinte Gleska University provides transportation to all students free of charge throughout the reservation. During registration, the transportation department drivers are present and give students the opportunity to sign up for the transportation service. Students present their schedule to the driver on duty at registration so the van schedules can be coordinated amongst the drivers. There are six vans that travel to several communities on the reservation on a daily basis (Monday through Thursday) during the week. The drivers' day begins at 7:00 AM and ends about 11:00 PM.

Areas covered by the drivers are determined by the students' schedules. The drivers have specific areas they are responsible for and are willing to assist with other drivers when necessary. Due to the coverage area of the reservation (150 miles west to east and 50 miles north to south) the drivers cannot go door to door for every student so pickup/drop off spots may be used. Also, road conditions may prohibit some pickup areas. The students coordinate their runs with their specific driver. The drivers average about 80-90 students a semester who utilize this service.

The University offers lunch to all students free of charge. There are two cooks on staff who prepare lunch on a daily basis from Monday through Thursday in the Student Union. Previously, the student lounge was located on the uptown campus, but a new Student Union, located on the Antelope Lake campus, was completed and the student lounge moved to the new facility in the Spring 2020 semester. Efforts are currently being made to purchase new furnishings for the student lounge. With the COVID-19 pandemic dictating changes in on-campus classes, a goal is to provide food on the go.

The student lounge in the new Student Union has been a place for students to gather when they are not in class. Student seminars are on a weekly basis with guest speakers who provide pertinent information regarding topics related to college. Presentations include financial aid staff who will give a presentation and review on how to apply for financial aid and scholarship opportunities. Student clubs and the SGU Hand Game team also gather in the lounge to conduct meetings or practice.

The University operates a state licensed daycare on campus for students and staff. Students are given first priority. There is an enrollment process for every child enrolled. The South Dakota Department of Social Services license approves the University daycare to conduct and maintain a daycare for a maximum of 40 children.

The University developed a new Admission Coordinator position to promote strong advising at the point of inquiry and then admissions. The Admission Coordinator assists the University in drawing more conventional college-aged students in addition to the large number of adult learners served by SGU. A special *Towards the Future Tokatakiya Scholarship* that covers tuition costs is now available to incoming high school (and GED) graduates. The Tokatakiya Scholarship was initiated during the summer of 2015 and has been offered every subsequent school year since its conception.

Area high school juniors and seniors who qualify may take dual credit classes in high school for SGU credit. Graduating seniors receive a letter from the University's Admission office informing the senior that upon completion of high school s/he has been accepted at SGU and will receive free tuition and \$200 towards books for the upcoming fall semester. The student requirement for the scholarship is to enroll at the University as a full-time student and complete the fall semester with a 2.0 GPA. If this requirement is met, the same scholarship is offered for the following spring semester. Upon a successful school year, Tokatakiya Scholarship recipients will receive a minimum of 24 credit hours at no cost to the student. There has been an average of 30 students coming in from the area high schools for the fall semesters.

The Admission Coordinator provides career advising to the prospective student prior to admission into the University. New students then take the ACCUPLACER placement test to determine their prior educational achievement in mathematics and English literacy. Students needing Developmental courses as a result of their initial testing are given additional academic advising. When the student is fully admitted and ready to register, the Admission/Career Advisor will hand off the student to the appropriate degree program advisor. The Jenzabar system will help advisors more efficiently advise students and communicate with support services that may be required for student persistence. This proactive approach to advising is expected to contribute to increased enrollment, improved persistence, and shorter times to completion for students.

Many of the University's students are non-conventional students, who are older and who work and are supporting their families. Some of these older students are in need of skills and credentials for employment; many typically enroll in the general education courses as a starting point and begin their General Education courses in the Arts and Sciences department.

Initial and ongoing advising can be key for tribal students who are not yet clear on their field of study. Advisors talk with prospective students prior to and during registration, though the choice of classes begins the advising process in earnest and with a new focus. Faculty from all departments are available in a common room for up to eight (8) hours a day for a week during registration each semester. This informative and communal setting gives new (and returning) students reassurance and an important direct experience of SGU's *tiospaye* (extended family)

approach to their education. An SGU Advising Handbook assists students and new faculty with the advising process. (cf. Appendices: *Student Advising Handbook*)

Sinte Gleska University has a high-speed campus wide network, and wireless networks in all buildings. The IT department maintains and upgrades the student computer labs and science labs on a regular basis. There is a library on campus which is open to both students and public. The library is open until 10:00 PM from Monday to Thursday. The library also has networked computers and wireless available for student use. The Education Department has developed numerous sites for its teacher education candidates to do their student teaching and teacher education internships; the Nursing Program has clinical placements and preceptorships for its nursing students. The SGU Heritage Center, which houses numerous historical objects and document, is located on the Antelope Lake campus. The Heritage Center is open to students and the public throughout the year.

Sinte Gleska University Heritage Center



### **3. Admissions and Retention Quality**

*The candidate publishes its student admission and retention policy which specifies the characteristics and qualifications appropriate for its programs and adheres to that policy in its admission and retention procedures and practices.*

In order to fulfill our mission and vision as a tribal higher education institution, Sinte Gleska University maintains an “open” admissions policy whereby any applicant who has earned a high school diploma or GED certificate may be accepted for admission. This policy is in accord with the institutional purpose(s) to increase the number of Lakota people in middle and upper management positions, to reflect, strengthen and develop Lakota cultural life, to improve the quality of life on the Rosebud Reservation and to graduate students with a solid understanding of Lakota ways of life and have the ability to prosper in contemporary society.

The SGU catalog is available online through the SGU website and includes the university’s admission and retention policies and procedures ([www.sintegleska.edu](http://www.sintegleska.edu)). Printed copies of the Sinte Gleska University Catalog are made available through the SGU Registrar’s Office and the SGU Library.

A university’s assessment style and policy clearly affect student retention rates. Assessment at Sinte Gleska University is closely woven into the planning, teaching, learning, and reflection that occurs at both the micro and macro levels. As an institution, ongoing conversations around culturally responsive assessment methods allow the administration and faculty to implement researched-based practices while exploring their impact on our instruction and on our students. SGU's current Assessment Plan lays out in detail the foundation for these practices that connect to our vision, mission, and the Lakota Values:

“We expect assessment approaches to differ due to the complexity of the educational process and the fact that we are a Sicangu Lakota tribal university. We know that collective faculty effort is required to establish learning goals for academic programs and to put in place and sustain a set of ongoing teaching, learning, assessment, and feedback practices that will allow faculty to be more aware of the effects of their work. Assessment is tied to the rich traditions and expectations inherent in the Sinte Gleska University Mission, Vision, and Values statements....” (cf. Appendices: SGU *Assessment Plan*, p.1)

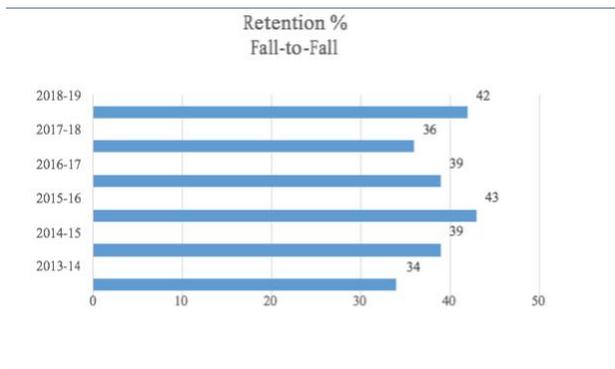
Our Institutional Learning Goals describe what *all* graduates, regardless of degree or program, will attain. These goals are central to the planning process for programs as they provide specific language to connect achievement with the SGU vision, mission and values. Therefore, our evaluation of these goals comes through the review of aligned program assessment goals.

In 2016, each department designed Program Learning Outcomes (PLO - program here refers to a course of study leading to a degree within each academic department) that connected their vision

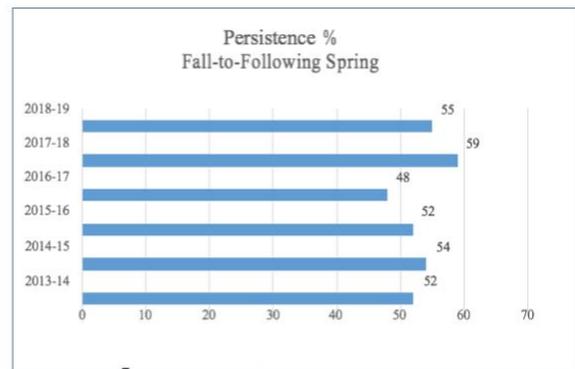
for student learning with the Institutional Learning Goals. These PLOs were painstakingly created to ensure that each program has clear, concise goals that would inform planning and course development within the department. This allowed programs to create Curriculum Maps that connected courses to these program outcomes in a way that clarified ongoing introduction, reinforcement, and assessment of material. Since those first drafts, the faculty's understanding of the impact and evaluation of their PLO's has grown and, in many cases, led to thoughtful revisions.

The concept of vertically aligned goals and assessment was new to the university in 2016 and only through intentional, ongoing work at the department and committee level has it taken root more authentically. The administration at SGU and the Assessment Committee are excited to revisit the processes we've adopted at the end of our current assessment cycle in 2021.

In fact, most research work carried out through the university is formative in nature, i.e., information that will help administrators, faculty and staff perform their jobs more effectively. The ultimate goal is to improve student success as well as their subsequent lives and the health and well-being of the Sicangu Oyate.



5 year average,  
Retention % = **38.2**



5 year average,  
Persistence % = **53.0**

At times, there are mismatches between standard data collection procedures and tribal college realities. For example, tribal colleges, as well as other institutions serving historically disadvantaged populations, have a difficult time showing decent graduation results using the conventional calculations. Those calculations start with a "First-time, Full-time" group and then follow that cohort for 6 years (Bachelors) or 3 years (Associates). But tribal students tend to have many interruptions or need to 'stop-out' for financial or family reasons. So, not only do SGU students typically not enroll full-time, but there are often breaks of years in their educational careers, making it quite difficult to show completion via this calculation. As a result of these factors, some official data collections post SGU having no graduates!

But students certainly do graduate every year. In August of 2018, 61 students received associates, bachelor's or master's degrees, and another 8 were awarded certificates. In August of 2019 there were 83 total students graduating in the degree categories. Nine SGU degree programs had at least one graduate who persisted for more than 20 years in his or her educational career. The other programs had 1 or more students taking from 7 to 18 years to graduate. The *average* years-to-completion for Associates degree programs ranged from 6.5 to 11.2 years. While these data confound standard interpretive systems, when this information was presented to the SGU Board of Regents, the response was - "Well, sure, this is what we do. This is what our students do." These SGU graduates personify persistence. We applaud them.



#### **4. Public Information, Data, & Communication**

*The candidate publishes in appropriate publications and/or electronic sources, accurate and current information that describes purposes and objectives, admission requirements, data and procedures, as well as academic rules and regulations that directly affect students, program and course requirements, costs and refund policies, student rights and responsibilities, academic credentials of faculty and administration, and other items relative to the relationship of the institution, organization or program to the students and Indigenous populations being served. The candidate has procedures for communicating with the wider community and adheres to such procedures in its practices. The candidate utilizes a balance of modern and traditional practices to communicate with stakeholders.*

The Sinte Gleska University catalog is available online through the SGU website and includes an accurate and lengthy description of the University's educational programs and degree requirements; learning resources; admission policies and procedures; academic and non-academic policies and procedures directly affecting students; charges and refund policies; and the academic credentials of its faculty and administrators. The SGU catalog is also made available through the Registrar's Office and the Library.

SGU accurately discloses its standing with accrediting bodies with which it is affiliated. The accreditation affiliation statement of Sinte Gleska University is included in all official publications and is highlighted on the SGU Website (<http://www.sintegleska.edu/>).

SGU makes available upon request information that accurately describes its financial condition. A copy of the annual audit report of Sinte Gleska University is publicly available at the SGU Library. Sinte Gleska University also makes other types of institutional financial information available to the public upon request.

Modern communication practices have greatly increased in the last decade. Along with its official website, SGU maintains key social media sites for communication with students, the Rosebud community and the larger national and international communities. The SGU Facebook, Twitter, Instagram accounts are available here:

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

Twitter: <https://twitter.com/sintegleskau?lang=en>

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

In addition, SGU has a long-standing YouTube channel available to the public and filled with hundreds of informational and educational videos, including sessions on Lakota culture, history and language: <https://youtube.com/user/sintegleskautube/videos>. In one of the videos, the late Senator Daniel Inouye of Hawaii, after several discussions with SGU President Lionel Bordeaux, recorded a compelling argument for a National Tribal University: <https://www.youtube.com/watch?v=Viq57UmBGT8>. (5 minutes.)

Communication with the wider local community also takes place through newspaper articles by college faculty, regular announcements over the two tribal radio stations on the reservation and participation in the monthly meetings held in the several local communities organized under the tribal charter.

From the beginning the University has seen itself in service of the founders' vision to work for the good of the Oyate. To this end, each year there has been an invitation to the larger community to gather for discussion and sharing of ideas and practices. Founders' Day has grown over the years into Founders' Week, providing more time and discussion to help determine what we envision for the growth and prosperity of the future tribal nation. During Founders' Week 2020 the agenda reflected on the last 50 years and looked forward to the next seven generations.

For the 2020 Founders' Week forums, as with previous forums, an invitation went out to all people working in areas of education, culture and language, energy, housing, health, justice, social services, economic and community development, technology, land and natural resources, environment, elders, youth services and transportation to incorporate their prayers and actions into a Sicangu Lakota Oyate Action Plan. Creating this document becomes a guide for use and development of school curricula, tribal governance discussion, and community agendas. SGU's invitation requested that each program participate in the forums this year prepared to respond to six (6) key areas:

- 1) What are your key planning objectives (goals)?
- 2) What are your program priorities?
- 3) What are your workforce needs and requirements?
- 4) How does Sinte Gleska University play a part in your program's/entity's future?
- 5) What are your ideas for strengthening the Sicangu tribal nation as a whole?
- 6) What about in the areas affecting the quality of our daily lives: Culture, Education, Economics & Land use; Agriculture & Farming; Housing; Health; Judicial; Transportation; Energy; Technology.

The Founders' Week Forum and Wacipi (Powwow) were all streamed live on the SGU YouTube channel for those unable to attend in person and for the many people around the world interested in Indigenous affairs. Lunch was served daily during the Forums and dinner was served during the Wacipi.

Below is a copy of the agenda detailing community involvement for one day of the Founders' Week forums:

## **Tuesday, January 28, 2020 Economics, Technology and Community Development**

**9:00 a.m. Wocekiye Eyapi (Prayer):** Leonard Crow Dog, Hocoka Wakan Yuha

Wocekiye Eyapi (Prayer): Royal Lost His Blanket-Stone, Jr.

Cancega Yuha (Drum): “Rocking K” – Les Makes Room For Them

Ikiciyuskinpi un Woglakapi (Welcome Address) – Lionel Bordeaux, Itancan, SGU

### **9:30 a.m. Economics:**

REDCO (Rosebud Economic Development Corporation)

RST Economic Development Committee

Business Owners: Wes Colombe, Mike Boltz, Linda & Paul Szabo, Patsy Valandra, Parmelee Quilting, Brett LeCroix, Rivers Edge/White River, Karen Hauff/Prairie Hills Floral, Rosebud Casino.

**12:00 p.m. Wicawotapi** (lunch) SGU Commons/Gym: TJ Marshall & Sam Yellow Eagle, cooks.

### **1:00 p.m. Treaty and Tribal Governance**

RST Tribal Governance and RST Treaty Council

RST Community Chairmen’s Association

RST Leadership: Administrative/Legislative/Council Representatives.

Former RST Chairpersons & Council Representatives

Gay Kingman, Great Plains Tribal Chairmen’s Association

Treaty Council – Invited:

Phil Two Eagle, RST Treaty Office, Sicangu Treaty Council, International Treaty Council

Victor Douville, SGU Educator/Professor/Tribal Historian

Bill Means, Treaty member

**4:00 p.m. Wocekiye Eyapi** (Closing Prayer)

**5:30 p.m.** Popcorn & Water – Lakota Studies Tipi (basement of building)

**6:00 p.m.** Indigenous Film Presentations (sponsored by Marlies White Hat):

“The Incredible 25th Year of Mitzi Bear Claw - Lakota Studies Theatre

“Merata – How Mum Decolonized the Screen” – Lakota Studies Theatre

(For the complete agenda, cf. Appendices: Founders’ Week Agenda)

## **5. Financial Resources**

*The candidate verifies a funding base, financial resources, and plans for financial development adequate to achieve its mission and meet its goals within an annual balanced operating budget, under the jurisdiction of the appropriate oversight board. In addition, the candidate seeks new/expanded resources to prepare for future needs and possible expansion of efforts to insure sustainability of the IOSP's mission, vision, goals and standards.*

The Tribally Controlled Community Colleges Act (TCCCA, 1978) is the primary source of funding for the academic programs at Sinte Gleska University. This federal funding source is based upon Indian student count (total number of American Indian students enrolled in the institution per semester and total credit hours).

This funding amount varies from year to year based on federal appropriations. The authorized amount for the TCCCA is approximately \$7,300 per Indian student count. The University also derives income for academic program support from the Bureau of Indian Affairs Tribal Priority Budget. Additional revenues to support Sinte Gleska University's educational programs are received through tuition and fees, largely paid through federal PELL grants and BIA Higher Education Scholarships.

Given the Tribal Colleges' chronic underfunding, the first White House Executive Order on Tribal Colleges and Universities (No. 13021) was signed in order to more fully integrate the colleges into federal programs. This document, issued by President Clinton on October 19, 1996, reaffirmed the important role Tribal Colleges play in reservation development and directed all federal departments and agencies to increase their support to the colleges. The initiative helped to direct more attention toward the colleges and bring in more resources and create greater opportunities.

President Bush signed a second order on July 3, 2002 (No.13270), "Improving American Indian and Alaska Native Educational Opportunities and Strengthening Tribal Colleges and Universities." On December 2, 2011, President Obama signed the third Executive Order (No. 13592), which, unlike the previous administrations, incorporates all levels of American Indian education into a single executive order.

The fact that the federal funds are limited by congressional appropriations each year has forced Sinte Gleska University to seek grants, donations and endowments from the public and private sector. Sinte Gleska University demonstrates expertise in securing grant funding and assumes responsibility for continued funding of programs once the grant period has expired, thus the University has adopted some key considerations when applying for grants:

- Does the opportunity correspond to the institutional mission?
- Does the opportunity support institutional goals and objectives?

- Does the level of return justify the level of funding or resources required?
- Does the opportunity meet the needs of our constituents?
- Does the institution have the capability to effectively perform the required tasks?
- Does the institution have the infrastructure to effectively perform the tasks including equipment and trained personnel?

Can we acquire the infrastructure as a part of the opportunity?

As a tribal college located in one of the poorest counties in the United States, Sinte Gleska University works hard to procure institutional resources supporting current education programs and plans for maintaining their quality. Planning for resources is cyclical in nature, meaning that as a tribal college SGU depends to a large extent on federal grants and contracts subject to Congressional approval of legislative authorizations. This situation is part of the long-standing obligation and legal responsibility of the federal government to support of education of Native Americans by edict of federal Indian treaties, legislation, and executive orders.

Sinte Gleska University had a funding resource base estimated at nearly \$16.0 million in FY 2020. Primary revenue sources are tuition/fees, 471 TCUs operational funds from the Bureau of Indian Education, federal categorical grants and contracts, and private-sector donations. The University possesses six restricted endowment accounts managed by Seacrest. The institution operates under a fiscal year from October 1<sup>st</sup> to September 30<sup>th</sup>.

Tuition/fees represent 9.38% of the institutional revenue in FY 2019. The University collects \$110.00/credit for undergraduate courses (1-12 credits.) with an additional \$75.00/credit for over 12 credits. For graduate coursework, the University charges \$125.00 per credit. Fees include registration, matriculation, student activities, labs and technology. Cost of attendance also requires students to pay for their room/board, transportation and personal expenses. For independent students, the estimated annual cost of attendance (two semester) is \$2,640 for tuition, \$1,040 for fees, \$1,100 for book supplies plus room/board (\$10,000), transportation (\$5,000) and personal expenses (\$2,000). For students who qualify, SGU provides transportation via buses. Dependent student costs would be slightly less. Federal student financial aid (e.g., PELL grants) and scholarships provides resources for eligible students. Financial aid policies and procedures are posted on the SGU website.

The 471-funding source is derived from U.S. Congressional authorization under the Tribally-Controlled Community College Assistance Act of 1978 (P.L. 95-471) to support basic operational costs as determined by the University. This source represents 24.29% of the institutional fiscal base in FY 2019. These funds are administered annually through the Bureau of Indian Education (BIE) under the U.S. Department of the Interior. As mentioned, funding allocations are formula-based on Indian Student Count (ISC). In FY 2019-2020, the amount per certified student was \$7,245 compared with \$7,219 the previous year. The University had been impacted by decreasing Indian student enrollment that affected 471 funding. This impact has

been somewhat offset by decreased student enrollments among most TCUs; this overall decreased enrollment raises the amount of funding per student.

The procurement and administration of federal categorical grants and contracts contribute toward supporting institutional activities as 82.25% of the fiscal base. Some grant sources are specific to TCUs while others are available to eligible institutions of higher education (e.g., Title III). Federal grant sources are subject to authorization/re-authorization by the U.S. Congress. Some federal contracts are procured under the authorization of P.L. 93-638 which provides Tribal funding for student scholarships and developmental education (GED). The University pursues federal grants through the leadership of department supervisors familiar with these grant programs.

Representing 1.05% of the SGU fiscal base in FY 2019, private donations come to the University based on donor relationships. These are primarily identified through the President's office. One important funding source is the American Indian College Fund (AICF) which provides private-sector funding for Indian student scholarships and for special initiatives (e.g., faculty development; traditional Native arts) identified by TCUs. There are a small number of individual/family private donors that have a historic and/or personal relationship with the SGU President. These provide financial gifts up to \$80,000.

Sinte Gleska University has a human resource base averaging 160 employees. For instructional purposes during the Fall 2019, there were 25 full-time, 20 adjunct and 2 part-time faculty. University executive administrators total six (6) and there are ten (10) positions in the Business Office. The largest groups of non-academic employees work in the areas of environmental services, security, maintenance, and transportation.

Teleconferencing capacity was enhanced with the acquisition of equipment installed in the SGU Student Services building in 2019. With the institution-changing experience of the COVID-19 virus, the federal Title III budget has been reconfigured and funds have been re-allocated to create and hire an individual to develop and coordinate a distance learning program.

The University recognizes that additional resources must be procured to sustain its current resource base and to plan for new academic programming. It also understands the need for additional non-federal grant funding. Toward this end, the University established a Development Office in 2018 under the Vice President of Student Services. A director for this office was employed to begin planning for a fund-raising campaign. With the assistance of an external consultant during 2019, a preliminary financial goal was determined at \$7.5 million with an annual sub-goal of \$1.5 million by 2025. The fund-raising plan is presently in developmental stages with initial work to be focused on media products to market the financial needs of SGU. This effort is supported by the current revised Title III budget.

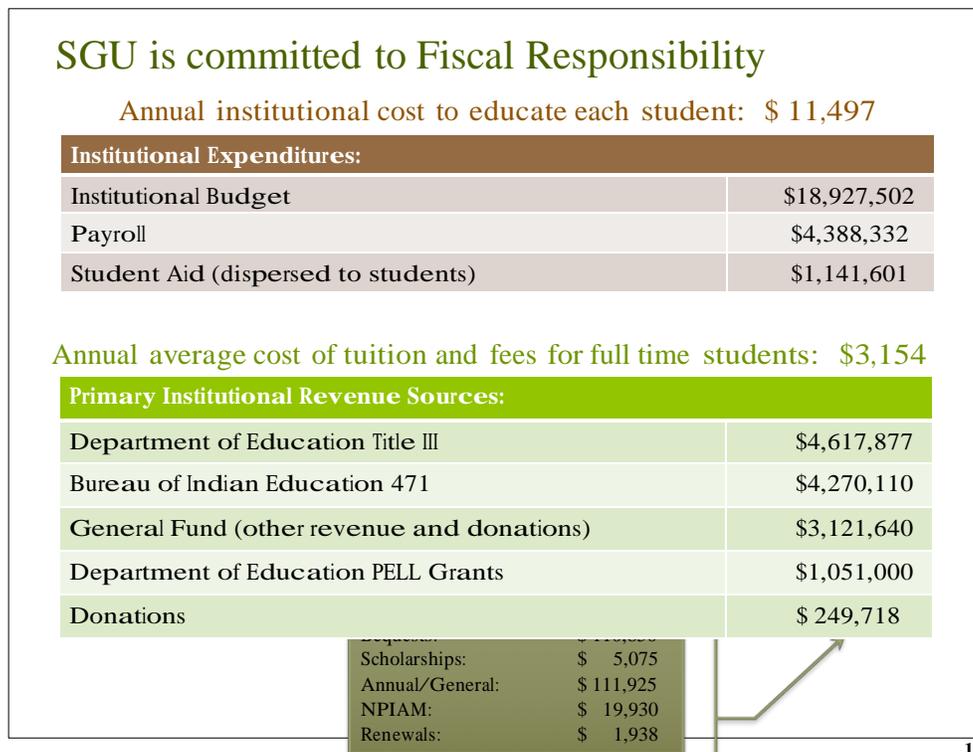
In summary, the SGU board and the President consult regularly about the institutional resource base of the University. They understand the tenuous nature of federal funding for Tribes and Tribal organizations, including TCUs. But the leadership also recognizes the inherent obligation of the federal government to provide higher education opportunities for Native Americans. The board consistently supports the President and administrative staff to search for and procure federal grant resources that helps the University fulfill its mission. The board and President provide oversight to ensure that educational purposes are not adversely affected by elective resource allocation.

## 6. Financial Accountability

*The candidate employs an accurate, sound system for recording financial transactions, an annual auditing process by an independent certified public accountant or a regularly scheduled audit by an authorized audit agency, and financial policies/procedures that ensure proper execution of fiduciary duties.*

The University has a basic process in place for budgeting and for monitoring expenses. Institutional needs are identified by executive-level administrators and department supervisors, and then aligned with available fiscal resources. The CFO drafts a tentative budget prior to the new fiscal year and gains approval by the SGU Board of Regents.

Monitoring of expenses occur through various activities. The SGU Business Office provides the Board of Regents and administration with budget reports on periodic basis. Secondly, federal grant progress reports are developed and submitted by the University to grantor agencies, and these are typically supported by and accompanied with fiscal status reports. Thirdly, an external part-time accountant has been employed to assist with business office accounting (e.g., reconciliations). Fourthly, during the FY 2019 period, the SGU grant management specialists began meeting quarterly with federal grant project directors about budget expenditures. Finally, recommendations from institutional audit reports are reviewed for strengthening the fiscal resources management and accounting.



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An emerging gap in collaborative work is the institutional budgeting process. This is due to the transitions of business office leadership and staff. The previous CFO resigned from the University in June 2019 and a successor was not identified and employed until late August 2019. During the Fall 2019 semester, other business office staff were made vacant with the departures. The new CFO is presently examining institutional budgeting and expense monitoring procedures within the Business office and drafting upgraded policies and procedures. With approval by the board and administration, training with new Business Office staff will be implemented. A committee was formed to revamp the title III budget to address new initiatives in the Strategic Plan, prior to taking it to the President and the Board.

SGU has an external financial audit by a certified public accountant or a public audit agency at least every two years. Sinte Gleska University utilizes the services of WIPFLI LLP (Todd Timboe, 406 205-4468) to conduct an annual comprehensive financial audit. This audit is conducted in accordance with generally accepted auditing standards and the standards applicable to financial audits contained in Government Auditing Standards as issued by the Comptroller General. A copy of the most recent audit report is available for public review at the SGU Library.

## **7. Community/Institutional Resources**

*The candidate is supported by its Native community through a set of resources and services that ensure the viability and sustainability of its operations.*

The Rosebud Sioux Tribe is the parent organization which gave SGU its charter and continues to support its efforts. In turn, the tribal charter of Sinte Gleska University demonstrates that SGU indeed plays a prime role in supporting the Rosebud Reservation community. The tribe's primary expectation is that SGU will achieve the mission of the university -- turning out educated life-long learners who are critical-minded, thoughtful and compassionate leaders.

Since its inception, Sinte Gleska University has been supported by the larger community of the Rosebud Sioux Tribe. In turn, President Lionel Bordeaux, the longest-serving university president in the country, has long made tribal nation building a centerpiece of the mission of SGU. In his statement to the local and international community in SGU's Annual Report, President Bordeaux stated:

*“The mission of Sinte Gleska University is to plan, design, implement and assess postsecondary programs and other educational resources uniquely appropriate to the Lakota People in order to facilitate individual development and Tribal autonomy.”*

The Rosebud Sioux Tribal Education Department works closely with SGU to coordinate higher education on the reservation. The Tribal Education Code notes that teachers involved in schooling for tribal youth must be educated in tribal history, culture, language and economic development. SGU then provides the appropriate professional development training for instructors on the reservation.

The Lakota values of bravery, generosity, fortitude and wisdom are held deeply within the institution. This translates to programs for the community, such as the free eye-glass clinic, mental health and addiction seminars for health providers, GED programs, and the Tribal Head Start Program. In 2017-18 (the most recent year for which the audits have been completed), SGU spent \$2.1 million out of \$14.3 million total on "Public Service," which includes programs not directly related to academics, such as Adult Basic Education, Tiwahe Glu Kini Pi, which utilizes equine therapy and other approaches to mental health (see the poster below), vocational rehabilitation, and the Center for Disabilities.

The Rosebud Sioux Tribal Council selects a tribal council member to serve on the Sinte Gleska University Board of Regents where he or she provides guidance and cooperation to the university. In turn, there are many ways that SGU and its key personnel have engaged with the larger Native community over the decades. Along with the many outreach activities to the local communities, President Bordeaux has gone to all 20 of the tribal communities on the Rosebud reservation to engage in listening sessions with community leaders and with all who are

in attendance. These needs assessment sessions have become part of the environmental scan that informs the strategic and tactical planning done by the university.

As referenced earlier the Founders' Week input sessions held on campus each year afford a special opportunity for community input in areas such as economic development, spiritual and religious leadership, transportation, housing, and Lakota language and values. The Founders' Week sessions have drawn participants from all corners of the reservation to encourage and guide SGU's involvement in many nation-building pursuits.

Each December hundreds of Lakota elders come to SGU and are honored with a meal served by SGU and local high school students. Gifts are gathered from SGU staff and faculty and presented to the Elders.

The institutional departments that are primarily responsible for Community Education and Services are: Adult Basic Education Program, Library, Sicangu Policy Institute, Institute of Tribal Lands, Sicangu Heritage Center, Scott Bordeaux Leadership Institute, Wiwila Wakpala Bison Ranch, Tasunke Horse Ranch, SGU Greenhouse and Tiwahe Glu Kinipi, an equine therapy project designed to serve Sicangu youth who have been exposed to traumatic experiences.



The poster features a silhouette of a person interacting with a horse against a sunset background. At the top right, there are two circular logos. The main text reads: "SGU TIWAHE GLU KIN PI 'Bringing the Family Back to Life'. Summer Horse Camps". Below this, it says "Applications available!" followed by a list of camp dates and descriptions: "June 4-15, 2018: SGU STEM/Horse Camp for grades 9-12", "June 26-29, 2018: MVP Teen Boys Camp, ages 13-16", "July 9-12, 2018: Caregiver/Family Camp", "July 31 - August 3, 2018: Girl's Camp, ages 8-16", "August 7-10, 2018: MVP Boys Camp, ages 8-12", and "August 21 - 22, 2018: Horsemanship & Rodeo Clinic, Middle & High School". Contact information for Kateri is provided: "For more information and to apply, please contact: Kateri @ 605-856-8163 or". At the bottom, it states: "Camps are free and open to all community youth" and "Camps will be held at the SGU TGKP Ranch". A note says: "Pick up an application at the SGU TGKP office in Mission".

Community Learning Resources are provided at several levels. The University has an Adult Education Program which provides tutoring and testing services for the GED. This program has centers located in seven tribal communities. Community education is also delivered to tribal communities in the form of workshops, seminars and community projects. For example, the

Institute of Tribal Lands greenhouse project conducts workshops on gardening in tribal communities, then assists those communities in planting community gardens. Workshops have been conducted in several communities on personal finance and budgeting.

As well, identifying and placing students in community-based clinical practices sites has not been an issue because students from Sinte Gleska University are highly sought. This is especially true for the Nursing Program which serves the need for nurses and especially Native American nurses on the reservation. Practicum and internship sites for the Education Department are also available; student teacher candidates are welcomed in area schools, and many are hired to teach in the school where they completed their internship experience.

The free SGU Student Transportation System has been operating for 30 years on a Monday-Thursday basis during every Fall, Spring and Summer Semester at Sinte Gleska University in order to bring students to their classes from the communities throughout an 8:00 AM to 10:00 PM daily schedule. The SGU Student Transportation System maintains five 15 passenger vans plus a handicapped student vehicle. Five of these vehicles travel in excess of 50,000 miles per year with an estimated cumulative mileage of more than 300,000 annual miles. The SGU Student Transportation System provides travel assistance to approximately 25% of our SGU student population per semester.

The SGU Student Lunch Program is another community support. The Lunch Program is able to provide a free noon meal to 60-75 students per day during the Fall and Spring Semesters. This particular service dates back to the 1990's and was created as a means of supplementary assistance for our SGU students who reside in one of the 10 poorest (currently designated 2nd poorest) counties in the United States.

The SGU Daycare was also originated in the 1990's and offers childcare assistance for SGU students attending classes during the 8:00 AM – 5:00 PM hours. The majority of SGU students who utilize this service are eligible for childcare assistance funding per the state of South Dakota.

In addition, SGU has relationships with many local, state, national and international organizations. The many "external interests" also have no primacy over the mission of educating the students enrolled at SGU; these affiliations and partnerships, to the contrary, are key facilitators in achieving the mission.

## **8. Operational Status**

*The candidate will have completed at least one year of its principal educational operations and is currently operating with students actively participating in its programs at the time of consideration as an Applicant for Accreditation.*

Sinte Gleska University was chartered by the Rosebud Sioux Tribe in January of 1971 as "Sinte Gleska Community College" to offer postsecondary education on the Rosebud Reservation. At that time there were few opportunities to pursue higher education near the reservation, and many who did leave often met serious financial and social and cultural challenges.

Sinte Gleska University officially began operations by offering courses and degree programs in February of 1971 through agreements with the University of South Dakota and Black Hills State University. In 1976 Sinte Gleska University was approved as a candidate for accreditation with the North Central Association of Colleges and Schools. In 1983 Sinte Gleska University was evaluated and granted initial accreditation to offer Associate of Arts degrees plus two Bachelor level degrees; specifically, the BA degree in Human Services and the BS degree in Elementary Education. Five-year accreditation was granted as a result of this team visit and continued at five-year intervals for a twenty-year period through 2002. In 1988, following a focused evaluation and site visit, Sinte Gleska University received approval to offer a Masters' program in Elementary Education. Per this action, Sinte Gleska University thus became the first tribal higher education institution to gain regional accreditation at the Masters' degree program level.

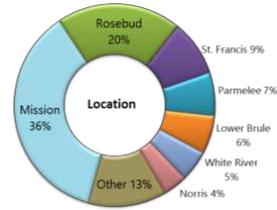
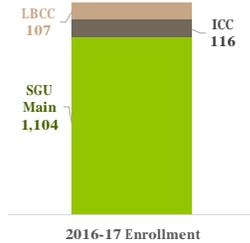
Sinte Gleska University continues to be an active degree granting institution that offers Associate of Arts, Associate of Applied Science, Bachelor of Arts, Bachelor of Science, Master of Arts and Master of Education. SGU also offers Certifications in several Career and Technical Education (CTE) areas.

SGU's degree programs are compatible with the institution's mission and are based on recognized fields of study at the higher education level. All programs of study at Sinte Gleska University are basically comparable to those at other institutions of higher education which, in turn, affords a more seamless credit transferability process. The primary and most important distinction is our program focus on tribal relevancy. In particular, our educational programs are designed to meet the employment and life skills of tribal members.

Recent enrollment numbers at SGU are shown in the following graphs:

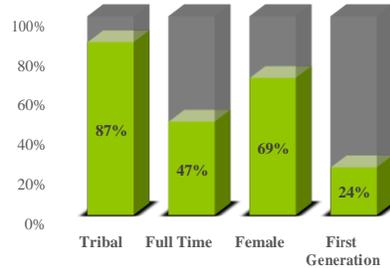
## Sinte Gleska University serves the Lakota Nation

SGU enrolled a cumulative total of **1,327 students** over the three semesters in the 2016-2017 academic year, including the additional locations at Lower Brule (LBCC) and Ihanktonwan (ICC) Community Colleges.



**70%**  
Average Retention Rate for Full-Time Students at SGU (IPEDS)

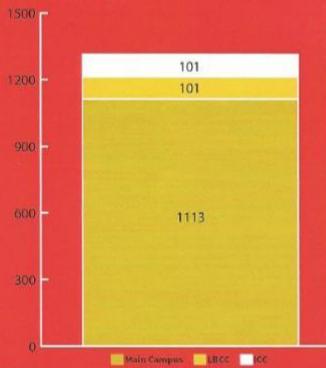
SGU serves mostly **female, part-time, and Tribal** students.



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## 2017-18

# SINTE GLESKA UNIVERSITY SERVES THE LAKOTA NATION



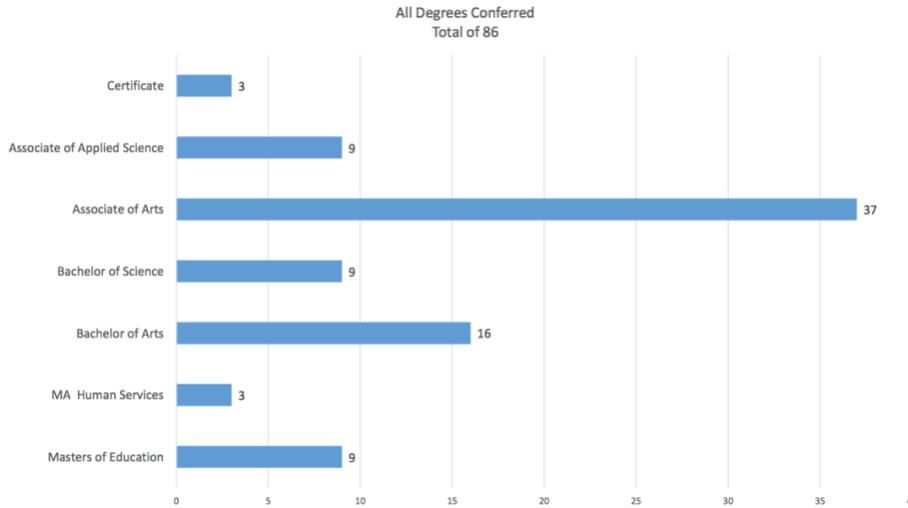
SGU enrolled a cumulative total of **1,315 students** over the three semesters in the **2017-2018** academic year, including the additional locations at **Lower Brule (LBCC)** and **Ihanktonwan (ICC) Community Colleges**.

**50%** AVERAGE FALL RETENTION RATE, FULL-TIME STUDENTS (AIHEC/AIMS/AKIS)

SGU degrees are appropriately named, following practices common to institutions of higher education in terms of both length and content of the programs. Sinte Gleska University provides degree opportunities ranging from certificate programs through the Masters' degree program level. All degree programs follow practices common to institutions of higher education in terms

of length and content of said programs, academic quality and rigor and appropriateness to our constituents including the delivery of Lakota Studies and related tribal-focused curricula.

### 2018-2019 SGU Graduates



## **9. Institutional Effectiveness**

*The IOSP systematically applies clearly defined evaluation and planning procedures (involving Indigenous participation), assesses the extent to which it fulfills its mission and achieves its goals, and periodically publishes the results to its constituencies, including the primary Indigenous peoples being served.*

The mission of Sinte Gleska University is to plan, design, implement and assess postsecondary programs and other educational resources uniquely appropriate to the Lakota people in order to facilitate individual development and tribal autonomy.

Both academic issues and tribal nation building drive the planning and budgeting process. Specific priorities within a given academic/fiscal year result from both operational issues and strategic action plans.

The areas identified for early implementation in the updated strategic plan include marketing (to increase student recruitment and enrollment), staffing of instructional positions, collaboration with the tribal education department, and staff development regarding improvement of student success. In addition, the master plan for facilities is to be addressed, in connection with grant funds that are available.

The strategic plan calls for several new initiatives, and those new initiatives are driving the budget allocations, particularly for Title III grant funds. Title III is a major grant from the U.S. Department of Education that is supporting strengthening of the institution by funding initiatives in our strategic plan. (cf. Appendices: *Strategic Plan Report*)

The planning team encompassed the SGU community as a whole, with representatives from instructional staff, administration, non-administrative staff and students

During the Founders' Week discussions, community members and alumni participated in round-table discussions, focus group-type sessions, and other forums where the interests and needs of the broader reservation community were expressed. This input was incorporated into the planning process that culminated in the May 2019 Strategic Plan. The Plan was then formally adopted by the Board of Regents, who represent the reservation community at large.

On campus, each department is responsible to evaluate the success of its graduates. Data from the assessments are reviewed to make informed decisions about possible program changes, the need for new programs, and/or information on how employers rate SGU graduates. Each department has the discretion to develop, or select, the assessment instruments they use to seek public input. For example, the Education Department assesses first, third and fifth year teachers on an annual basis. The surveys, completed by school administrators, are based on national teacher educator standards. Results garnered from all surveys, or assessment instruments, are shared with university administration for institutional review.

The institution's Assessment Plan was developed and is currently in use to assist both Department Chairs and the Assessment Coordinator in maintaining the assessment efforts and making informed decisions regarding teaching and learning. The Assessment Plan includes a section on University Assessment, Student Learning Assessment, Course Assessment, Program Assessment and Program Learning Outcomes Assessment. There is also an Assessment Management Plan included in the document. (cf. Appendices: *SGU Assessment Plan*)

In addition, a variety of assessments are being used by faculty members in departments. Assessment instruments are selected by individual faculty, in conjunction with approval from the Department Chair, to assure that the knowledge, skills and dispositions of the students are being assessed in a holistic manner consistent with the University's and Department's missions. Assessment instruments utilized include, but are not limited to, tests and quizzes, end of semester exams, rubrics, portfolios, and student self-assessment instruments. All course outcomes and the assessment instruments selected are reviewed on a periodic basis to make necessary changes and to ensure that all meet the uniqueness and needs of a predominately non-traditional, Native American population. It is important to the institution that a cultural sensitivity and awareness is evident in all teaching and learning endeavors.

Sinte Gleska University regularly notes that our first baccalaureate graduate became Chief Judge for the Rosebud Sioux Tribe. He has now held that position for 25+ years. We have also witnessed some of our graduates become tribal program directors and school administrators. The largest employers on the Rosebud Reservation are the school districts (Todd County and St. Francis Indian School), the federal government (Bureau of Indian Affairs and Indian Health Service Hospital) and the Rosebud Sioux Tribe, all of which have employed Sinte Gleska University graduates during the past 40 years. Another primary place of employment for SGU graduates is within Sinte Gleska University where approximately 30% of our full-time employees, primarily in staff positions, have earned a degree via SGU programs of study.

Each spring the administration of SGU presents finance, program, and operations information at a tribal council meeting. Discussion that follows these presentations focus on how to collaborate together for the betterment of the whole community. In addition, planning and financial audit documents are posted on the SGU website.

Graduates from Sinte Gleska University are making a difference in the future development of our tribal nations. As more employment develops on the Rosebud Reservation, SGU alumni will find their way into leadership positions within the Rosebud Sioux Tribe and other critical employment areas serving our tribal members and tribal communities.

## **10. Disclosure**

*The IOSP discloses to the WINHEC Accreditation Authority any and all such information as the Authority may require to carry out its review and accreditation functions, within the scope of applicable cultural protocols and legal privacy requirements.*

Sinte Gleska University will disclose to the WINHEC Accreditation Authority any and all such information as the Authority may require to complete its review and accreditation functions, within the scope of applicable cultural protocols and legal privacy requirements.

## **11. Relationship with the Accreditation Authority**

*The IOSP accepts these eligibility conditions and related policies of the WINHEC Accreditation Authority and agrees to comply with these conditions and policies as currently stated or as modified in accordance with Authority policy. Further, the IOSP agrees that the Accreditation Authority may, at its discretion, make known to any agency or members of the public that may request such information, the nature of any action, positive or negative, regarding its status with the Authority. The Authority treats institutional self-study reports and evaluation committee reports as confidential. The institution, however, may choose to release the documents.*

Sinte Gleska University (SGU) accepts these eligibility conditions and related policies of the WINHEC Accreditation Authority and agrees to comply with these conditions and policies as currently stated or as modified in accordance with Authority policy. SGU agrees that the Accreditation Authority may, at its discretion, make known to any agency or members of the public that may request such information regarding its status with the Authority. In addition, SGU understands that the Authority will treat the university's self-study reports and evaluation committee reports as confidential, and that we are allowed to release these documents.

## SECTION III: EDUCATIONAL PROGRAMMING

### Introduction to Educational Programming

Standard accrediting agencies tend to pay little attention to the cultural history of a learning institution. WINHEC, however, specifically asks us to reflect on the factors that constitute our identity as an *Indigenous* institution of higher education. This process of reflection on Sinte Gleska University's Indigenous identity led our Self Study committee to some unexpected results.

First, our Self Study committee noticed that the criteria for "Indigenous" differs among different organizations. Among non-educational organizations, the criteria for "Indigenous" often rests on the organization's relationship to a larger tribal or Indigenous group: Does the organization have administrators who are members of the recognized tribal group? Is there something in the general operating procedures that may be said to represent cultural procedures or values of the larger Indigenous group?

As noted earlier, SGU's organizational authority and operating procedures reflect cultural values and standards embedded in the history and culture of the Sicangu Lakota Oyate (Nation). But it seemed clear that our primary identity as a *learning* institution resides in educational programming. A primary focus for our Self Study committee, then, has been to determine whether and in what ways SGU's educational programming is Indigenous.

This process began by noting that courses at many public and private universities are sometimes taught by Indigenous/Native/Lakota instructors. This led us to consider that the Indigenous identity of SGU instructors might not be the defining feature of our educational programming.

We also noted that many public and private universities have Indigenous/Native/Lakota Studies departments or programs, and this suggested to us that our Lakota Studies department, by itself, does not identify SGU as an Indigenous Higher Education institution.

Given this faculty and curriculum parallel between some tribal and some non-tribal colleges, we were led to consider that our academic content and curriculum in general, despite a focus on Lakota history, culture and language, might not be the primary defining feature of SGU's Indigenous identity either. At the same time, however, while examining our curriculum and talking with elders, we discovered that a set of Lakota pre-contact/pre-colonial values, values still very present in Lakota homes, suggest that relating students directly to learning rather than to a teacher may be at the heart of a genuine Lakota education. This awareness was a significant breakthrough and one we were excited to follow.

There still remained the important fact that Lionel Bordeaux, President of Sinte Gleska University, has been an outstanding leader in tribal and Indigenous education for almost half a century. In fact, Lionel's 47 years as president of SGU makes him the longest serving president of any college or university in the country. Lionel also was a founding member of WINHEC in 2002 and has received numerous national and international awards for his work in tribal education. In 2018 he was inducted into the United States National Native Hall of Fame.

In light of these accomplishments – and the fact that SGU was the first tribal college accredited to offer bachelor's degrees (1982) and master's degrees (1988) –, it clearly made sense to highlight the many SGU achievements of Lionel in our WINHEC Self Study. But how to fit this into our decision to investigate ways of teaching and learning as the heart of the university's Indigenous identity?

Lionel provided the direction we needed. During the past two years he has addressed the SGU staff and faculty many, many times, and at each gathering he not only has reviewed the past but he especially has addressed the question of the future. SGU will celebrate its 50<sup>th</sup> Year Anniversary in 2021, and the president has asked us all to seriously consider what a redefined and restructured tribal education will – and should – look like for the next fifty years.

As a result of the President's leadership, the Self Study committee undertook research and a series of discussions with faculty, staff, community members and elders over the past two years. Our goal was to identify traditional Lakota practices of education rooted in pre-European contact – values that might provide a more robust Indigenous foundation for a post-colonial education.

Our investigation uncovered aspects of traditional Lakota teaching and learning that (we feel) have the potential to redefine and restructure development of an Indigenous/Lakota university and, in the process, further promote tribal students' Indigenous identity. Our reflections and forward-looking results are included at the end of sections 1, 2, 3, 4, 7 and are titled *Committee Reflection*. A final forward-looking discussion is presented in a *Summary Reflection* (p. 95ff.)

## **1. Educational Programs**

*The HE IOSP offers one or more educational programs that are congruent with its philosophy and mission and are conducted at levels of quality and rigor appropriate to the credentials offered. It provides an environment in which learning experiences are enriched through interaction with Indigenous people and communities.*

SGU's undergraduate degree programs include a coherent general education requirement consistent with the institution's mission and designed to ensure breadth of knowledge and to promote intellectual inquiry. The intent of General Education core requirements is to present an overview of learning within Sinte Gleska University and introduce students to a world of higher education that includes a focus on Lakota history, culture and language. The core requirements provide a foundation for upper division courses at Sinte Gleska University.

Sinte Gleska University offers the following degrees as described in the SGU Course Catalog:

### **Art Institute**

AA Fine Arts

BA Fine Art/BS K-12 Art Education

### **Arts and Science**

AA Arts and Science/AA Physical Science/AA Biological Science/AA Environmental Science

BA Liberal Arts/BS Environmental Science/BS Computer Science

### **Business and Tribal Management**

AA Business Management

BA Business Management/Tribal Management or Accounting Minor

### **Education**

AA Elementary Education/AA Paraprofessional Studies/Elementary Education/

AA Paraprofessional Studies/Middle/Secondary Education/AA Early Childhood Education/

AA Special Education

BS K-8 Elementary Education-Early Childhood/BS Secondary Education/Composite Major in History/BS K-8 Elementary Education/K-12 Special Education/BS K-8 Elementary Education: K-8 Elementary Education/Middle School Concentration or Elementary Education/Lakota Studies

### **Graduate Education**

M.Ed. Master of Education

K-8 Reading Specialist Program

Education and Administration Program

Curriculum and Instruction Track

Early Childhood Special Education Track  
Native and Contemporary Arts Endorsement (under development)

### **Human Services**

AA Human Services  
BA Human Services/BA Human Services/Mental Health/Psychology/BA Human Services/Criminal Justice/BA Human Services/Chemical Dependency

### **Human Services Graduate Program**

MS Human Services Professional

### **Lakota Studies**

(Under Revision)

AA Lakota History and Culture/AA Lakota Language/AA Traditional Arts  
BA History and Culture/BA History and Culture/Tribal Government

### **Institute of Technologies**

AAS Administrative Assistant  
AAS Building Trades  
AAS Computer Technology  
AAS Data Processing  
AAS Office Technology/Legal  
AAS Office Technology/Medical  
AAS Licensed Practical Nursing  
1-year certificate Plumbing Apprenticeship  
1-year certificate Electrical Apprenticeship  
1-year certificate Building Trades  
1-year certificate Business Start Up  
1-year certificate Office Technology  
1-year certificate Computer Maintenance  
1-year certificate Data Processing

### **Nursing**

1-year certificate Licensed Practical Nursing (LPN)

Even after 40+ years of operation for Sinte Gleska University, for most students the decision to embark on a postsecondary education is not an easy one. We at Sinte Gleska University extend ourselves as Regents, administrators, faculty and support staff to help the student during his/her academic pursuits and the attainment of an educational goal whether that postsecondary experience is at the certificate or graduate degree level.

## SGU is committed to helping Students succeed

SGU offers several student services to help ensure students have equitable opportunities for success:

- o Admissions Office (NEW)
- o Financial Aid
- o Counseling and Advising
- o Free Transportation
- o Free Lunch Meals
- o Childcare
- o Community Library
- o Computer Labs
- o Peer Tutoring
- o Student Clubs
- o Native Cultural Activities
- o Student Leadership Opportunities
- o Tribal College and Universities conferences
- o Intercollegiate Competitions



6

### **Committee Reflection #1: Educational Programs for a Post-Colonial Education**

In completing the section above on Educational Programs, the Committee was reminded of SGU’s recurring experience with the standard accreditation agency for this area of the United States. As mentioned in the Introduction to this Section, standard accreditation agencies in the United States do not concern themselves with the cultural history of colleges or the cultural background of students. We need to add now that this ‘neutral’ approach presents standards of the dominant cultural group as normative for all cultural groups.

In SGU’s experience, standard accreditation comes with the unspoken pressure to “Be more like us,” where “us” refers to the dominant public and private universities in the country. In response to this, SGU President Bordeaux has had talks with the Higher Learning Commission (HLC). The President has also initiated serious discussions with the American Indian Higher Education Consortium (AIHEC) on the need to establish a separate accrediting agency for Tribal Colleges and Universities (TCUs). Two SGU faculty also led a discussion with tribal college faculty on WINHEC accreditation at the American Indian College Fund’s *Research Convening* in Summer 2019. These discussions follow from principles of self-determination and sovereignty.

If tribal colleges are to do more than simply accommodate to the standard accreditation style, our Self Study Committee realized that it is not enough to say – “We are different!” Instead, our differences from mainline colleges will need, at some point, to be stated in clear terms. There remained, then, a distinct question to pursue: *How are tribal colleges – Sinte Gleska University, in particular – different from mainline non-indigenous colleges and universities?* This same question is assumed, though not stated, in the WINHEC accreditation process that asks colleges to articulate their Indigenous identity. Our Self Study team felt it important to look into this issue in some detail as SGU pursues a path for the future.

To begin our search into apparent differences between tribal colleges and mainline colleges, our research noticed that the term ‘university’ has long been applied only to educational institutions with distinctive structural and legal features that first developed in Europe. For example, Western history places the University of Bologna, founded in 1088, as the earliest university. But higher education existed throughout Africa and Asia centuries before. The Alexandrian museum of Egypt was a research institution noted for its scholarship on science and literature, and it was established about the 3<sup>rd</sup> Century BCE. The University of al-Qarawiyyin Fez in Morocco was founded in 859 CE and later designated a university in modern times. It appears that even the initial definition of a ‘university’ may be shaped by a limited set of standards.

If institutions of higher learning outside Europe served as preeminent intellectual centers and contributed much to our understanding of the world, might Indigenous colleges and universities follow a similar path? Our conclusion is that we can and that the best route for redefining tribal/Indigenous higher education identity is to locate and utilize pre-colonial Lakota educational values and determine whether they might serve as a foundation for a post-colonial university. These Indigenous values are not subject matter to be taught in an anthropology course but underlying guides to redefine and restructure our Educational Programming. A tall order, but one that made sense to us.

Further research showed us that the U.S. Congress has prohibited the federal Department of Education from exercising any direction, supervision or control over curriculum, program of instruction, administration or personnel of any educational institution or school system. Instead, Congress assigned the role of overseeing the quality and academic adequacy of programs to accrediting agencies. But these agencies’ job is not to ensure that all institutions accredited are identical or that all students or program reach for the same goals or the same outcomes. The accrediting agencies are to ensure that students have access to qualified instructors and an adequate curriculum and necessary support services.

Of course, many additional regulatory requirements have been developed over the years, and these in turn tend to constitute an accrediting orthodoxy of the day – an orthodoxy that has few roots in tribal communities. The inadequacy of accreditation models for tribal communities shows up in related ways. So, for example, accrediting scores for colleges include counting the

percentage of recent graduates who are successfully employed. How does this apply fairly to tribal colleges whose students live in an area with an unemployment rate of 70%-85%.

Just as concerning, research finds that linking a college's success to the employment rates of its graduates reveals a shift over the last sixty years from a focus on education to a focus on credentials. Credentials are linked with employment, as parents and students are often reminded, and adopting a business-based model of education has both shaped the design of current higher education institutions and moved accreditation standards further away from the social and cultural milieu of tribal colleges.

Closely related to a too-easy acceptance of economics as a measure for progress, we see the ever-expanding online "surveillance capitalism" that is responsible for increasing divisions in society today. Surveillance capitalism's mixture of constantly tracking personal interests and presenting enticing social media options, including fake news and variations of propaganda, now targets everyone for the sake of increased profit.

But tribal members already suffered greatly in the 19<sup>th</sup> and 20<sup>th</sup> centuries from false narratives, especially the American myth of Manifest Destiny which was used to justify unregulated expansion, wholesale killing of the buffalo herds, and the taking of tribal lands.



The 19<sup>th</sup> Century Story of Manifest Destiny

The well-known Native actor Floyd Westerman (Kang'i Duta) commented that many Americans saw Native tribes as cultural roadkill in the sweep of Manifest Destiny. However, the historical experience developed a hermeneutic of suspicion among tribal people that is not typically found in mainstream America. As Philip Deere, an Indigenous spiritual leader, said in 1981 – "The

time is coming. Multinational corporations don't care what color you are; they're going to step on you. They're going to slap you in the face like they did the Indians." Sinte Gleska University believes that tribal education can offer its students a critical-minded antidote to the greatly increased proliferation of false narratives and to larger society's failure to see excessive profit as a social rather than an individual dividend.

Along with the increasing social conflict stimulated by surveillance capitalism, there are huge social changes underway as a result of climate change and the vast income inequality in the United States. The need for innovations in higher education could hardly be greater. To its credit, HLC, the standard accrediting agency for SGU, commissioned a study in 2019 called *Innovation: Beyond the Horizon and the Future of Higher Education*. The study raises the key question – “Can accreditors be the calculated, purposeful risk-takers necessary to be the first voice, rather than the last, when change is essential?” They then go on to specify their key area for innovation: “How can HLC provide leadership as accreditation becomes more student-centered and relevant?”

Our committee welcomes the questioning posed by the HLC *Innovation* study. President Bordeaux's call to redefine and restructure our educational programming centers on an innovative form of Indigenous student-centered education. We reflect on the details for this restructuring in the *Committee Reflection* sections to follow and look forward to a combination of self-determination resistance and *wolakota*-guided discussions with the Higher Learning Commission as SGU moves forward.



The 21<sup>st</sup> Century Story of Indigenous Kincentric Ecology

## **2. Indigenous Curriculum and Pedagogy**

*The HE curriculum integrates traditional Indigenous knowledge, culture, language, worldviews and ways of knowing in a comprehensive program framework. The framework is linked to a core body of Indigenous and educational research and methodologies relevant to Indigenous education that support HE Native students to develop cultural competence and academic achievement. Indigenous pedagogy promotes the distinctive spiritual, cultural, and social mores of the community.*

The overall academic goal of the Lakota Studies Department has always been to integrate Lakota traditional values and history into the academic career of all SGU students. Over the years the department offered a two-year Associate of Arts degree program in four areas of emphasis: Lakota Language, Lakota History & Culture, Traditional Lakota Arts and Creative Writing. The department also has offered four years Baccalaureate degrees in seven areas of emphasis: Lakota Language-General Interest, Lakota Language-Research, Lakota Oratory, Lakota History & Culture, Lakota History-Tribal Government and Cultural Resource Management.

Recently, the college moved to establish a Wayawa Yatanpika (Professor Emeritus) position for a long-time SGU instructor and tribal historian who has been with the college for over forty years. This title was formerly given to people in the tribe who had shown exceptional wisdom and expertise either in community or military endeavors. Extending the title to work in education is a significant move for the University. In addition, other long-time instructors with Lakota Studies have retired or moved to other positions on the reservation, and some have passed on. This has necessitated a current transition to a younger faculty in Lakota Studies, and with this transition a change in Lakota Studies degrees is under discussion.

A second goal of this department is related to the reservation community at large: To extend non-academic services to the Tribe and its members. These services included offering expertise in Lakota culture and advocating for the integrity of traditional Lakota values and culture. The department also takes a very active role in cultural protection, preservation and restoration.

The Lakota Studies Department is the center of Sinte Gleska University. This is a position of leadership and responsibility to all. The Department strives to show by example that Lakota values are not merely talked about in the classroom but are integrated into daily actions. It is the belief of the Department that Lakota values and beliefs have much to offer the world today as well as to provide a vision to follow into the future.

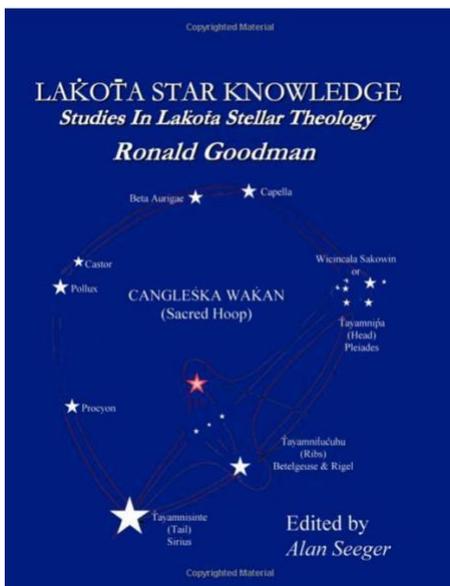
SGU has Institutional Core Requirements in Lakota Studies for all students. All SGU students in any educational program take Lakota Language I and Lakota History and Culture. In addition, all degree programs that offer or require a selection of credits to be earned by an elective accept various Lakota Studies courses to fulfill the elective(s) option.

The Business degree requires students, in addition to Lakota Language and Lakota History and Culture, to take the Tribal Law, Treaties and Government course. The Human Resources department, in addition to Lakota Language and Lakota History and Culture, requires their students to take the Lakota Teachings and Health course. Arts and Sciences BA degree students, in addition to Lakota Language I and Lakota History and Culture, also take Lakota Language II.

The Lakota Studies building has a state-of-the-art theatre-style classroom that is available for use by all departments. It is also used for faculty gatherings and professional development opportunities, thus bringing both faculty and students into close contact and communication with Lakota Studies faculty and staff.

The Institute for Indigenous Teaching has been established at SGU to work closely with Lakota Studies on the WINHEC Self Study. Together they have worked together to design professional development for faculty that explore indigenous methods of teaching that reflect the values and child-raising experience of most tribal students. This temporary partnership has been a helpful and powerful dynamic. More detail on Indigenous pedagogy is presented in the *Committee Reflection* sections.

Tribal culture, language and history were the catalysts for the founding of Sinte Gleska University and continue to be at the core of all institutional governing, management, academic and operational functions. *Takomni lecetú kte lo!*—This is the way it must be.



## **Committee Reflection #2: Curriculum and Programming for a Post-Colonial Education**

The Self Study Committee found a great deal to reflect on in this Curriculum and Programming section. The last sentence of the WINHEC section statement turned out to be the starting place for our reflections. That sentence asks about an “*Indigenous pedagogy that promotes the distinctive spiritual, cultural, and social mores of the community*”.

The notion of an *Indigenous pedagogy* is very much in line with the Committee’s earlier statement that, since public and private universities also have Native/Indigenous/Lakota departments, faculty and courses, SGU’s indigenous identity cannot rest primarily on a Lakota Studies department, faculty or curriculum. However, what these other institutions do not have is a pedagogy or set of teaching and learning values that reflects the distinctive spiritual, cultural and social mores of the Lakota community. It remained for us to better describe the outlines of a distinctive Lakota pedagogy.

A first clue came from a Self-Study Committee member who was invited by the South Dakota Department of Education to help develop a Native curriculum for K-12 public schools in South Dakota. While working on that project, this elder also joined a working group for a new science curriculum. There he found an intriguing pedagogy which echoed his Lakota childhood.

The teaching approach being developed by the science group was named the 5Es, an approach that takes the central focus off the teacher and invites students to directly *engage, explore, explain, elaborate* and *evaluate* some particular topic or area of investigation. Our Committee member found that this absence of direct teaching strongly echoed his own traditional Lakota upbringing. As our further research and our discussions with elders revealed, Lakota spiritual, cultural and social values in pre-European days clearly placed emphasis on children (and adults) exploring on their own without direct teaching. Observations of family and community settings show that these Lakota pre-contact values clearly persist today.

Research studies also provide some direction as they confirm that children in hunter-gatherer societies from pre-industrial days (as well as those still active today) were brought up with constant security and stimulation. This was primarily a result of the long nursing period, sleeping near parents for several years, the extensive social models available to children through village-parenting, the instant caretaker responses to a child's crying, and the minimal amount of physical punishment. Committee members and elders gave many examples to show that each of these conditions continue in Lakota tiospaye (extended families) today.

Further, hunting and gathering require creative and diverse methods, as well as on-the-spot judgments to meet the unpredictable, ever-changing conditions of nature. So, too, the permissive parenting style of Lakota parents today seems designed to promote creativity and independence. In contrast, Western society has developed a stratified, hierarchical social structure where

obedience can be essential to survival. Industrial society greatly increased both the routines and the hierarchical nature of work, so it makes sense that families and schools are motivated to both teach children directly and to train children in lessons of conformity and obedience.

Research tells us that direct teaching began to be especially promoted at roughly the same time humans began to settle, grow crops, and raise livestock. That is, ranching and then agriculture brought with it a new kind of attention to detail and responsibility as crops, in particular, are both stationary and predictable. If certain activities and details – planting, watering, weeding, harvesting – were not closely attended to, the family and society would suffer. This introduced humans to a new kind of work, one that brought a discipline and adult oversight of children that was a foreign concept to hunter-gatherer groups.

When children became important to a family's livelihood and economic outcome – true in parts of rural America today as in ancient Mesopotamia —it was critical that they be taught the needed skills and how to behave responsibly by employing the skills as directed. As children tended crops and cared for animals, more discipline was needed because, as noted, these activities involve recurring needs that are predictable.

The move from an agricultural society to an industrial society greatly increased the values of direct teaching, correction and oversight discipline. Schools today incorporate these practices in their attempt to prepare students for the society that needs them. But Lakota children find these values odd, confusing and in conflict with the values in most of their homes.

“If a child...is continuously forbidden to do things it wants to do, continually told ‘don’t do that,’ ‘stop your noise,’ etc., their ears become like dog’s ears and they are stupid throughout life. If a man has big ears, or is stupid, people know he has been forbidden to do what he wanted to do when a child. ...it is better to run the danger of a child pricking his eye out with a sharp knife than to forbid him the knife if he wants it and thus have the certainty of making him stupid.” (Indigenous Elder)

In contrast, survival, rather than predictive work and recurring chores, was a present reality in hunter-gatherer societies, and promotion of a strong self-reliance from early childhood was key to raising individuals who could make the sound critical judgments needed to find their way through unexpected but ever-present life-threatening situations.

The value of self-reliance came with a serious spirit of equality and personal autonomy that, as in Lakota culture today, applied as much to children as to adults. Lakota adults view children as complete individuals, with rights comparable to those of adults. Their assumption is that children

will begin contributing to the economy of the group when they are developmentally ready to do so. There is no desire to make children or anyone else do what they don't want to do.

To be sure, the physical and social environment has changed a great deal as a result of more than a hundred years of colonialization. Yet Lakota adults today still tend to not initiate, direct, or interfere with children's activities. Generations of experience have proven to them that children can do well at educating themselves.

How do children learn what they need to know to become effective adults in a hunter-gatherer culture? The evidence suggests that they teach themselves through their observations, play, and exploration. Occasionally an adult might offer a word of advice or demonstrate how to do something better, such as how to shape an arrowhead or design a moccasin, but such help was given only when the child clearly desired it.

But when schools adopted the mores and values of agricultural and industrial societies, this led to schooling based on the assumed ideal – “The more I teach, the more you learn.” In time, this approach led to setting academic standards for all students regardless of background, language or culture. When poor results followed and drop-outs increased among Indigenous and other students, the results were often attributed to lack of parental involvement, previous teachers, poverty, IQ, lack of interest, etc., and the poor results led to what mainstream educators have called an ‘achievement gap’ for certain groups of students. Some educational organizations have voiced their concern that this term promotes biased conversations about race and equity, and they are instead referring to an ‘opportunity gap’ for students, many from Indigenous communities, who are losing out on opportunities for self-reliance in today’s complex society.

In all these changes in schooling, higher education retained a certain freedom in the midst of the limited models of teaching, and so we see the direct teaching assumption – “The more I teach, the more you learn” – taper off in graduate school. In graduate school students are expected to begin their own investigations and follow the rules of research. The Indigenous pedagogy and curriculum that SGU is exploring in its ongoing professional development with faculty looks to extend the ‘subordinating teaching to learning’ pedagogy to its undergraduate students, and, by extension, to Indigenous elementary and high school students via the training provided by SGU’s teacher education department.

(More information on this professional development for SGU faculty is discussed in the *Committee Reflection #5*, p.92ff.)

### **3. Indigenous Language and Culture**

*Indigenous language and culture knowledge and skills are highly valued and should be evident throughout the HE programming. The HE curriculum fosters the acquisition and use of Indigenous language and culture as an essential core of Indigenous well-being and to ensure candidates perpetuate the vibrancy of the Indigenous language and culture. Practices within the HE curriculum are designed to foster engagement with the Indigenous language and culture as foundational practices of culture-based learning.*

Lakota language and culture at Sinte Gleska University finds its center in the Lakota Studies Department. The overall academic goal of the Lakota Studies Department is to integrate Lakota traditional values and history into the academic curriculum to help meet the challenges and complexities of Lakota life today. Over the years, the Lakota Studies program has offered a two-year Associate of Arts degree program in four areas of emphasis: Lakota Language, Lakota History & Culture, Traditional Lakota Arts and Creative Writing. The department also has offered Baccalaureate degrees in seven areas of emphasis: Lakota Language-General Interest, Lakota Language-Research, Lakota Oratory, Lakota History & Culture, Lakota History-Tribal Government and Cultural Resource Management.

As mentioned earlier, Lakota Studies plays a key role in all other University academic programs, beginning with the *Lakota Language* and *Lakota History & Culture* courses that are required of all students. The intention is to provide a Lakota perspective that can be applied all academic programs offered at the University. This is a very unique and powerful dynamic provided by the Lakota Studies Department.

This dynamic has recently been augmented by the establishment of the Institute for Indigenous Teaching (IIT). Together with Lakota Studies faculty, the IIT has organized and implemented professional development for faculty from all academic departments on campus. The professional development sessions focus on adapting indigenous pedagogy in the various disciplines as well as inviting faculty to conduct participative research. The participative research grants were designed to test the elder pedagogy of storytelling as a means to promote a critical consciousness in students. The IIT also began a set of Lakota language learning sessions for faculty and staff.

Due to the positive change in cultural climate over the past 40-50 years, students come to SGU with a positive attitude toward Lakota culture and language and an interest in learning to speak the language. Lakota classes at the university clearly present and reinforce Lakota language and culture as an essential core of each student's indigenous well-being. However, surveys conducted by the Rosebud Tribe show that the language is no longer being spoken by tribal members under 50 years of age. As a result, the Institute for Indigenous Teaching and Lakota Studies are working hard to ensure that students are provided a real entry into speaking the language. This partnership has resulted in a redesigned *Ainila Method of Teaching Lakota*

*Language* class. The class was redesigned to emphasize the importance of teaching that results in students actually speaking the language. The sensitive topic of whether faculty/Lakota speakers invited to teach the language at the university will be required to take the Methods course is under current discussion. A critical discussion of this central topic follows next in *Committee Reflection #3*.

### **Committee Reflection #3: Language Teaching for a Post-Colonial Education**

As noted in the main section above, SGU students usually come to the Lakota language with interest and enthusiasm. Some of this interest is generated in elementary and high school, and some students come from families where parents and grandparents speak Lakota at home. The primary difference for this generation is that speaking Lakota is now considered an honorable and valuable thing to do. The previous generation had a very different experience in schools, many being punished or mocked by some teachers and fellow students for speaking the language.

Still, this *Reflection* section proved to be challenging. This is due to the fact that the Self Study Committee posed the central question of whether students are not only learning to value the language but also are learning to *speak* it. Here is the question we asked in discussions with faculty, students and staff: Do the college's Lakota language classes follow the conventional linguistic approach that teaches students about Lakota language, or does the college require instructors to get students actively speaking and communicating in Lakota?

There has been no clear consensus in the responses to the question. SGU has a proud history of exceptional language and cultural experts in the Lakota Studies department – people who have been well-known and respected in the Indigenous communities. Some, like Albert White Hat and Ben Black Bear, Jr., have authored and co-authored nationally recognized books on Lakota language and culture. (cf. Appendices: *Lakota Language Publications*.) However, there also has not been a clear requirement that students who complete the required or elective Lakota language classes be able to speak the language to a certain and/or proficient degree. SGU's movement to redefine its tribal education is considering how best to make changes to this situation.

A key issue here is that department faculty and faculty councils have control over the curriculum. However, given that Lakota language lies at the heart of the tribe's Indigenous identity, the concern for language loss also fits into the center of SGU's concern for Nation Building. The question has arisen then: Should the administration, together with the faculty council, require that Lakota language classes include an active assessment of students' progress in actually speaking Lakota? Key suggestions and recommendations in response to this question are described below.

Our discussions on Lakota language loss and revitalization began by pointing to recent history, a history when Native language programs may have adopted a questionable language learning approach. Starting in the 1970s Native Studies departments in the United States, eager to bring Native languages into the curriculum, looked to linguists for assistance in designing language learning lessons and Native language courses. The result was most often an academic approach that treated language as a subject to study rather than a skill to develop and speak. In many places, this way of proceeding continues today, and the loss of language continues.

### **Losing a Language**

A breath leaves the sentences and does not come back  
Yet the old still remember something that they could say

But they know now that such things are no longer believed  
And the young have fewer words

The children will not repeat  
The phrases their parents speak

Someone has persuaded them  
That it is better to say everything differently

So that they can be admired somewhere  
Farther and farther away

Where nothing that is here is known

-W.S. Merwin

As highlighted in the Committee's question to faculty and students, there is a distinction between learning about a language and learning to speak a language. This key distinction is often overlooked, textbooks and instructors apparently assuming that students will move from learning grammar and rules of syntax to then speaking the new language. Unfortunately, there is little or no evidence that this transition happens. There is, however, clear evidence that most students in the United States have a strong resistance to doing the things needed to actually speak another language. Language classes that use English to teach about Lakota inevitably support that contradictory but dominating resistance by allowing students to remain in their first language comfort zone.

Untangling successful and unsuccessful language teaching pedagogy is important, and the Committee started with the difference between linguists studying a language and children learning to speak a language. In linguists' work, a language is broken into its many parts in order to understand how the language functions. This deconstruction of a language results in defined rules of grammar and the complexities of word order; on the other hand, babies use a

very different constructive process to learn to tell what they see and know. A review of these differences showed us some of the serious missteps involved in many Native language courses.

For example, the Committee was quick to note that English grammar and syntax rules are taught in elementary schools in the United States. However, it was also clear that students in these grade school classes already speak English. Grammar and syntax lessons are designed for students to learn more about the language they already speak; they are not used to help students learn to speak another language.

We also reflected on the fact that linguists use an orthography for the languages they study. But we found that orthographies to mark the sounds of a language were designed so linguists can communicate with each other without anyone having to actually speak the language. Additionally, mastering an orthography in a language class too often does the same as studying grammar and syntax in English; rather than promoting speaking, an orthography, especially when added to a study of complex grammar rules in English, tends to give students a sense of ‘knowing’ the language despite not being able to speak it.

Our conclusion is that knowledge of orthography, grammar and syntax, when not subordinated to a corresponding language learning approach based on how language learning works, not only plays into the resistance already mentioned, but also may slow the process of language revitalization for the Nation. This occurs when academic study of the language provides credentials for college students or fluent speakers to then go on to become “teachers” of the language. Currently we often see fluent speakers or second-language Lakota learners in school settings pass on cultural and/or linguistic information about Lakota without effectively knowing how to get the students to speak the language.

In discussing indigenous pedagogy earlier, we referred to the mistaken assumption in schools - “The more I teach, the more you learn”. We did not express the corresponding side of that assumption – “The more I teach, the less you learn”. But based on research and practice in language learning, we find that a reversal of this type does apply – “The more I talk, the less you learn”.

This admonition for instructors to speak less may seem a contradiction, especially as it is obvious that babies learn to speak when everyone else at home is talking. But studies of language development show that in fact babies do not begin by imitating and learning directly from others. Rather, babies first learn to make, then hear and distinguish the sounds they are making themselves before they can distinguish or pay attention to the sounds being made by others. Babies in fact first make all kinds of sounds, with all kinds of pitches and intensity, including sounds not in the local language of the family. They then begin to notice the similar sounds being made by others and drop the sounds not made in their environment.

Students learning a new language are in a very similar position and cannot adequately hold in their ears or form in their mouths the sounds and words a teacher is making in the language. That language may be Lakota and part of their valued cultural heritage, but it remains “foreign” in their throat and ears unless an adaptation of babies’ playing with sounds is provided for them. If this does not happen, teachers experience the same hard lesson: “The more I talk, the less they learn.”

All this presents a challenge to the Lakota language instructor. While Lakota students may honor the language, still, like practically all students in the monolingual culture of the United States, they avoid making any new sound or set of sounds (words) that are different or ‘foreign’ in their throat and ears. Along this line of resistance, we observed language instructors in K-12 schools, including fluent Lakota speakers, who, stymied by the lack of imitation and participation in classes, soon revert to instruction in English. Many of these lessons are interesting, lively and culturally relevant, yet Indigenous students are not learning to speak.

The Committee also observed some SGU Lakota classes and saw that the common habit of providing English translations was common. Our discussion and research suggest that this practice also may rest on an additional mistaken assumption. The assumption is that since language primarily carries meaning, translating meaning from one language (English) to the other language (Lakota), or vice versa, is legitimate and makes things easier for students. However, it appears that this assumption can undermine the way language is learned.

While meaning is certainly carried by language, we found that, like the sounds of the new language, the meaning needs to come not from translation but from the students themselves. This can be accomplished by an instructor setting up situations where students see something happening, understand what they see, and then, like advanced babies, begin to use the sounds and words of the new language to “tell” what they see and understand.

In fact, this dynamic appears to be the one that Lakota ancestors used in developing the language in the first place. That is, the history of language shows that ancestors of every language observed the many events and differences occurring in their environment, e.g., ‘running’ versus ‘walking,’ ‘taking’ versus ‘giving,’ etc., and together found sounds/words to express the meaning of their constant awareness and insights. The agreed upon words (and word order) over a long period of development became the language in question.

Although students, like each of us, are born into a society where language already carries the accepted meanings of our community, as babies (and now students) language learning only takes root when each of us first notices the difference between, say, ‘happy’ and ‘sad’ on others’ faces, and then begins to use the sounds/words developed in our community to tell what we notice. Speaking, based on our own insight into meanings, leads to fluency; translations alone lead to a

kind of cultural ‘know-how’ and acceptance, but they most often serve as hurdles to actually speaking.

The Committee came to the conclusion that the discovery of meaning in students’ own observations and feelings can work for effective language learning in classrooms. For example, a language instructor in class might perform the actions of picking up simple pieces of wood slowly, then very quickly, knowing that students will observe the difference. The task then is to find simple and indirect ways for students to join their unspoken awareness to the sounds and words and rules used in the Lakota community to express that meaning. The instructor, without translation or without direct teaching, i.e., as just another member of the class, can use the Lakota word, words, and word order in a planned and progressive way that students can – and are expected to – begin using the words to talk to each other. Simply put, they get behind their English sounds and words and instead begin using the Lakota sounds and words to simply tell what they see and know – “Can hena oh’ankoya icu.”

Lakota word order and grammar can be worked out through this kind of active communication in Lakota, students telling each other what they see and know, while hearing the instructor doing it now and then. Once the students are doing some talking, the instructor’s well planned and infrequent talking allows the students to pick up the Lakota syntax and grammar and self-correct their own talking by comparing their speech with other and, at times, with the instructor.

Translation, like orthography, has its place, but that place doesn’t seem to be in language learning classrooms. Students need to discover meaning in their own perception and then support each other as they use the words and now the ‘grammar’ of Lakota to tell what they see and know and are doing. This type of planned immersion relies on an understanding of the language learning issues discussed, as well as on a developed understanding of the difference between ‘vocabulary’ and language.

The Committee was aware that there are successful Indigenous language programs in place around the world, and particularly in Hawaii and Aotearoa (New Zealand). The Te Ataarangi program in Aotearoa has a special significance for SGU. In 1979 Dr. Katerina Te Heikoko Mataira and Ngoingoi Pewhairangi observed a quite different way of teaching language; the approach used no English or translations and no direct teaching, and the women found it especially suited to Maori cultural ways. This became the beginnings of the Te Ataarangi program which then led to a number of people speaking Maori rather than learning to talk about it. These new speakers went into communities and taught more adults to speak Maori. Te Ataarangi has been credited with teaching te reo Maori to over 30,000 learners. The remarkable revitalization of Maori language had begun in earnest.

The well-known language nests for young children followed soon after. According to a personal communication from Graham Smith, Maori leader, the driving force behind the language nests didn't come from fluent speakers of Maori but from the adults who learned to speak Maori through Te Ataarangi. Being able to speak the language, he said, released many years of 'shame' from these adults, and the resulting energy and enthusiasm of self-discovery moved the second-language learners to carry language learning to the very young children. While many visitors to Aotearoa view the Kōhanga Reo (Language Nests) and come back with an enthusiasm for 'immersion' programming, they often miss the fact that the effective language teaching with adult learners was the driving force for their success.

Although we were not aware of the 1979 Maori language teaching experience at the time, two members of our Self Study Committee (and also the late Albert White Hat) observed Caleb Gattegno, the originator of the language approach, lead a Silent Way teaching workshop in South Dakota in 1983. The experience was quite remarkable. After working with Dr. Gattegno to learn the approach and then to develop the materials for Lakota, testing was done over several years in small groups of interested participants (Ben Black Bear, Jr.), at Black Hills State University (Rosalie Little Thunder) and at South Dakota State University (Jim Green).

The resulting Lakota *Ainila* approach was presented at Indigenous Language Conferences around the United States and adopted by individual instructors at some tribal colleges. In general, though, it may be fair to say that many tribal colleges, while offering exceptional cultural information and interactions for students, have tended to stay tied to the more academic and linguistic style described above.

The urgency of the loss of Lakota speakers strongly suggests to us that an SGU focus on Nation Building needs Lakota language classes where students learn to speak the language. This will require the administration and faculty council working together to ensure that SGU language classes prioritize Lakota language proficiency assessments as well as the current cultural appreciation for the language. It also points to Lakota language instructors and fluent speakers receiving teacher training based on the human science of language learning.

#### **4. Indigenous Assessment and Achievement**

*Multiple assessments provide evidence of expected learner outcomes for each credentialing program and provide the appropriate instruction, guidance and support necessary to ensure that students achieve these outcomes. Learner outcomes are utilized as the foundation for meaningful Indigenous assessments to inform appropriate instruction for diverse learners.*

Assessment at Sinte Gleska University is closely woven into the planning, teaching, learning, and reflection that occurs at both the micro and macro levels. As an institution, ongoing conversations around culturally responsive assessment methods allow the administration and faculty to implement researched-based practices while exploring their impact on our instruction and on our students. SGU's current Assessment Plan lays out in detail the foundation for these practices that connect to our vision, mission, and the Lakota Values. (cf. Appendices: SGU *Assessment Plan*)

Our Institutional Learning Goals describe what *all* graduates, regardless of degree or program, will attain. These goals are central to the planning process for programs as they provide specific language to connect achievement with the SGU vision, mission and values. Therefore, our evaluation of these goals comes through the review of aligned program assessment goals.

In 2016, each department designed program learning outcomes ('program' here refers to a course of study leading to a degree within each academic department) that connected their vision for student learning with the Institutional Learning Goals. These PLOs were painstakingly created to ensure that each program has clear, concise goals that would inform planning and course development within the department. This allowed programs to create Curriculum Maps that connected courses to these program outcomes in a way that clarified ongoing introduction, reinforcement, and assessment of material. Since those first drafts, the faculty's understanding of the impact and evaluation of their PLO's has grown and, in many cases, led to thoughtful revisions.

The concept of vertically aligned goals and assessment was new to the university in 2016 and only through intentional, ongoing work at the department and committee level has it taken root more authentically. The administration at SGU and the Assessment Committee are excited to revisit the processes we've adopted at the end of our current assessment cycle in 2021.

The Assessment Plan created for SGU was done by researching the practices of other universities. As we have progressed, we are always thinking critically to ensure that the plan is working for our indigenous context. By inviting instructors and students to have a voice in the molding of our Assessment Plan, we hope to see increased buy-in and ultimately develop an authentic culture of assessment. The faculty attempted to implement a "one PLO per semester" schedule and reported back mixed results. A major challenge in a rigid schedule like this is that, due to our small size, many of our classes are volatile and only offered when we have enough students to make up a viable class. This may mean we don't offer a class for several semesters

and the schedule is thrown off. To combat that, we have been developing a "beta" plan to be more responsive to our needs. In our new plan, faculty suggested that the evaluation of program learning outcomes be lined up with program self-studies that happen every three years so that there is ample time to capture assessments from the variety of classes offered during that time. Periodic trainings are provided for faculty to ensure all instructors understand the PLO creation, implementation, and evaluation cycle.

SGU's Co-Curricular Institutional Learning Outcomes also are assessed yearly with a survey that was created by the Co-Curricular Committee. This survey asks questions connected both to the student services offered by the university, including transportation, daycare and library, and the co-curricular events that happen on campus. A challenge that the committee faces each year is how to increase participation in co-curricular events when all of our students live off-campus, a majority live outside of the community where the campus is located, and many are working full-time. This survey helps us understand the effectiveness of the different services and out-of-class learning opportunities provided for students.

SGU recognizes the importance of continually assessing the effectiveness of our courses and programs and realizes that it's not enough to just gather data. This information has to be analyzed and embedded in the decision-making process to ensure that we are responding to the needs of our students and community and leading to growth. This practice has always been at the core of SGU's operating but we have taken strides to make the practice more "formal" and ensure all valuable information is considered when making decisions.

SGU utilizes Self-Studies and Internal Program Reviews to guide programs through this process. These self-studies are completed by each program on a three-year cycle and require the gathering of lots of inputs - both qualitative and quantitative - to ensure a complete picture of strengths and growth opportunities can be drawn. This data gathered often includes PLO mastery, student evaluations, graduate surveys, employer surveys, staffing gaps, enrollment data, labor market information, and more. The culmination of this data analysis is a "recommendations" section where departments line out their vision for the next four years, the resources needed, and the changes they will recommend to their courses and program

The responsibility to assess student learning and progress is a shared one at Sinte Gleska. Due to our relatively small size (average 2.5 full-time instructors per department), each faculty member is a crucial part of the evaluation and decision-making team. While there are certainly challenges with such a small number of people carrying such a large workload and responsibility, the advantages are equally as compelling. Most departments meet weekly to discuss the development of their students and classes. Each student at SGU is known intimately by their instructors and treated as the sacred individuals that the Lakota culture teaches us that they are. The usefulness of this cannot be overstated. If you ask any instructor at SGU - adjunct or full-time - they will be able to tell you the story of each student, what they are strong in, what they

need to grow in, how they exemplify the Lakota values in their work and all the ways they have gathered data on students through formal and informal processes.

Decisions are often made in reference to students' individual stories, goals, challenges, and needs. Adjunct instructors also play a role in this through continual communication with their peers in the department and their department chairs. By developing robust Course Learning Objectives (connected to our Course Curriculum Guide), adjunct instructors are given strong guidance both in the purpose of their class and in their resources. Their evaluations, whether they be portfolios or essays or traditional exams, are regularly collected by department chairs and used in decision making.

In addition to this more conventional form of assessment and data gathering, SGU has worked hard in the past five years to develop assessment techniques used by instructors at the class level as well as by departments at the program level. Direct assessments (such as quizzes, exams, essays, skill performances, labs, etc.) are used regularly to reflect on student understanding and make adjustments to instruction if needed. These methods are regularly buffered by oral or demonstrative assessment techniques. Portfolios play a big part in some programs; the Education Department, for example, utilized portfolios with rubrics to assess student mastery and skills in most of its classes.

Effective use of assessment strategies has been included in faculty professional development over the years and is something that instructors consider to be a priority in upcoming trainings.

#### **Committee Reflection #4: Assessment for a Post-Colonial Education**

In the earlier *Reflection* section on cultural pedagogy, we noted the lack of ‘correction’ that occurs between adults and children in Lakota society. Self-correction was the norm, and it remains the norm in Lakota homes today. This practice seems to us to fall into the conceptual category of formative assessment, whereas forms of “correction,” depending on the intensity, often fit into categories of summative assessment. As SGU faculty today work closely with students, often knowing their families and the personal variables shaping their performance, formative assessment continues to play a key role in shaping a post-colonial Lakota education.

Summative assessment implies a ‘final’ judgment of one’s progress in a certain area. While such judgments or grades may be temporary and part of a longer process of achievement, elders pointed out that this kind of interaction is a form of correction and is always done very indirectly in Lakota society if at all. So, too, ‘praise,’ a direct form of summative assessment is not at all a common practice in traditional Lakota homes. The summative assessment approach of ‘praise,’ even when intended as motivation, can devalue effort with its implicit meaning – “I sure didn’t think you could do it. Somehow you did. Wow!” Praising a Lakota student from a traditional

home tends to be counterproductive and undercuts the self-reliance and ongoing self-correction promoted at home.

Summative assessment aims to give a report on intermediate or final progress toward achieving a goal or competency. If traditional Lakota culture prefers ongoing and indirect formative assessment, part of the reason is that, as with most indigenous societies, a potential crisis of survival was always on the horizon. Survival was the existential version of a final summative assessment. If or when the threat to survival showed itself, individuals needed to trust themselves and make judgments that would allow them (and others) to survive. Ongoing “permissive” patterns of child-raising and Lakota social interaction displaced the frequent summative assessments typical of agricultural and industrial societies in favor of promoting responsible tribal members who would take accountability for and learn to trust their own learning and judgments.

Authentic assessment as developed in schools today may be one way to adapt Indigenous values to formal education settings. Authentic assessment provides students with the opportunity to demonstrate behaviors and performance in “real-life” and applied situations. Authentic assessment tools try to measure the knowledge and abilities expected by professionals in the students’ respective fields, while doing it in a manner that fits Indigenous ways and eliminates the usual hierarchical aspect of an assessment.

When we looked up the English word *assessment*, we found that it comes from the Latin *assidere*, which means “to sit beside.” This meaning fits well with the fundamental Indigenous principle in our *Reflections*, the principle and pedagogy that would have us purposely and consistently relate students to learning rather than directly to a teacher. This approach or Indigenous pedagogy removes a hierarchical status for teachers, displaces the priority on summative assessment and allows an ongoing formative assessment that has teachers “sitting beside” rather than directing from the front.

We have heard that some Maori universities using achievement-based performance to assess students’ learning allow students to repeat tests and other summative achievement or competency markers as many times as needed, for as long as they need until successful or they choose to move on. While this approach has its difficulties and challenges, and would be resisted by government and accreditation authorities, it is meaningful from a cultural standpoint, as there is a significant difference between an institution failing a student and a student choosing whether to continue or not. As in Lakota culture, an assessment that emphasizes the importance of self-reflection looks to develop students who are motivated, responsible, and accountable for their own learning and progress.

Finally, the Committee reflected on the significance of Nation Building for SGU and how forms of assessment shape our identity as an Indigenous university. If an ongoing and indirect ‘formative’ assessment in pre-colonial Lakota society looked to promote individual initiative and innovation along with self-reliance in order to survive, it’s clear that survival remains a primary concern for the Lakota Oyate today. Today, academic competencies may lead to skills and credentials that assist in economic survival for some individuals and families; but along with this horizontal and more individualistic approach, there is the vertical or spiritual logic of Nation Building where survival has a wider vision that includes healing and maintaining human dignity during (and after) the man-made crises of colonialism, as well as strengthening preparedness for similar situations. We take a closer look at integrating this spiritual or vertical aspect of Nation Building in the *Summary Reflection* (p. 95ff.) at the end of the Self Study.

## **5. Community and Institutional Support & Integration**

*The institutional program is responsive to the needs and aspirations of the community as it fulfills its responsibilities and builds respectful relationships. The candidate connects community resources and services to faculty and students so that the college's mission can be fulfilled. Resources and support are actively integrated into educational programs wherever located and however delivered. The community is engaged in college development and implementation.*

The tribal charter of Sinte Gleska University states that SGU is intended to play a prime role in supporting the Rosebud Reservation community. The charter language makes clear the notion that the university's primary mission is to serve the Sicangu Oyate, the people of the Rosebud reservation.

Since its inception, Sinte Gleska University has served the larger community of the Rosebud Sioux tribe. President Lionel Bordeaux, the longest-serving university president in the country, has always made Tribal Nation Building a centerpiece of the mission of SGU. Here is an excerpt from his recent annual report to the tribe and community –

*“We are working to strengthen our institution, in collaboration with our local communities, our elected leaders, and all of the Sicangu Oyate. As leaders, we are also addressing the needs of the Oceti Sakowin, the National and Global Indigenous communities.*

*“As always, we offer our continued appreciation and gratitude to the Rosebud Sioux Tribal government and to the Sicangu Oyate Community, and the Sicangu Treaty Council for their continued support over the decades now nearing half a century.*

*“We shall all pull together in our resolve to not only strengthen ourselves, but to better serve the Sicangu Oyate. We know that in this process we also strengthen our own selves.*

“Aho. Waste' Yelo. Wopila.”

Sinte Gleska University Itancan  
Lionel R. Bordeaux

Another primary source of community input comes from the Board of Regents who represent the community in college planning, policy and decision-making.

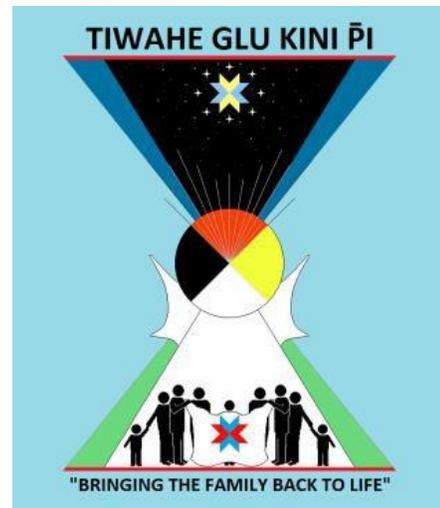
The Lakota values of bravery, generosity, fortitude and wisdom are held deeply within the institution. This translates to programs for the community, such as the (free) prescription glasses clinic, mental health and addiction seminars for health providers, GED programs, and the Tribal Head Start Program.

There is the key element of SGU's Teacher Education Department that has graduated and placed teachers and administrators in the local schools for over thirty years to bring a more indigenous

teaching to tribal students. The Nursing Program's practice of placing students in clinical practices sites has also been a service to the community's need for Native American nurses.

Community Learning Resources are provided at several levels. The University has an Adult Education Program which provides tutoring and testing services for the GED. This program has centers located in seven tribal communities. Community education is also delivered to tribal communities in the form of workshops, seminars and community projects. For example, the Institute of Tribal Lands greenhouse project conducts workshops on gardening in tribal communities, then assists those communities in planting community gardens. Workshops were conducted in several communities on personal finance and budgeting.

In 2017-18 (the most recent year for which the audits have been completed), SGU spent \$2.1 million out of \$14.3 million total on "Public Service," which includes programs not directly related to academics, such as Adult Basic Education, the Vocational Rehabilitation program and the Center for Disabilities, and the Tiwahe Glu Kini Pi, a program designed to serve Sicangu youth who have been exposed to traumatic experiences.



There are many ways that SGU and its key personnel have engaged directly with the community over the decades. President Bordeaux has gone to all 20 of the tribal communities on the Rosebud reservation, to have listening sessions with community leaders and with all who are in attendance. These input (needs assessment) sessions have become part of the environmental scan that informs the strategic and tactical planning done by the university.

Of particular importance has been the Annual Founders' Week input sessions held on campus. These sessions afford additional opportunity for community input in areas such as economic development, spiritual and religious leadership, transportation, housing, and Lakota language and values. The Founders' Week sessions have drawn participants from all corners of the reservation

where they engage in four days of discussion and input for SGU's many nation-building pursuits.

Traditional Arts workshops are held throughout the year for community members. Last year the college held workshops on Lakota Flute-Making, Beaded Moccasins, Winter Count Painting for Adolescents, Lakota Hand Drum-Making, Lakota Song and Dance, and a four-session workshop for families to come together and make Jingle-Dress and Grass Dance Costumes and Regalia for their tiny tot children. These families and children were then honored at the Founders' Week Wacipi (Powwow) held for the community in February 2020.

Communication and exchange with the community are promoted online and over tribal radio as well. The SGU library and wireless access are designed for easy and frequent use by the community as well. The updated Strategic Plan, Mission and Vision Statements are on the SGU website, in the student and staff handbooks, and has been approved by the Board of Regents. The mission and vision of SGU combine to produce lifelong learners who are poised to become Sicangu Lakota leaders.

As detailed in an earlier section, the SGU Daycare helps families who have a student in college with children. The Daycare was originated in the 1990's and offers child-care assistance for SGU students attending classes during the 8:00 AM – 5:00 PM hours. The SGU Student Lunch Program provides a free noon meal to 60-75 students per day during the Fall and Spring Semesters. This particular service dates back to the 1990's and was created as a means of supplementary assistance in one of the 10 poorest (currently designated 2nd poorest) counties in the United States.

As well, SGU travels into the communities each day with the free SGU Student Transportation System to provide a way for many students to attend their classes. The Transportation System has been operating for 30 years on a Monday-Thursday basis during every Fall, Spring and Summer Semester with an 8:00 AM to 10:00 PM daily schedule. The vans travel in excess of 300,000 annual miles. The SGU Student Transportation System provides travel assistance to approximately 25% of our SGU student population per semester.

## **6. Indigenous Intellectual and Cultural Property Rights/Academic Freedom**

*The university has policies and practices in place to protect, preserve and advocate for the Indigenous intellectual and cultural property rights of faculty, students and the program. Faculty and students are free to examine and test established views and present unpopular opinions appropriate to their area of study, as judged by the Indigenous and academic/educational community.*

As a tribal college, SGU's indigenous identity is closely related to internationally recognized conventions related to the cultural and intellectual property rights of Indigenous peoples, including the Mataatua Declaration. The college and tribe fully support the cultural and intellectual property rights as stated in these conventions. A difficulty emerges when local and national declarations and interpretations of the conventions and property rights are less supportive.

Most clearly, there are the many articles in The UN Declaration on the Rights of Indigenous Peoples (UNDRIP) addressing Indigenous rights of self-determination and the setting of standards for research in Indigenous settings. But we are located in the United States, and the US remains the only nation that has not voted for the Declaration. (Canada, New Zealand and Australia, the other initial 'No' votes, changed their vote to support the Declaration.) As with other national interpretations of self-determination, this situation leaves some lack of clarity on the boundaries for self-determination decisions and policy. Even the December 2010 announcement by President Obama that the United States would lend its support to UNDRIP is qualified: The official US position statement says that the US regards UNDRIP's concept of "self-determination" to be limited by existing laws and policies. In the United States, recognized tribes have inherent but limited powers of self-governance.

Still, while it is not law, the US now more officially aspires to fulfill the spirit of the resolution. The official statement gives examples of how the US is already working towards the goals of UNDRIP through consultation and collaboration with US Tribes. These ongoing efforts are addressing environmental protection, health care, economic development and cultural protection.

In addition, the Organization of American States (OAS) adopted the American Declaration on the Rights of Indigenous Peoples (ADRIP) in 2016. The OAS is a regional intergovernmental organization of 35-member countries of the Americas, including the United States. ADRIP affirms the right of self-determination, rights to education, health, self-government, culture, lands, territories and natural resources. While ADRIP includes reviewing the possibility of creating an institutional mechanism to monitor implementation of the American Declaration, it does nothing to advance the permanent and direct participation of indigenous peoples' governance institutions in OAS meetings and activities.

This is where the Indigenous data sovereignty movement initially convened in Australia in 2015 has been successful in moving things forward. Along these lines, the college is aware that the United States National Institutes of Health (NIH) has a current program called “All of Us” that aims to collect and catalog DNA representative of the United States’ diverse communities. The large project aims to develop research on diseases from across the country. After tribes and Indigenous experts began voicing their concerns about All of Us over a year ago, the NIH forbid researchers from collecting data on tribal lands. It also stopped release of data results from participants who identify as American Indian or Alaskan Native.

The current pandemic has given the Indigenous data sovereignty movement a new sense of urgency as tribal leaders and Indigenous data experts are wary of participating in research that may have little benefit for their communities. But there is also a concern about access to external data that is needed to carry on adequate research by the Tribal Nations on their own. Currently, SGU partners with the Rosebud Sioux Tribe on research programs requiring the permission of an Institutional Research Board (IRB)

The dominant notions of intellectual property rights and questions of originality and authorship can be a more direct problem for the college. Indigenous works don’t always fit the more individualistic notions of property rights, and copyright law may not protect works passed down from generation to generation in oral form. In past years, several researchers and authors have visited SGU to ask for clarification of certain details in the cultural research and stories they were writing. The SGU Lakota Studies faculty have given them clarification that preservation of cultural heritage is the first priority if indigenous peoples are to ensure their peoples cultural survival and that there is a need to protect the underlying idea upon which indigenous stories are based, not just a written work that results from the idea. This notion challenges the common notion of copyright that sees only published works as deserving of official standing and enforcement.

As well, there is not a tourism office for the reservation area and its communities. As a result, many visitors stop at the college museum for directions and to find out more about the area and tribal history. The college has a policy in place and informs tourists they are restricted from certain places and activities without approval of the tribal council.

**ANNUAL LAKOTA CEREMONY  
AT INYAN KAGA**



20 miles South of Sundance, WY - Saturday, June 1st, 2019

SGU Lakota Studies and Tiwahe Glu Kini Pi invites relatives to travel to Inyan Kaga, 20 miles West of Sundance, Wyoming on June 1st, 2019 for annual ceremony and teachnigs.

**We will gather at 10:00am MT on June 1st, 2019 at the gas station/convenience store in Sundance and proceed as a group to Inyan Kaga.**

This is a place the stones emerged and were gathered for the annual Sundances. For several years now we have been making this journey every June.

A picnic lunch will follow at the city park in Sundance. Please remember good walking shoes and NO dogs.

For more information please contact  
Marlies White Hat • (605)856-8203




Academic freedom in its broader sense is a closely related and serious issue. That is, academic freedom is the freedom of a university and its faculty to examine even issues of cultural belief or socially sensitive issues. A lack of academic freedom can affect a tribal college's responsibility to explore the history of politically and socially sensitive issues in the surrounding community. This aspect of academic freedom is a challenging issue for any institution of higher education, and it has an especially challenging aspect for tribal and indigenous educators.

For example, the essential meaning of 'indigeneity,' at least in common perception, is tied to data on origins and original occupation. In some ways, then, European nationalities that spawned colonialism are, in a literal sense, indigenous to their homelands. Even the dominant settler populations that were born of colonial patterns have created societies that many might now describe as 'indigenous' to the place of settlement. SGU and other tribal colleges may need to instruct their faculty and students on these looser meanings of 'indigenous'.

At the same, too, the question can be asked: Are our science and history departments free to explore the data on Native origins and migrations, knowing that their investigations could potentially undercut the meaning and support of our indigenous rights to current tribal land or to certain cultural artifacts? Currently this topic is emerging as a non-question, as today indigenous peoples are identified by reference to times and places that pre-date historical encroachments by other groups and the ensuing histories that have challenged their cultural survival and self-determination as distinct people. Still, it can happen that origin stories tied to a particular place and time can be contradicted by historical and anthropological findings. So, too, stories told of

conquest or self-defense might be modified by historical research.

As a university, SGU is committed to the rights of researchers to pursue their investigations while following cultural protocols; we are also committed to faculty having the academic freedom to explore findings and theories in scientific and historical fields that might challenge or contradict our cultural beliefs.

The corresponding responsibility of researchers and faculty however is to deepen their own culturally conditioned understanding of language, especially the language of story and belief. While writers like Kuhn have demonstrated that scientific research itself rests primarily on paradigms of belief rather than primarily on actual research findings, the popular perception remains that indigenous ways of observing and knowing have been superseded by modern scientific ways of knowing.

The descriptive language of modern science with its truth of correspondence is one approach to understanding reality; the more complex language of metaphor and story is another way to understand and communicate the meaning of human reality. In the *Summary Reflection* to the Self Study, we advance the notion that story and metaphor clearly overlap and integrate with the meaning of ‘spiritual’. Without a clear sense of the language of metaphor, commentators or academics will pit the two types of language – descriptive and metaphorical/spiritual – against another. This tendency is most evident in the use of the word *myth* to mean ‘untrue’. We believe this usage means that a person or group is limiting reality to forms of empirical meaning that are verified by data of sense while ignoring the dynamic forms of human meaning verified in data of consciousness. SGU is currently providing opportunities for faculty to engage in participative research that uses stories to support and strengthen tribal students’ indigenous identity. (cf. Appendices: Faculty *Participative Research with Indigenous Stories*.)

## **7. Academic Faculty/Appointees**

*The HE program employs a core of full-time faculty. These personnel are representative of the indigenous population being served, and adequate in number and qualifications to meet its obligations toward achievement of the candidate's mission, philosophy, and goals. Faculty members are involved in the formulation of policy, academic planning and execution, curriculum development and review, student academic advising, governance, and other aspects of the candidate's work. Faculty are evaluated in a periodic and systematic manner. Individual faculty qualifications reflect the mission and goals of the IOSP and are consistent with the educational needs of the Indigenous people being served.*

The official student to faculty ratio with 886 students was 12 to 1, a healthy ratio that SGU students have come to appreciate. For the last school year, SGU has the services of 25 full-time faculty and 20 adjunct faculty. The average length of employment for full-time faculty is a remarkable 17.32 years. Adjunct faculty average 6.35 years.

Faculty members are required to maintain a minimum of fifteen (15) office hours per week for student consultation, tutoring and advising. The policy is specified within faculty contracts. All faculty have their office hours clearly posted on their office door to ensure students are aware of their availability and times. During registration for spring and fall semesters faculty from each department are available in a single common area for 7-8 hours a day to advise and counsel students and their families. This arrangement greatly assists the University in their support of student retention and persistence efforts.

SGU classes meet Monday through Thursday. Fridays are set aside for both faculty and support staff to participate in committee meetings and other activities designed to reflect on and promote student success. Along with the usual Department Chair and Curriculum Committee meetings, Fridays are the time for the Faculty Council, Co-Curricular Committee and the Institutional Effectiveness Committee meetings. Full-time faculty members serve on at least one of the standing committees. Quarterly All Staff meetings help SGU employees stay informed on ongoing college business and provide helpful feedback on student life.

SGU follows current standard accreditation guidelines that set forth requisite academic credentials and experience required of faculty, including those who teach dual-credit courses in local high schools. SGU requires that instructors possess an academic degree relevant to what they are teaching and at least one-degree level above the level at which they teach, with provisions made for specific circumstances such as, on reservations, instructors at Bureau of Indian Education (BIE) high schools who may be employed under a federal Visa relationship. Instructors teaching liberal arts transfer courses require a master's degree and eighteen credits in the subject area being taught. Instructors teaching developmental courses (i.e., pre-college math, writing, and reading) may teach with a bachelor's degree.

Current SGU faculty either hold the proper credentials, have been approved as a result of their tested field experience or have a plan in place to meet HLC academic qualifications. SGU faculty are listed on the College's website.

Additionally, the Rosebud Sioux Tribal Government exercises an inherent and overlapping authority to guide formal education on the Reservation. In response to the tribal education code, and with concern for the low graduation rates for tribal students statewide and nationally, SGU has developed ongoing professional development and a revised *Tested Experience Narrative* that highlights faculty knowledge of Lakota language, history, economics and culture as stipulated in the Tribal Education Code. As well, the current SGU Institute for Indigenous Teaching works closely with Lakota Studies faculty to provide resources to each academic department in both cultural content and cultural pedagogy. In Summer 2020 semester faculty were offered the opportunity to do participative research to test whether elder-style storytelling can be a direct and effective way to raise the critical consciousness of tribal students. The college likewise has approved an Employee Hiring Application that asks prospective employees if they are willing to take Lakota Studies courses and participate in ongoing cultural knowledge professional development.

Faculty members contribute to academic and policy development as they serve on committees and in the Faculty Council that approves curriculum and new and/or revised programs. The Faculty Council contributes to the assessment processes for courses and programs and through Ad Hoc Committees provide information on policies and procedures to the Provost Leadership Team and the President's Council. The collective information-sharing and planning of committee activities are overseen by the Institutional Effectiveness Committee with faculty participation. Faculty/staff have a representative on the Board of Regents.

Student evaluations of faculty are conducted each semester. The results are summarized and provided to instructors by the Dean of Education. Student evaluations are completed online and the feedback provided to faculty is broken down for each course. After reviewing and sharing the Student Survey data at an All-Faculty meeting, the Dean of Education and Department Chair visit with any faculty who may have received exceptionally poor reviews.

All full-time faculty members are to be evaluated annually by their academic supervisor, typically the Department Chair and/or the Dean of Education. In the spring of 2019, SGU faculty, including Department Chairs, expressed their serious concern that the Faculty Evaluation form was inadequate and unfair. Their primary concern was that the evaluation was not based on mutual goal setting and did not include multiple classroom observations. Several discussions were held during Fall Semester 2019 with the new Dean of Education. As a result of these discussions, previous evaluation forms have been discarded and a Revised Instructor Evaluation form was drafted.

One of the conditions stated in the Faculty Handbook (section 2.3) requires *ongoing reading and research* to maintain proficiency and growth in one's field of professional specialization. Section 3.7 describes that SGU faculty members are required to serve on various university committees, attend and participate in meetings, conferences and conventions held at the university, or may choose to attend regional, national and/or international conferences, and participate in community-sponsored activities, service projects and projects that lead to currency in their disciplines.

SGU strongly supports further faculty development in their field of study. The University has seen General Education, Nursing and Environmental Science faculty recently complete their required graduate degrees. At least two more faculty are now enrolled in graduate programs at South Dakota State University (SDSU) with support from their Wokini project.

Field research and scholarship are promoted and valued, and these activities can replace credit hours of instruction for faculty depending on the amount of time committed to the work. These valued activities include substantial research requiring an intensive definable period of investigation or production of results; University-connected consultation or discipline-connected community service; editing professional journals; and writing books. Senior faculty members are eligible for a sabbatical leave after five (5) years of continuous employment at Sinte Gleska University. Sabbatical leave is intended to allow a faculty member to stay current in his or her field.

Faculty are further encouraged to stay current in their disciplines and to share their expertise with the larger community as well as with SGU students. Some recent examples: Dr. Victor Douville presented a key resource paper in December 2019 at the International Treaty Council Symposium on the topic of Resistance to the XL Pipeline (cf. Appendices: *Keystone Pipeline Resistance*); Ben Black Bear, Jr. co-authored the Lakota Grammar Handbook. (cf. Appendices: *Lakota Language Books*); Ben Black Bear and Jim Green gave two presentations at the American Indian College Fund *Research Convening* in Denver (Summer 2019). One presentation was on Native language teaching and the other was on WINHEC accreditation.

The College has a special emphasis on becoming adept in ways of teaching, particularly examining ways that better meet the needs of its tribal students. Clarification of tribal students' needs comes from research describing the correlation between conventional teaching approaches and tribal students' low achievement and graduation rates. This critical assessment is in tandem with the standard accreditation agency's commitment to taking a road less traveled as it fundamentally rethinks what quality control and accreditation look like from a student-centered focus.

SGU faculty have been consulted directly on the need and design for professional development. Rosalie Little Thunder, a Rosebud Lakota tribal member and faculty member at Black Hills State

University before her death, provided a primary example of an Indigenous Elder Pedagogy. Following Rosalie's example, SGU's Institute for Indigenous Teaching initiated a special series of ongoing professional development discussions with faculty in the last two years. The ongoing PD discussions contrast conventional and indigenous pedagogies as well as explore the differences between the conventional 'deferred hope' approach consistent with colonialism and the 'audacious' hope more in line with a Nation Building student success paradigm. The Institute for Indigenous Teaching's discussions and trainings are now interwoven with the monthly Dean of Education PD trainings with faculty.

Full-time faculty members in particular are very accessible to students. Fifteen available hours per week are posted on faculty offices and those hours are used for student inquiry, tutoring and advising. During the posted hours, students can seek assistance on assignments, get advising for future semesters, or get assistance on special projects. Faculty are available to students at other times as well, especially for discussion and personal advising. Student Evaluations of faculty find that students rate the availability and interest of faculty very highly.

A great deal of advising and consultation takes place during week-long in-person registration each semester. Faculty representing each department make themselves available to students from 9am-5pm (1pm-7pm some days) for an entire week each semester. This opportunity allows for a great deal of face-to-face consultation and advising. Faculty are also encouraged to reach out to students soon after mid-term to begin advising for the following semester.

A large percentage of SGU staff are enrolled members of the Rosebud Lakota Tribe or other tribal nations. Significantly, those in the student support services are all tribal members, including the master's level Vice President of Student Affairs, the Director of Admissions, Financial Aid director, Master's level Retention and Counseling Coordinator, the Student Transportation Director, Day Care mentors, GED Director and tutors. The staffs' levels of education and their tribal connection and familiarity with key variables in students' lives are a very important factor in the success of the student services effort at SGU.

Student Support staff maintain currency in their fields through webinars, liaison with personnel at several other colleges, including the annual tribal college student services meetings at Salish-Kootenai College in Montana. The Retention and Counseling Coordinator teaches psychology, alcohol abuse and sociology classes in the evenings and finds this very helpful for keeping current in both the retention and counseling fields. The Financial Aid Director attends the U.S. Department of Education Fall Conference each year, and he and the Vice President of Student Affairs both attend the NASFAA conference to keep updated on "best practices" in financial aid. The SGU VP for Student Affairs also participates in the bi-annual AIHEC President Meeting.

Student support staff, like other SGU staff, are encouraged to take advantage of a three hour per week paid release time to take college classes for which tuition and fees are waived, with permission of their supervisor.

### **Committee Reflection #5: Faculty Qualifications for a Post-Colonial Education**

In the Introduction to Educational Programming section (pp. 56-57), we reflected briefly on standard accreditation agency criteria which tend to convey the implicit message to tribal colleges – “Be more like us!” This message comes across in several places, including the emphasis on academic degrees as the simple and primary source for qualifying faculty to teach tribal students.

In SGU’s last interaction with the standard accreditation agency, the college chose to follow the words of an accomplished Indigenous lawyer and entrepreneur (Lance Morgan) who advises Indigenous Nations to take the path of “preemption” rather than to look or ask for an “exemption” when interacting with various authorities. The college did this by writing a *Tested Experience Narrative* for faculty qualifications that includes a section titled “SGU and Tribal Sovereignty”. (cf. Appendices: Faculty *Tested Experience Narrative and Approval Form*.)

The Tested Experience section on tribal sovereignty notes that “The Rosebud Sioux Tribal Government has the power and duty to exercise its inherent authority over formal education on the Rosebud Sioux Indian Reservation, by enacting and implementing a tribal education code applicable to local schools, other educational institutions, and chartered educational programs and chartered schools.” Our narrative goes on to state that the tribal Education Code stresses the need for all faculty to have an understanding of Lakota culture, government, economics, language and environment. Following the SGU *Tested Experience Narrative* there is a *Tested Experience Approval Form* where departments consider cultural knowledge and experience as accepted and recommended areas for faculty qualifications. Accordingly, we advise SGU departments to carefully consider this requirement when hiring faculty and to look to Lakota Studies and the Institute for Indigenous Teaching (IIT) for professional development assistance as needed.

To help expand this awareness of an indigenous pedagogy among SGU departments and faculty, IIT and Lakota Studies are doing professional development with faculty around the Indigenous pedagogy of *subordinating teaching to learning*. Following is an exciting example of a professional development session with faculty closely focused on exploring a pedagogy in line with pre-colonial and current Lakota learning approaches.

### **Hole in the Wall Experiments**

To more closely examine an indigenous pedagogy as SGU transitions into the future, the Self Study Committee looked to the *Hole in the Wall* experiments, a series of educational interactions with children in rural areas of the world. These experiments gave us confidence that an

Indigenous pedagogy, grounded on pre-colonial Lakota values, can be successfully adapted to meet student needs today.

Briefly, the *Hole in the Wall* experiments focused on the response of children who found a computer built into a wall in their rural community. In every case the children began engaging and exploring the computer's function and uses. Their spontaneous interactions were filmed, and the videos showed the different age groups figuring out together how to browse the Internet.

The experiments were repeated in several areas of the world where formal schooling and direct teaching were not yet a dominant reality for children. In each case, children taught themselves how to browse and search on the Internet. Then a further step was taken in the experiment: When experimenters came to take the computer out of the villages, and when, as expected, the children resisted, the researchers asked children if they would be willing to explore a certain question or topic in exchange for not taking the computer out of their villages. This ongoing experiment was repeated, with additional questions being posed to the children each time. In turn, the children found they needed to learn English on their own and to learn the background information needed to pursue the “big” questions they were asked to explore.

The experiments continued to show the children's remarkable learning, all without direct teaching, and the “big” questions advanced into the area of DNA science and other complex topics. The experiments were then moved to more industrial areas, including a city in England. Here small groups of students explored information in small groups of four, did presentations on their findings and, for the sake of the experiment, were then given standardized tests to assess their learning. Their scores on the tests were shown to be equal to the test scores of a nearby private school well known for its high performance and qualified teachers.

Our Self Study Committee repeated a version of the *Hole in the Wall* experiment with SGU faculty. We did this in an attempt to both familiarize them with the approach and to test whether it might be used on “older” students or adults. Our approach copied the latest development in the *Hole in the Wall* experiments, a development that, much like hunter-gatherer societies, has students in small groups as independent and engaged learners. These latest groups are called Self Organizing Learning Environments (S.O.L.E.) and consist of groups of four students and a computer. We asked faculty to form themselves in SOLEs and to explore a “big” question – *What is the current state of Finnish education?* – that they knew little or nothing about. After twenty (20) minutes online, they were then asked to present their understanding of the topic.

The faculty were extremely active and lively in their small groups. Some used their cell phones to search, while others stayed on their laptops. There was constant discussion and sharing and correction going on in the groups for the twenty minutes, and their short presentations showed that their learning and critical thinking on the topic was much greater than might have been delivered directly by an instructor. The faculty expressed their feelings of elation coming from their experience as independent learners, and Indigenous faculty members in particular identified the approach as consistent with the ‘pedagogy’ they experienced as children. (cf. Appendices: Faculty Professional Development *Hole in the Wall* Experiment.)

The assessment of the Self Organizing Learning Environment (S.O.L.E.) experience for faculty indicated that its pedagogy of subordinating teaching to learning highlights that there are viable ways to adapt Lakota pre-colonial education for today. Our Committee member’s exposure to the 5Es (Engage, Explore, Explain, Elaborate and Evaluate) further endorsed this lively reality. As the university moves to develop an indigenous pedagogy in contemporary forms, SGU will be implementing the President’s vision for the future and pursuing the radical self-determination of creating a post-colonial education for its students.

### **COVID-19 Pandemic**

SGU’s increased focus on adapting the indigenous pedagogy of subordinating teaching to learning was affected when the COVID-19 pandemic reached the United States. While the pandemic has slowed further faculty experiments and group learning sessions, the pandemic has also provided an opportunity to raise further questions about the current and conventional form of education. So the SGU Provost has questioned whether the changes in education caused by the pandemic are in fact a temporary exception that will be reversed, and he encourages us to consider the current changes in higher education as opening a door for Indigenous education to redefine and restructure education as directed by President Bordeaux.

Similarly, many faculty around the world appear to be struggling to more or less duplicate their in-person classroom sessions by transferring lessons and lectures online; but there are also discussions in higher education circles that point to a revised or even a new form of education being developed through this pandemic experience. Along this line, we see that current studies during the COVID-19 pandemic show that, contrary to conventional expectations, students working at home without direct teaching have not fallen behind in their reading scores. The Indigenous principles of education are very much in line with the possible changes being discussed for education as a result of the pandemic. The unlimited resources available through the Internet loom large as a primary field for the Lakota learning value of relating students directly to learning rather than to a teacher.

Perhaps similar to African and other nations that have, as it were, jumped over the industrial age and embraced the digital age of communication, SGU's plans to move ahead and employ its own Indigenous pre-colonial values – a lack of 'correction' or 'praise,' assessing by "sitting beside," relating students to learning rather than to a 'teacher' – point to a post-colonial education for its tribal students and a potential leadership role for Indigenous colleges and universities in post-pandemic higher education.

### **FINAL SUMMARY REFLECTION**

The main sections of this Self Study provided information on SGU's past and present history. The five *Committee Reflections* in the Self Study focused more directly on SGU President Bordeaux's directive to move into the next 50 years in an innovative and creative way. This *Summary Reflection* reviews and highlights the vision and key steps the University is taking to move into the challenging future.

The *Committee Reflections* began by identifying the persistent Lakota learning values that enabled the tribe to move through centuries of change and to adapt quickly to the new learning environment of the Plains (*Committee Reflection #1*). As powerful relationships were developed with the Horse and Buffalo Nations, the tribe lived by these key learning values and a healthy Lakota Nation prospered.\*

Elders pointed out that these same Lakota learning values persist in today's families. The invitation, then, has been to identify and shape the persistent Lakota learning values into an Indigenous way of teaching and learning for today. But it became clear from the beginning that a Lakota pedagogy is not primarily about teaching more Lakota history and culture courses. Lakota learning values are concerned with *how* teaching and learning take place rather than with *what* is being taught. In this way, a Lakota Indigenous pedagogy applies to all fields of study and all departments at the University.

As discussed in *Committee Reflection #2*, an Indigenous method based on persistent Lakota learning values clearly subordinates teaching to learning. This approach contrasts with conventional Western education and may explain much of the conflict experienced by tribal students in the U.S. school system. The standard schooling approach prioritizes teaching over learning and typically operates with the (unquestioned) ideal: "The more I teach, the more you learn". In contrast, an Indigenous Lakota education will have SGU students doing direct exploratory learning designed to promote the critical skills needed in today's complex world.

Still, the notion of relating students directly to learning rather than primarily to an instructor can be very challenging to appreciate. As suggested, this difficulty comes from the fact that most of us

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\* See the four-minute video of an Elder telling how the Buffalo adopted the Lakota as a younger brother: <https://www.youtube.com/watch?v=33zB7JhKkpg&spfreload=10>.

spent years in colonial schooling where mastery of subject matter, directed by a teacher, was the primary mode of operation. But, while college faculty may have “successfully” navigated the colonial system, the great majority of tribal students do not. As a tribal college, it is our responsibility to better understand the colonial educational system and move to a more Indigenous and Lakota style of education on our campus. In time, too, these changes should be extended to the K-12 system.

As noted in *Committee Reflection #5*, the Self Study Committee designed introductory training with SGU faculty to promote this shift of focus in schooling. In professional development sessions we presented the *Hole in the Wall* experiment, an international project demonstrating remarkable learning by young students working together, via the Internet, without direct instruction by a teacher. As we all know, the Internet has unlimited academic content, available in seconds, and in our experiment with SGU faculty we had them form their own small groups to directly focus on active learning and exploring. The result generated a great deal of excitement, with Indigenous faculty expressing their feelings that this type of ‘schooling’ was much more consistent with their own family experience.

Another strong example of this shift from teaching to learning came in *Committee Reflection #3*. This section focused on the need for a serious redesign of current Lakota language teaching. The discussion recommended moving forward with the Indigenous *Ainila* language learning approach. The conventional language teaching approach relies on a linguistic study of the language and assumes this type of academic learning provides a transition for students to begin speaking the language. This assumption has been shown to be seriously mistaken, and Lakota language loss has greatly increased rather than being reduced. The Lakota *Ainila* approach, coming from the same ingenious source that initiated the *Te Ataarangi* approach and the revitalization of Maori, is based directly on how language learning works and quickly opens a pathway for students to relate to the language rather than to a teacher. This approach has proven to enable interested students to begin a genuine form of Lakota fluency.

The Committee’s vision for educating tribal students contrasts as well with culturally responsive interventions in tribal education that have been attempted during the last 40-50 years. Culturally responsive approaches in education have attempted to use cultural resources to reinforce resiliency and make schooling more amenable to Indigenous students; but most often the cultural resources and cultural content have been imported into mainstream educational models, models that, as pointed out, conflict with the learning values found in Lakota families and homes. The Committee’s recommended Indigenous Lakota approach, in contrast, does not attempt to place ‘exceptions’ within the conventional model of education but instead looks to a post-colonial model of education guided by Lakota learning values that have endured from pre-European contact to the present day.

## Healing and Creativity

An earlier example of a small project based on actual Lakota cultural practices took place in the early 2000s. This Health and Wellness project was called *Nagi Kicopi, Calling the Spirit*, and, like our Self Study, *Nagi Kicopi* consulted tribal elders and spiritual leaders in its planning and implementation. Dr. Gerald Mohatt, University of Alaska (and a former SGU administrator), led the project research; Richard Moves Camp, a consultant on this SGU Self Study, was a consultant and spiritual leader for the project.

As in the *Nagi Kicopi* project, we were helped by elders who offered their perspective on healing from forced assimilation and the colonialism that came with it. Their approach to this terrible topic centered on their experience of the boarding schools. Once again, we learned a lot.

Elders most helpful for our task reflected on the ‘horizontal’ logic that prevailed in boarding school. Horizontal logic, one elder said, was the main message in boarding school: “Do all these things – dress like us, speak English, cut your hair, organize your day by the clock, pay attention in class to teachers – and at the end you will be successful and treated in society like one of us.”

Many students didn’t find that logic very compelling, but many who did, often because of their family’s encouragement, found their way to graduation. Yet many who adopted the horizontal logic, with its change in language, appearance and management of time, found that once off the reservation, away from the cultural understanding of life among the Oyate, they were not treated at all as promised. Instead, they experienced the deep racism and bias that has no care for a person’s character or ability or credentials. This experience of racism in society was different from the physical or sexual abuse some endured in the boarding schools, yet it also had a life-changing effect on many.

Elders who had observed the horizontal logic in boarding school and then experienced the racism and prejudice in larger society offered their reflections for today. One commented that often the more militant responses to conflict over the past fifty (50) years have led to a reversing of the horizontal logic of the boarding schools. That is, in place of the boarding school mantra – ‘Be like us and you will be successful,’ some tribal members adopted this logic in reverse – ‘Look and act more like what Indians are supposed to look and act like – long hair, beadwork, feathers, warrior-like – and you will be a successful Indian’. Some elders commented that this was still a form of ‘horizontal logic’ and did not address the deeper question of Lakota identity for today: “...you can’t live forever off the deeds of Sitting Bull or Crazy Horse. You can’t wear their eagle feathers, freeload off their legends. You have to make your own legends now. It isn’t easy.”

In contrast to horizontal logic, vertical logic was described as an identity that a person inherits and is born with. This identity is something he or she has to come to terms with and affirm as they grow in a multi-cultural society. Such a discussion of identity parallels research on whether Indigenous identity is ‘ascribed’ (given) or ‘achieved’ (earned). In many Native communities this question of identity being ‘given’ or ‘earned’ is implied in the distinctions between “full blood” and “non-full blood” individuals and tiospaye (extended families). Speaking Lakota has been a significant

marker of an ascribed Lakota identity, but the distinction of full blood Lakota as having their identity *ascribed* by birth, while non-full bloods have to *achieve* their identity, may be losing some of its force with the rapid loss of Lakota speakers across the reservation. Similarly, there are studies that show ‘ritual tiospaye’ have formed on the reservation – groups of individuals, unrelated by family, whether ‘mixed’ or ‘half’ or ‘full,’ who find their Lakota identity in learning about and practicing traditional ceremonies.

Our committee very much appreciated the elders’ response to the question of Lakota identity as the need for a vertical or spiritual logic to counter a strictly horizontal logic of ordinary cause and effect. The central element in SGU’s proposed educational model links healing with creativity based on the belief that the Lakota way of relating students to learning and exploration releases a spirit of confidence and understanding that brings healing and a sense of Lakota and personal identity.

The Lakota educational model, along with its essential priority on effective Lakota language learning, includes a central focus on stories, as stories mirror both indirect teaching and the healing that traditionally moves from above downward. To promote this approach the Committee designed a Participative Research grant for interested faculty to explore the use of traditional and current Indigenous stories to help students recognize and then resist oppressive forces shaping their lives and communities.

As with elders who typically tell stories rather than present direct teaching, the stories used in the classroom research purposely formed a larger story, a story that told the loss of a special place – a Golden Age, a Garden, Pre-colonial life, Childhood – and went on to tell how we are all now involved in a perilous journey to recover the secret of life and that special place. The research question for participating faculty asked: Might situating racism and much else within this larger story of loss and recovery provide students an opportunity to sense their role primarily as actors rather than as victims? (cf. *Appendix: Faculty Participative Research with Indigenous Stories.*)

## **Lakota Sovereignty**

Adapting a pre-colonial Lakota teaching approach for a post-colonial (and post-pandemic) higher education will require serious effort and commitment. To help promote this effort and commitment, the Self Study Committee looked to the notion of Lakota *sovereignty*. Lakota sovereignty has always been a primary value for the college, and we believe it can help inspire the serious effort required to move ahead in ways recommended here.

The Tribal College Act of 1968 resulted from discussions, protests and debates on American Indian and Alaska Native sovereignty. Over the years, this legislative action has led to thirty-plus Tribal Colleges and Universities (TCU), each choosing their own administrative leadership and boards of directors, all joined together in the American Indian Higher Education Consortium (AIHEC). At the same time, however, TCUs have been required to follow the accountability standards set by regional and state accreditation agencies in order to receive needed funding.

Here, the reader may recall our earlier discussion on resistance to standard accreditation's implicitly pressuring tribal colleges to – “Be more like us!” \* This need to adhere to the educational standards of the non-indigenous accrediting agencies has been questioned by tribal colleges as compromising and impinging on tribal sovereignty. SGU President Lionel Bordeaux has taken the lead in much of this questioning, and he has recently initiated a discussion with administrators from the Higher Learning Commission (HLC), the main accrediting agency for SGU. His interaction with HLC leaders has opened up a mutually cooperative relationship, a relationship somewhat like the original treaties with the United States government were intended to be.

The Self Study Committee was quick to note that President Bordeaux's interaction with the Higher Learning Commission (HLC) resembles a path of *educational sovereignty* rather than the more common *political sovereignty* which is guided by legal and historical precedents and favors the federal government and its affiliates. In a relationship of mutual respect with the accrediting agency, discussions of educational sovereignty can be guided by Wolakota, the central value by which the Oyate (Nation) came to live among the several Lakota bands in peace and harmony, and later, where possible, with White settlers. President Bordeaux follows Chief Spotted Tail in choosing to take the path of Wolakota in his discussions with the Higher Learning Commission.\*

## Negotiating Educational Sovereignty

Now that the President has opened a path of mutual respect with the accrediting agency, a strategy is being developed to introduce the accrediting agency to the significant role the proposed Lakota educational model will play in the lives of tribal students. While the Indigenous education model is based on pre-European Lakota learning values, the model itself is shaped for contemporary higher education. This shaping of the Indigenous model for contemporary education will allow the accrediting agency to be invited to support (or partner with) SGU to ‘test’ a version of the model.

The heightened sensibility to White supremacy in the United States also may work to make a public partnership with a tribal university an inviting opportunity for the mainstream accrediting agency. Additionally, the post-pandemic environment is expected to bring a number of changes to higher education, and this may also strengthen an invitation to HLC to join SGU in an innovative

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### \* Early Lakota Song

“Tunkašilayapi heya keyapi: Lakota ki wašicu po! heya keyapi,  
tka tamunke šni. Lakota ki tewahila yelo epe ca wawowakiye.”

(“The U.S. President has said, ‘You Lakota, be white men now,’ they say.  
But I can’t accept that. I cherish my Lakota ways. I continue helping, *giving away as our custom.*”)

\* \* To be sure, the attempt to follow the values of Wolakota in negotiations and treaties over the years also included a tenacious stance of resistance – the same combination of resistance and peaceful negotiations demonstrated by the Water Protectors at Standing Rock and in Lakota lives every day.

research experiment to meet the new situation of higher education in the post-pandemic world of higher education.

Once on an innovative higher education pathway, particularly one supported by or in partnership with HLC, the topic of educational sovereignty and a distinct accreditation for SGU (and other tribal colleges who may choose to follow a similar path) may be proposed. A discussion of a distinct accreditation with the accrediting agency for this area of the United States could then take place before the next renewal of SGU's standard accreditation.

The official Education Department of the Rosebud Sioux Tribe can offer its political identity in support of SGU educational sovereignty. And the supporting documents of UNDRIP and other international organizations need to be presented in discussions with the accrediting agency. Perhaps, too, following the Teacher Education College at the University of Hawaii-Hilo, it could be proposed to the Higher Learning Commission (HLC) that they accept the WINHEC accreditation process in place of their own standard accrediting process.

Still, the Committee feels the primary argument should come from an SGU Indigenous educational model itself. This model will show that pre-European educational values and practices persist in Lakota families today and that these values can be creatively adapted to provide a post-colonial, post-pandemic Indigenous education for students at SGU.

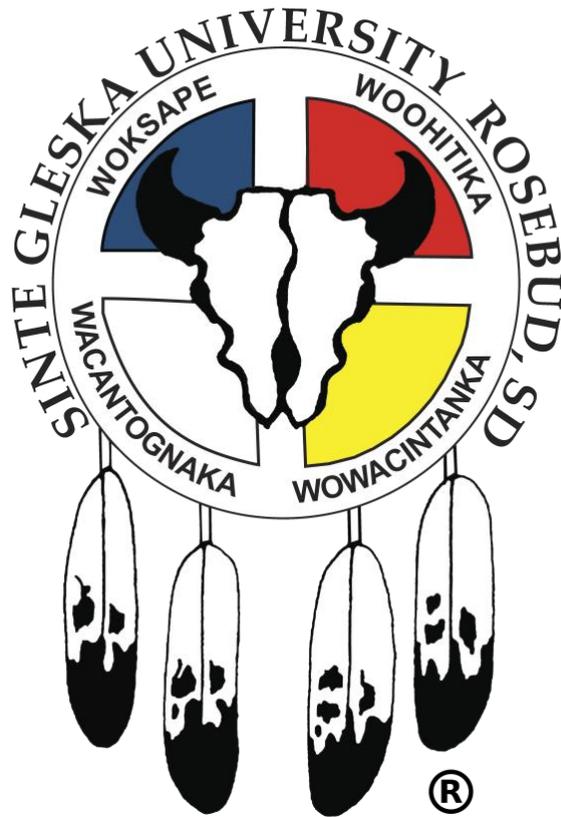
The SGU Self Study Committee now looks forward to the (online) visit by the WINHEC accreditation team and to possible further discussion of educational sovereignty with the international WINHEC community.

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# Sinte Gleska University

## Student Advising Handbook



**Academic Advising**  
**101 Antelope Lake Circle**  
**PO Box 105**  
**Mission, SD, 57555**  
**(605) 856-8100**  
[www.sintegleska.edu](http://www.sintegleska.edu)

## Student Advising Handbook

**1.) Advisors are more than people who just help you pick out classes. What else can advisors help you with?**

Advisors can help students who:

- Need guidance through their major and/or Concentrated Area of Study or Emphasis Area
- Have not yet declared a major
- Are in transition between majors and/or Concentrated Area of Study or Emphasis Area
- Are undecided about their academic path
- Need a guide down their career path
- Need a guide for registering for classes
- Need help starting in the right direction

Visit us anytime. We're here for you.

**2.) How many times a year should you meet with your advisor? When?**

Students should be in consistent contact with their advisor throughout the year. Students should meet with their advisor prior to each semester's registration AND at the time of each semester's registration.

**3.) What to bring when you meet with your advisor:**

- Review your status sheet that details the academic requirements for your program. Bring this with you when you meet with your advisor. Your advisor will also have a copy in your file at his/her office.
- Make a list of courses for next semester based on the University's Academic Schedule. Courses may fill up fast, adding a few extra required courses and/or available times will be beneficial.
- Review course prerequisites, typically offered terms, and other course restrictions on your status sheet or from the SGU website [www.sintegleska.edu](http://www.sintegleska.edu) before you register.
- Draft a sample academic schedule for the next semester, or if you are particularly organized; for the rest of your academic program.
- Draft of a sample work schedule. If you are working full-time or have a set work schedule, you will want to be aware of those hours,

while selecting classes, to ensure you do not run into conflicts. This also applies if you have a family or other commitments that may affect when you are available for classes. Be honest about your work load, academic needs, personal commitments, financial concerns, etc., that could impeded you ability to have a successful academic career. Your advisor wants to help you be successful, but much of your success will depend on you.

- Draft questions regarding your academics and future career goals

#### 4.) **A good advisee should...**

- Review the Student Advisement Handbook and your status sheet before advisement meetings.
- Keep appointments with your advisor. If you need to cancel, let them know ahead of time.
- Bring a list of required classes that are available and do not conflict with work and personal schedules. Perhaps, select alternate, required courses in case some are full.
- Bring a copy of your status sheet.
- Bring additional questions for your advisor.
- Understand grade points indicate the quality of work. Make sure you understand your program's requirements for Grade Point Averages (GPA) and for individual courses.

#### 5.) **What is expected of advisees...?**

- **Awareness:** Advisees should be aware of the requirements and the basic guidelines of their studies.
- **Initiative:** Advisees should take the initiative to keep their advisors informed of any problems that they encounter during the semester that may affect their studies.
- **Interests:** Advisees should speak with their advisors regarding co-curricular opportunities and interests.
- **Planning:** Advisees should think about potential plans for life after college to facilitate a productive discussion with their advisors.
- **Preparation:** Advisees should prepare for advising meetings in advance. Advisees should be familiar with available courses and should prepare a tentative schedule and/or list of courses available

for any particular semester. Advisees should have a list of pertinent questions prepared regarding courses, distribution, major and Concentrated Area and Emphasis area requirements.

- **Responsibility:** Advisees should schedule appointments with their major advisors in preparation for course registration.
- **Remember:** This is your university career, take responsibility for it.

**6.) A good advisor should...**

- Keep appointments with you. If they need to cancel, they should let you know ahead of time.
- Have a copy of an updated status sheet in your file.
- Make sure that any transfer credits are approved and applied in a timely manner.
- Know where you are at in your college career so they can bring up additional topics to discuss (ex: Asking a freshman-level advisee how they are getting involved, asking a junior-level advisee about plans after college. Etc.)

**7.) What do I do if my advisor never answers my e-mails, phone calls, or is never in their office during their office hours?**

While email is the official means of communication, we understand the frustration. Both students and advisors have busy schedules. If this continues to be an issue, please contact Dwayne Stenstrom, Sr. at (605-856-8135), or Marianne Left Hand Bull at (605-856-8164). You may ask to change advisors if he/she is not meeting your expectations.

**8.) How do I change my major/Concentration or Emphasis/advisor/ etc.?**

Changes to a major and/or concentrated area of study or emphasis must begin with their current advisor. Notification must be made to the Registrar's Office of a change in major after seeking assistance from your current advisor and the assigned advisor from the new major. Department Chairs are responsible to assign you a new advisor and provide you with a copy of the major's requirements.

**9.) Where can I find a copy of the catalog?**

An online copy of the current catalog can be found on the SGU website at [www.sintegleska.edu](http://www.sintegleska.edu)

**10.) I am having trouble with transfer credits, who should I talk to?**

- For questions regarding transferring credits please contact Cheryl Medearis – SGU VP of Academic Affairs at (605-856-8117) or by email at [cheryl.medearis@sintegleska.edu](mailto:cheryl.medearis@sintegleska.edu) to make an appointment to review transfer credits. A grade of “C” or better is necessary in order to transfer a course. A copy of an OFFICIAL transcript must be on file in the Registrar’s Office prior to approving credits for transfer.
- The policy for transfer of credits can be found on pages 21 and 22 of the SGU Catalog online at [www.sintegleska.edu](http://www.sintegleska.edu)

**11.) Where can I find information and policies regarding math, reading and English placement tests?**

- Information regarding the Accuplacer Placement Test can be found in the Student Handbook on page 2 under the Admissions Procedure.
- **Math, English and Reading Placement Testing:** SGU requires all incoming freshman students, high school waiver/concurrent students and in some cases, transfer students who demonstrate a less-than-average academic record (below 2.00 GPA) to take the Accuplacer Placement Test. Contact Patrice Wright, Director of Foundational Studies at (605-856-8137) or at [patrice.wright@sintegleska.edu](mailto:patrice.wright@sintegleska.edu)
- **Results of Placement Tests:**  
Results of Placement Tests are made available to students and their advisor upon completion of the Accuplacer Placement Test.
- **Minimum scores for the Accuplacer:** English and Reading are 236, Math is 234.

**Additional Resources:**

- **Admissions**
  - Michele Reifel-Gunhammer at 605-856-8143 or [michele.reifel-gunhammer@sintegleska.edu](mailto:michele.reifel-gunhammer@sintegleska.edu)

- **Counseling Resource Center**
  - Dwayne Stenstrom, Sr. at 605-856-8164 or [dwayneSr.stenstrom@sintegleska.edu](mailto:dwayneSr.stenstrom@sintegleska.edu)
  - Marianne Left Hand Bull at 605-856-8135 or [Marianne.lefthandbull@sintegleska.edu](mailto:Marianne.lefthandbull@sintegleska.edu)
- **Financial Aid Office**
  - Midas Gunhammer at 605-856-8140 or [midas@sintegleska.edu](mailto:midas@sintegleska.edu)
- **Registrar's Office**
  - Jack Herman at 605-856-8193 or [jack.herman@sintegleska.edu](mailto:jack.herman@sintegleska.edu)
- **Student Billing**
  - Jock Schierbeck at 605-856-8184 or [jock.schierbeck@sintegleska.edu](mailto:jock.schierbeck@sintegleska.edu)
- **Student Support Services**
  - Debra Bordeaux at 605-856-8552 or [debra.bordeaux@sintegleska.edu](mailto:debra.bordeaux@sintegleska.edu)
- **SGU Catalog**
  - [www.sintegleska.edu](http://www.sintegleska.edu)
- **Student Handbook**
  - [www.sintegleska.edu](http://www.sintegleska.edu)

## 12.) Frequently Asked Questions:

- **Where can I find information regarding Degree Requirements?**  
Information regarding degree requirements can be found on the SGU website at [www.sintegleska.edu](http://www.sintegleska.edu); then refer to the drop-down menu under the Academics section
- **How do I ADD/DROP a course once the semester begins?**  
After a student is enrolled in classes, changes can be made in course enrollment by obtaining a DROP or ADD form from the Registrar's Office. The DROP or ADD form must be signed by the instructor of the class(es) or the academic advisor AND the student and returned to the Registrar's Office within the drop/add period which is open until the end of the second week of the semester. It is the responsibility of the student to complete the necessary paperwork and return it to the Registrar's Office.

- **How do I WITHDRAW from a course once the semester begins?**  
Withdrawing from a course is the student's responsibility. Students who do not attend class and do not withdraw will receive the grade earned for the course. Instructors can withdraw students from a course or courses due to noncompliance of the attendance policy. Refer to the Student Handbook, pages 4 & 5 for the complete policy statements.

**Review the checklist to determine what steps you need to take each year at SGU:**

**Freshman (0-31 earned credits):**

- Attend New Student Orientation
- Visit the department advisor.
- Fulfill any remediation requirements based on your Accuplacer Placement Test results.

**Sophomore (31-55 earned credits):**

- Complete General Education and Preparation for the Major courses.
- Visit your major advisor to plan your upper division course schedule.

**Junior (56-83 earned credits):**

- Review your status sheet to make sure you are on track to graduate on time.
- Discuss internship requirements for upper division courses.

**Senior (84 or more earned credits):**

- Confirm your schedule with your major advisor.
- Obtain a copy of your status sheet to make sure you will qualify for graduation.
- Meet with your advisor to complete the application for graduation early in the semester.

**All Students:**

- Register for classes and meet with your advisor to make sure you are selecting the courses required on your status sheet.
- Apply for financial aid and scholarships each year.
- Take a summer session class if required for degree completion.
- Check your e-mail regularly for important messages from SGU. E-mail is the primary form of contact. You should have an SGU email address and check it on a regular basis!
- Get involved in a student organization(s).



# SGU STRATEGIC PLAN OVERVIEW: 2019 AND BEYOND

## MISSION

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.

## OBJECTIVES

### FINANCE (stable funding, no deficit)

- Beginning in 2019-20 and for each subsequent year, show a positive balance, with total revenue greater than total expenses.

### RECRUITMENT (increase incoming, new students)

- From 2019-20 through 2021-22, the incoming class of new students will increase by 5% per year.

### RETENTION

(improve student success, keep those we have)

- Using data from AY 2018-19 as the baseline, SGU will show a 5% decrease, each year, in the overall dropout rate (# completing the semester/# who began the semester).

### DEVELOP, EXPAND CAREER/WORKFORCE RETURN ON INVESTMENT (ROI)

- Based on post-graduation surveys, SGU will demonstrate positive growth each year, starting in 2019-20, in the number of graduates who report they are employed in their field of study.

### EXPAND COMMUNICATION WITH STAFF, DEVELOP A STAFF RECRUITMENT PLAN

(fill positions)

- From 2019-20 through 2021-22, SGU will show a 20% increase in the faculty/staff reporting that "SGU operates with open communication and transparency."
- By the 2021-22 year, the number of unfilled faculty openings will be zero.

Subsequent to the development of the mission, objectives, & strategies, a team developed a vision statement to clarify the nation-building goals:

### Vision Statement

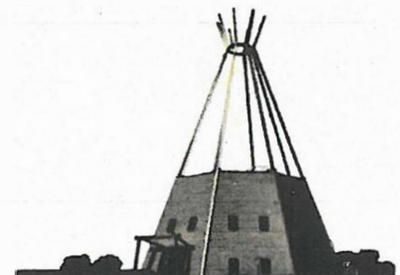
SGU looks to strengthen the Sicanġu Nation through higher education opportunities that promote indigenous models of teaching, research in tribal economic development and use of the Lakota language.

## STRATEGY

- 1 Improve the Marketing/Brand communication (impacts Finance, Recruitment)
- 2 Implement staff development focused on student success and on staff morale; develop and implement staff recruitment plan (impacts Retention, Staff, Finance)
- 3 Increase pursuit of competitive grants and improve funding in general fund (impacts Finance, Staff)
- 4 Develop a business partner program (impacts Career/Workforce)
- 5 Improve campus-wide use of data (impacts Staff, Recruitment, Retention)
- 6 Increase collaboration with the Tribal Council regarding tribal education codes; advance Nation Building via Sicanġu Lakota cultural research and land and natural resource development; promote exchanges with international Indigenous education groups. (impacts Recruitment, Retention, and Career/Workforce)
- 7 Develop & implement a master facilities plan and a technology plan (impacts Staff, Recruitment, Retention)

[All strategies will have detailed action plans developed by those who are implementing the strategies.]

Approved by SGU  
Board of Regents,  
June 17, 2019



## Strategic Planning Report

May, 2019

### Overview

This report details the process and results from the Sinte Gleska University strategic planning update conducted in the spring semester of the 2018-19 academic year. A day-long session was held on May 3, 2019, in the SGU Multipurpose building. A followup meeting was held the following Friday, May 10, 2019, in the Student Services building.

Planning team members included: Maureece Heinert, Debbie Bordeaux, Jim Green, Maggie Mackichan, Cheryl Medearis, Dan Seibel, Ieshia Poignee, Shawn Bordeaux, Marianne Left Hand Bull, Dwayne Stenstrom Sr., Tony Garcia (from Ihanktonwan Community College), Mark Bordeaux, Shannon Dubray, Shaun White Hawk (student), Cherish Two Eagle (student), Stephanie White Eyes, Wilma Robertson and Phil Baird. John Crawford was the facilitator.

Appendix A has the PowerPoint presentation that represents the day-long session on May 3. That day began with an orientation, discussion of the (122 page) Data Book, review of the previous strategic plan, and an outline of the activities and goals for the team during this update session. The desired outcome was to complete the session with an updated mission statement, measurable objectives, strategies, and action plan concepts. Those action plan concepts are to be subsequently developed into action plans, with: 1) specific steps, 2) designated persons responsible, 3) timelines for completion, and 4) cost-benefit analyses. That action plan writing process is underway in the weeks following the planning team meetings.

### Output, Results

Most of the first session was spent in small-group work, focusing on:

- Internal analysis – Factors that are under the control of the organization, which represent both strengths and weaknesses of the college
- External analysis – Analysis of factors that are not under the control of SGU, considering external trends such as competition, educational trends, economic trends, social factors, technology, political factors, and demographic trends.
- Critical issues – The top 4 critical issues (from each small group) resulting from the internal and external analyses.

Appendix B contains the results from the internal and external analyses and the critical issues identified by the planning team.

Following the development of the critical issues, a “SWAT team” was formed by having each sub-group select one member to serve as a representative, to begin work on the mission statement. After a draft of the mission statement was completed, the SWAT team returned to the full planning team to have the whole group debate and work on the mission statement.

The mission statement was subsequently reviewed and re-affirmed one week later, in the followup session on May 10, 2019.

## Sinte Gleska University

### Mission Statement

***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.***

### Vision Statement

***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.***

### Objectives, Strategies & Action Plan Concepts

#### Objectives:

- **Finance** (stable funding, no deficit)
  - **Beginning in 2019-20 and for each subsequent year, show a positive balance, with total revenue greater than total expenses.**
- **Recruitment** (increase incoming, new students)
  - **From 2019-20 through 2021-22, the incoming class of new students will increase by 5% per year.**
- **Retention** (improve student success, keep those we have)
  - **Using data from AY 2018-19 as the baseline, SGU will show a 5% decrease, each year, in the overall dropout rate (# completing the semester/# who began the semester).**
- Develop, expand **Career/Workforce Return on Investment (ROI)**
  - **Based on post-graduation surveys, SGU will demonstrate positive growth each year, starting in 2019-20, in the number of graduates who report they are employed in their field of study.**
- Expand communication with **staff**, develop a **staff** recruitment plan (fill positions)
  - **From 2019-20 through 2021-22, SGU will show a 20% increase in the faculty/staff reporting that “SGU operates with open communication and transparency.”**
  - **By the 2021-22 year, the number of unfilled faculty openings will be zero.**

### Strategies & Action Plan Concepts

(Reference to Objectives in parentheses)

**Strategy 1.** Improve the Marketing/Brand communication (Finance, Recruitment)

#### Action Plans:

- 1.1 Identify audiences, develop marketing program
- 1.2 Implement marketing program – web-based, print, local news outlets, area high schools

1.3 Develop a collaborative plan with area high schools, to start targeting students in Middle Schools or early High School grades; follow up with seniors

**Strategy 2.** Implement staff development focused on student success and on staff morale; develop and implement staff recruitment plan (Retention, Staff, Finance)

Action Plans:

- 2.1 Implement early registration, on-line registration, consistent advisement program
- 2.2 Implement consistent instructor use of Jenzabar attendance module and gradebook program
- 2.3 Develop a program to reward student success (\$ and/or computers), break the cycle of poor attendance => low performance in some classes
- 2.4 Develop and implement a plan to fill needed staff positions, addressing salaries; implement plan to improve communication with & morale of staff

**Strategy 3.** Increase pursuit of competitive grants and improve funding in general fund (Finance, Staff)

Action Plans:

- 3.1 Work with Rosebud Tribe to get Land Tax funding, per past agreement
- 3.2 Expand donor base (e.g., alumni); facilitate employee donations
- 3.3 Implement plan to increase Indian Student Count, for increased funding

**Strategy 4.** Develop a business partner program (Career/Workforce)

Action Plans:

- 4.1 Develop business partnerships with community workplaces; have all SGU departments target audiences for Workforce Development
- 4.2 Develop and implement Internship programs for all departments & programs; collaborate with Tribe regarding needs

**Strategy 5.** Improve campus-wide use of data (Staff, Recruitment, Retention)

Action Plans:

- 5.1 Implement staff development (including adjuncts) regarding attendance, grading, advising; implement student access to their data on attendance, course performance
- 5.2 Conduct at least two 'data summits' each academic year, where staff examine data and develop course-specific action plans to improve student success

**Strategy 6:** Increase collaboration with the Tribal Council regarding tribal education codes; advance Nation Building via Sicangu cultural research and land and natural resource development; promote exchanges with international Indigenous education groups. (Recruitment, Retention, and Career/Workforce)

Action Plans:

6.1 Maintain active contact with the Tribal Education Department through participation in their regular meetings; provide an Annual SGU Report to Tribal Council.

6.2 Ensure quality classes are offered each year on central aspects of Lakota language and Sicangu culture/history.

6.3 Develop a certification program in land and bison management; explore possibilities for an additional focus in the Environmental Science department on land and bison management.

6.4 Remain in close contact with the World Indigenous Nations Higher Education Consortium (WINHEC) and meet their requirements for WINHEC higher education accreditation.

**Strategy 7.** Develop & implement a master facilities plan and a technology plan (Staff, Recruitment, Retention)

Action Plans:

7.1 Develop and implement a long-range (5 year) Master Facilities Plan, addressing maintenance of existing buildings, and re-purposing current buildings or constructing new buildings

7.2 Develop and implement a long-range (5 year) Technology Plan that addresses student use, cyber security, web design, and student curriculum

At the followup session on May 10, 2019, the Planning Team made recommendations regarding which of the 20 action plans should be considered for early implementation. Given that the plan is a 3 to 5 year effort, "early implementation" is generally intended to mean the 2019-20 academic year. Budget availability and staff allocation will also impact the implementation schedule.

#### **Action Plans Recommended for Early Implementation**

- **1.1 Identify audiences, develop marketing program**
- **2.4 Develop and implement a plan to fill needed staff positions, addressing salaries; implement plan to improve communication with & morale of staff**
- **6.1 Maintain active contact with the Tribal Education Department through participation in their regular meetings; provide an Annual SGU Report to Tribal Council.**
- **5.1 Implement staff development (including adjuncts) regarding attendance, grading, advising; implement student access to their data on attendance, course performance )**
- **2.1 Implement early registration, on-line registration, consistent advisement program**
- **3.3 Implement plan to increase Indian Student Count, for increased funding**

In addition, Action Plan "**7.1: Develop and implement a long-range (5 year) Master Facilities Plan, addressing maintenance of existing buildings, and re-purposing current buildings or constructing new buildings**" is underway, because of grant-funding deadlines that drive this activity. The aspect calling for a 5 year Master Plan will be under development during the 2019-20 academic year.

If the top 4 ranked plans (1.1, 2.4, 6.1, and 5.1) plus plan 7.1 are up for implementation in Year One, those 5 would amount to one-fourth of all the current plans.

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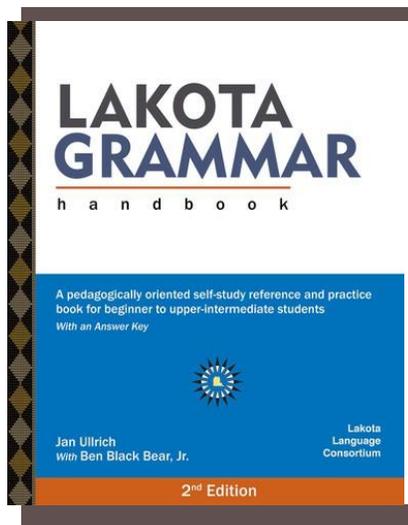
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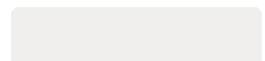
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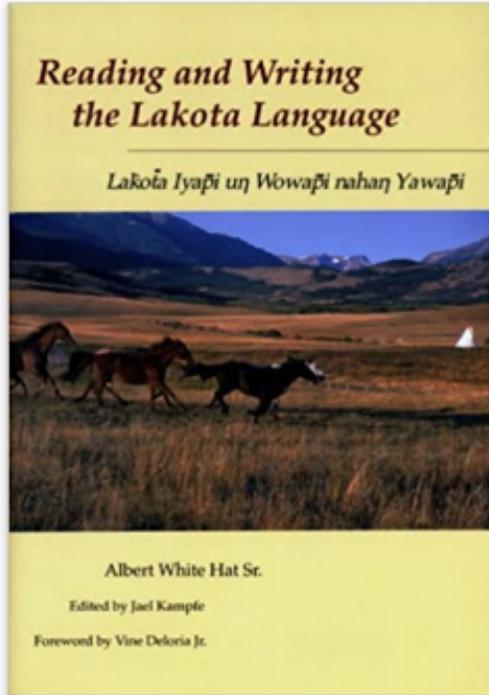
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# Reading and Writing the Lakota Language Illustrated Edition

by Albert White Hat Sr. (Author), Jael Kampfe (Editor), Vine Deloria Jr. (Introduction)

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## **Qualifications for SGU Faculty: An Employment Guide with an Application for Tested Experience**

### **Introduction**

This narrative defines the SGU policy for hiring faculty based on academic credentials and tested experience. The Tested Experience Form (below) shows our procedure for determining whether a current faculty member or faculty candidate has gained or is on a developmental pathway to gain the expertise needed to teach Lakota students in a specific discipline.

### **Using Credentials/Degrees as a Basis for Determining Qualified Faculty**

The Higher Learning Commission holds that faculty who teach in undergraduate programs should have a degree at least one level above that of the program in which they are teaching; those teaching general education courses typically hold a master's degree or higher and should have completed substantial graduate coursework in the discipline of those courses; faculty teaching in graduate programs typically hold the terminal degree determined by the discipline.

HLC wisely notes that “*qualified faculty are identified in part by credentials, but there are limitations to considering only the degrees earned.*” As these guidelines point out, besides credentials, faculty need several other attributes to be an effective instructor. This is particularly true at a tribal college and when teaching tribal students.

This judicious HLC approach is in line with our own tested practice of hiring faculty based on their academic core competencies as well as their understanding of Native American history and their ability to communicate effectively with tribal students. In cases where a faculty member does not have a critical appreciation of Native American history or personal experience with tribal communities, this lack of awareness can seriously hinder their ability to be an effective instructor at a tribal college. Given Lakota history and the prevailing colonial culture, the experience of Lakota students in school has been and continues to be mostly a conflicted and confusing experience. For the 1% of tribal students who have persevered and made it to college, our mission is to serve them well by helping them to develop a critical and values-based perspective on American history and their own identity as Lakota. As a result, in instances where faculty without adequate multi-cultural experience are hired at SGU, they are required to undergo professional development overseen by the SGU Institute for Indigenous Teaching and Lakota Studies.

### **Tested Experience as a Basis for Determining Qualified Faculty**

The Higher Learning Commission “*allows an institution to determine that a faculty member is qualified based on experience that the institution determines is equivalent to the degree it would otherwise require for a faculty position.*” This experience should be ‘tested experience’ in that it includes a breadth and depth of experience outside the classroom in real-world situations relevant to the discipline in which the faculty member would be teaching.

So, for example, artists may have an exceptional and active exhibition record but have started their careers at a time when MFA study was less frequent or not directly relevant to their work. The same is true for an experienced carpenter or plumber or electrician who seeks to pass on their skills and their knowledge of building codes and other regulations. So, too, a Lakota

speaker without specific academic credentials who has taken our rigorous Method of Teaching Lakota Language course and interned with current instructors may be qualified to teach at SGU.

HLC goes on to state that in some cases, “...such as in practice-oriented disciplines or programs, tested experience in the field may be needed as much or more than formal educational preparation at a prescribed level in determining what students should know and practice”. As a tribal university operating on the Rosebud Indian Reservation, SGU has practice-oriented responsibilities in determining the expertise necessary to teach tribal students in all disciplines offered. The responsibilities listed below must be considered seriously in each department or program’s search for and description of qualified faculty.

### **SGU and Tribal Authority**

In Section 102, the Rosebud Sioux Education Code states:

*“The Rosebud Sioux Tribal Government has the power and duty to exercise its inherent authority over formal education on the Rosebud Sioux Indian Reservation, by enacting and implementing a tribal education code applicable to local schools, other educational institutions, and chartered educational programs and chartered schools.*

The Rosebud Sioux Education Code goes on to state:

*“Education must be effective, appropriate for and relevant to the Reservation. An effective, appropriate, and relevant formal education on the Reservation includes, but is not limited to: academic excellence and high but realistic expectations for all students; ...knowledge of Rosebud Lakota culture, government, economics, and environment; knowledge of the history of the Rosebud Sioux Tribe and the role of tribal members in promoting the future of the Tribe ....”*

SGU seeks to fulfill the special responsibilities outlined in the tribal education code by selecting faculty who, along with academic preparation, are competent in the defined areas of "Rosebud Lakota culture, government, economics, and environment; knowledge of the history of the Rosebud Sioux Tribe and the role of tribal members in promoting the future of the Tribe".

These special responsibilities require departments and programs to inquire about a candidate’s understanding of and attitude toward the history of broken treaties with the Oceti Sakowin/Sicangu Oyate and, of equal concern, a candidates’ awareness that our students’ experience with a colonial K-12 school system has colored their relationship with instructors and with standard textbooks and other documents. While some instructors may have to be hired and then undergo the professional (and social) development noted, candidates who already have these key core competencies should be given special consideration.

As an institution of higher education with tribal affiliation, SGU is always careful to preserve and promote academic freedom. We especially encourage departments to value faculty candidates who either have a record of research and creativity or show promise and interest along those lines.

Academic freedom extends as well to the development of an independence of mind among students. Faculty candidates who show an understanding of tribal students’ history and current

psychological and sociological outlook are likely to be in a better position to assist students to define their identity as Lakota in the modern world. The goal of Sinte Gleska University is not to imitate the past but to encourage and equip students to do for their very different generation what earlier Lakota did so well for theirs.

### **Tested Experience as a Basis for Determining Qualified Faculty Sinte Gleska University**

In instances where an instructor's academic preparation varies from the conventional degree credentialing criteria but the instructor possesses relevant qualifications or experience to the teaching assignment(s) based on industry, discipline, or specialized accreditation standards and contributes to effective teaching and student learning, a request for an exception will be submitted.

Qualifications to be considered may include:

- Professional and tribal work experience in the industry or field
- Certification or licensure by a recognized certifying or licensing tribal, state, national, or industry agency

The Department Chair and Academic Vice President approve the faculty member to teach the courses listed below based on tested experience, with the rationale provided. Please attach additional documentation, if necessary.

Faculty Name:  
Discipline/Areas:  
Courses:  
Rationale and Sources

(For Teaching Excellence, examples include review of syllabi, former course evaluation data, demonstration of teaching during hiring interview.)

#### Approvals

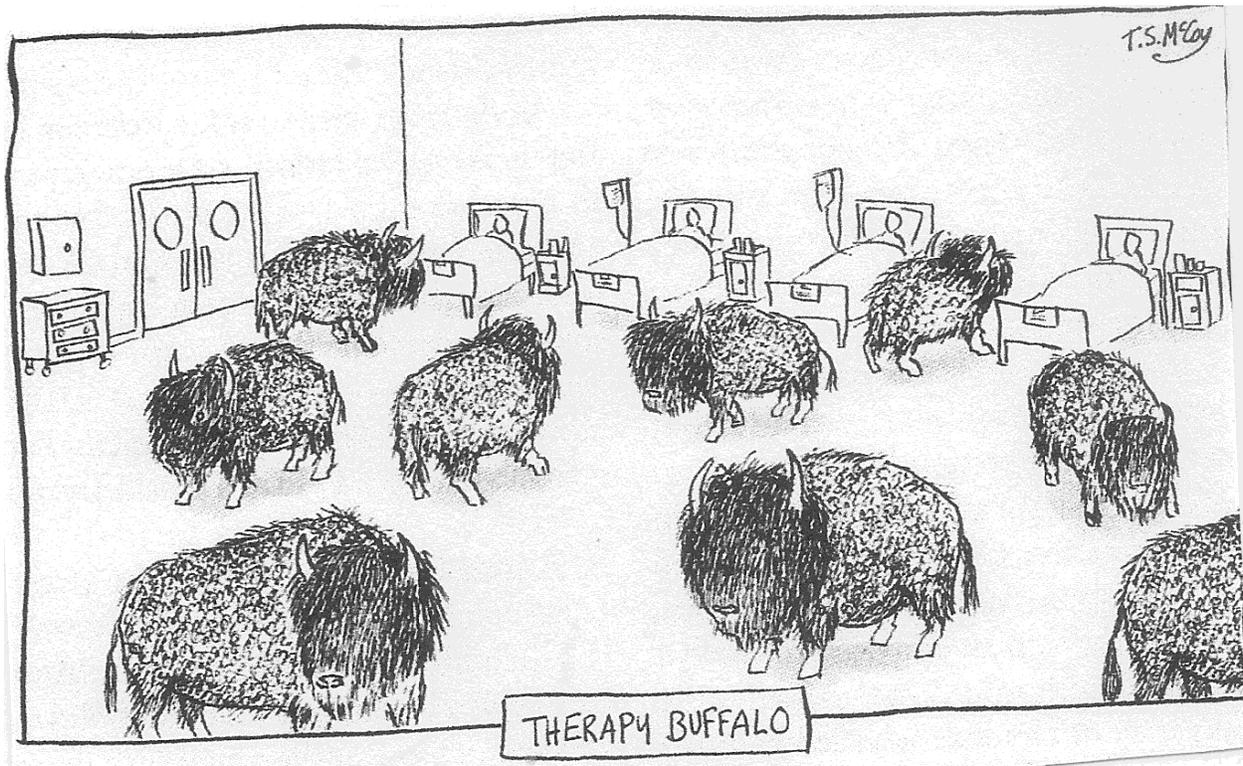
Department Chair: \_\_\_\_\_ Date: \_\_\_\_\_  
Academic Vice President: \_\_\_\_\_ Date: \_\_\_\_\_  
Provost: \_\_\_\_\_ Date: \_\_\_\_\_

Effective 1/1/18

## PD Faculty Meetings on Indigenous Pedagogy

SGU Faculty and All –

Last week's discussion: Last week we started the discussion by looking at the cartoon below:



We noted that the cartoon humor rests on a mistaken assumption and syllogism: “Dogs and horses are animals and good therapy companions; buffaloes are animals; buffaloes are good therapy companions.” Not quite.....

Then we considered a similar assumption about students and schools: “Many students learn well in current schools; tribal students are students; therefore, many tribal students learn well in current schools.” But the data from the three K-12 schools on the reservation shows that tribal students do very, very poorly in these typical schools. (50% dropout between 9<sup>th</sup> and 12<sup>th</sup> grade; less than 1% of the high school graduates will finish college.) And what about the dropout/stopout rate at SGU?

**Are tribal students as out of place in conventional schools as buffaloes are in hospitals?** This simple question was the opening to our discussion last week.

## Review of Indigenous Pedagogy Meeting

The faculty experiment was designed to honor key indigenous and Lakota values – the ones that encourage relating children/students directly to learning, not to a teacher, and to self-correction rather than instructional correction. The challenge was to do this in a playful, curious and socially interactive way as recommended by indigenous research.

### Experiment

For the experiment the faculty were in groups of 3-4 around a laptop (and soon their phones). The design duplicated the *Hole in the Wall* experiments where young students in remote villages around the world do this same activity. The TED video presentation of the experiments had seemed interesting and ‘cute’; we wanted to find out if there was more to it than ‘cute’. (<https://www.youtube.com/watch?v=dk60sYrU2RU>.)

Our session turned out to be very intriguing. Faculty were given a ‘big’ question to investigate – *What is going on in Finnish education these days?* – and the small groups worked on the question together for about 20-25 minutes. The time was very lively for everyone in the groups. Their sense of ownership and learning together was not typical of conventional classrooms. Yet it seemed that the approach could be duplicated in any classroom. Also, as the ‘instructor’, I noticed that there was no way I could possibly have provided the variety of information on the subject that the groups were able to access and discuss on their own in a short period of time.

### Summary

When the activity was completed, we asked the tribal members how they felt in their group; they said the experience seemed to fit their identity much better than a typical classroom experience.

### Next Steps: Faculty Contracts and Professional Development

It’s likely that faculty contracts in the fall will include required professional development sessions per HLC. As a tribal university – and one involved in the WINHEC process – we choose to focus the PD on indigenous teaching practices. The *Institute for Indigenous Teaching* will have some grants funds available for faculty to experiment – try out – the indigenous methodologies that we are discussing in our current faculty sessions.

Come join the discussions. An invitation to the next session will go out early next week.

**“Is our status as a standard accredited tribal college a significant step toward self-determination and sovereignty? Or does our status as a fully-accredited institution of higher education mean that we have assimilated to colonial culture?”**

## INSTITUTE FOR INDIGENOUS TEACHING

### **A Participative Research Grant for SGU Faculty: Promoting Critical Minded Students Through Stories**

A growing body of research is finding that marginalized students who are critically conscious demonstrate greater resilience, self-esteem, academic achievement, political engagement, and professional aspirations.

*Critical consciousness* refers to students' ability to recognize and then resist the oppressive forces shaping their lives and communities. This awareness has been referred to as a form of "psychological armor" against oppression.

Typically, a curriculum to promote critical consciousness reviews historical events using social science interpretive models. This participative research grant is different. This research is designed to test whether select Indigenous stories, including stories from other literary and cultural traditions, when read and briefly discussed among students in each class, will promote the kind of critical consciousness and psychological armor noted above.

Unlike specific news items or the many detailed reports of racism and prejudice in actual historical events, traditional and fictional stories identify not *what happened* but *what always happens* in society and human history, i.e., the recurring patterns in human life and society. Thus, elders typically tell stories in place of lectures: well-chosen stories offer listeners the opportunity to reside in a set of imaginative circumstance and thereby identify on their own, if they are ready, key patterns of recurring experience - including experiences of bias or racism or oppression the listener may have personally experienced but have not talked about or placed in a meaningful and corrective pattern.

Stories, then, can be said to part of a larger story or mythology. That larger story tells how humans once lived in a special place, a Golden Age or Garden or Pre-Contact environment; that the secret of life and the special place has been lost; that ever since, and in so many ways, some tragic, some ironic, some funny, we are now involved in a perilous journey to recover the secret of life and that special place.

Parts of this larger story include oppression and violence and greed, but these are one aspect only, not the entire story. Our research question: Might situating racism, violence, greed, and much else, within the larger story of loss and recovery provide students an opportunity to sense their role as actors rather than primarily as victims? Again, many protestors/protectors at Standing Rock felt a life-changing inspiration

because they felt they were participating in the larger story that tells of threats to life and of the perilous journey of resistance. Might some SGU students come to more clearly see their own identity, as students, to be part of the perilous journey too?

#### To Qualify for the \$1000 Research Stipend

Details of the participative research grant include, as noted, someone, preferably a student and preferably at the beginning of each class, reading a short story (provided) aloud. Students then are to be invited to share any thoughts they might have on the story and how it might be reflected in their everyday experience. Instructors may need to share a bit too, particularly if students don't, but should relate as peers with students, and typically a quieter one as much as possible.

The remaining regular academic part of the class may also invite opportunities for the instructor or students to reflect back to the story that was read and talked about briefly.

After each class, you as a participating instructor will write down at least two paragraphs describing the student discussion of the story in that class and any observations that may occur to you. At the end of each week, these observations should be emailed to me. I will read the observations, put them together with others' observations, and send a number of the observations around to instructors participating in the research. Names may be left out if desired.

This research procedure - and improvements in the procedure that you might make and note in your observations - will continue for six weeks, starting on March 17 and running until April 27. At the end of the six weeks, you will be asked to provide a summary and evaluation of your daily observations. Questions to help frame the summary will be given to you. Students will also be asked to evaluate their participation in the research. On May 8, at the faculty professional development session, you will have a chance to share some of your observations and evaluations, focusing particularly on any effect or value you might have observed the stories and sharing had on students.

Faculty who choose to participate in the research will need to do a Supplemental Contract so payment of the stipend can be set up for the May 8th sharing. Results of the participative research will also be included in SGU's ongoing reflection on its indigenous identity as a university.

**Coming:** A further word about stories and their intimate connection to the circle of seasons and the four directions will be provided to you. Also, you will receive a list of the various cultures the individual stories come from.

**SINTE GLESKA UNIVERSITY**  
**50<sup>TH</sup> Annual Founders' Week Celebration & Wacipi**  
**Wakinyan Wanbli Multi-purpose Building**

January 27 – February 2<sup>nd</sup>, 2020

*“Hektakiya Waniyetu Wikcemna Zaptan Waunkitapi Na  
Tokatakiya Wicouncage Sakowin Unkigluwinyeyepi Kte”*

*“Reflecting on the last 50 years and  
Building the Future of the Next Seven Generations”*

The 50<sup>th</sup> annual SGU Founders' Week Forums are established to determine what we envision for the growth and prosperity of our future tribal nation; as individuals, families/tiospaye, “Tribe” and communities. This year we will look at reflecting on the last 50 years and building toward the next seven generations. Bring your ideas as to things that exist and don't exist.

The 2020 presentations and forums will serve to bring these ideas and recommendations toward a *Sicangu Lakota Oyate Action Plan*. Planning Sessions will focus on areas, programs and develop strategies to address the issues identified. Follow-up meetings will be held to present the *Sicangu Lakota Oyate Action Plan* to the Oyate for their review as members, be they students, educators, parents and relatives, tribal program staff, elected officials, treaty council members, community members and veterans.

A special invitation goes out to all people working in areas of education, culture and language, energy, housing, health, justice, social services, economic and community development, technology, land and natural resources, environment, elders and youth services, and transportation to incorporate your prayers and actions into the *Sicangu Lakota Oyate Action Plan*. This document will be a guide for use and development of school curricula, tribal governance discussion, and community agendas. Note: We request that your programs and entities attend the forums prepared to respond to six (6) key areas:

- 1) What are your key planning objectives (goals)?
- 2) What are your program priorities?
- 3) What are your workforce needs and requirements?
- 4) How does Sinte Gleska University play a part in your program's/entity's future?
- 5) What are your ideas for strengthening the Sicangu tribal nation as a whole? Be it in all areas affecting the quality of our daily lives....Culture, Education, Economics –Land use; -- agriculture & farming; -- Housing; --Health; -- Judicial; --Transportation; --Energy; --Technology.

The Founders' Week Forum sessions and wacipi will be streamed live on YouTube for those unable to attend in person or live elsewhere and have an interest in our activities. [www.youtube.com/user/sintegleskautube](http://www.youtube.com/user/sintegleskautube)

Lunch will be served daily at noon during the Forums. Dinner will be at 5:00 p.m. during the Wacipi.

### ***Gathering for Strategic Planning and Action***

#### **Words and Actions of Wisdom:**

**Sunrise Ceremonies:** The ceremony is done at sunrise, to begin a new day just as we begin a new journey in life. (Anpo wiohlate wocekiye waun). The fire is a gift from the thunder nations to the Lakota people. It is a spirit, a living being, the center of all Lakota ceremonies. We are reconnecting back to history to renew and strengthen relationships with all relatives. We do this for a better and healthy future of the next seven generations. This is a beginning in that journey and we hope you will join us for this historic moment of embracing each other as relatives. Today we continue this journey.

**Sun (Wi):** "The moon is my sister she comes to grow....as she reaches her maturity in native teachings....If you rise before the sun and if you rise with her she brings great gifts....open your arms to receive these gifts. This is something we should do every day. Pray and smudge. "Mitakuye Oyasin." Albert White Hat, Sr.

Albert White Hat: *"Our stories come from the drum."*

Charlie Colombe: *"We need to define and articulate who we are and want to be as a People and not how someone else wants us to be."*

Vine Deloria wrote about it in his many books.

Floyd Westerman sang about it with his many songs.

Russell Means acted on it and went to prison for his many stands and demonstrations.

Leonard Crow Dog prayed for it and went to prison for his involvement.

Sinte Gleska University was founded to do it! With prayer and ceremony by many spiritual leaders and its founders as led by Stanley Red Bird, Sr. and many others, and authorized by the Sicangu Reservation tribal government.

Sinte Gleska University is recognized and accepted by its many students who have attended and graduated and support the philosophy and mission of the University.

Forum Moderators: Lionel Bordeaux, President, SGU  
Phil Baird, Provost/COO, SGU  
Dr. John Crawford, Director/Institutional Effectiveness, SGU

Recorders: Dr. John Crawford, SGU, Cheryl Medearis, SGU, Dan Seibel, SGU & Sherry Red Owl (retired - former VP/SGU- invited)

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## -Agenda-

Monday, January 27, 2020

8:00 a.m.            Anpe Wi Hoyekiyapi (Calling the Sun to Bring Good Energy and Health to All Creations)

Invited:            Leonard Crow Dog, Hocoka Wakan Yuha  
Royal Lost His Blanket-Stone, Jr.  
Fred Little Bald Eagle  
Felix Hock, Fire keeper  
Cancega Yuha, “Rockin’ K”: Les Makes Room For Them

Tiazilkiyapi (Purification of Wakinyan Wanbli Multi-purpose Building)

Invited:            Leonard Crow Dog, Hocoka Wakan Yuha  
Royal Lost His Blanket-Stone, Jr.  
Fred Little Bald Eagle

9:00 a.m.            Wocekiye Eyapi: Leonard Crow Dog, Itancan  
Wocekiye Eyapi: Royal Lost His Blanket-Stone, Jr.

Ikiciyuskinpi un Woglakapi (Welcome Address):

Mike Boltz, Chairman – SGU Board of Regents  
Rodney Bordeaux, Sicangu President (invited)  
Lionel Bordeaux, Itancan, Sinte Gleska University

Cancega Yuha: “Rocking K” – Les Makes Room For Them

### FORUMS

9:30 a.m. –            ***Lakota Tradition, Culture, Language & Spirituality***  
4:00 p.m.

Language – Invited:

Duane Hollow Horn Bear, SFIS  
Sandra Black Bear, SGU  
Ione Quigley, former Lakota  
Studies Language instructor

Gayle Spotted Tail, RST Child Care  
Ben Black Bear, SGU  
Jim Green, SGU  
Sage Fast Dog, REDCO

Cultural Preservation (sacred sites, stories, etc.) – Invited:

Russell Eagle Bear  
Ben Rhodd  
Jennifer Golanda

Dera Iyotte  
Dave Espinoza

Spiritual Healers & Advisors - Invited:

Leonard Crow Dog

Richard Moves Camp

- -

Kenny Farmer  
Rick Two Dogs  
Brandon Bear Heels  
Dave Espinoza  
Henry Quick Bear  
Beau Hacker  
Homer White Lance  
Fred Little Bald Eagle

Valentino Zephier, Jr  
Kenny Stands Fast  
Florentine Blue Thunder  
Norman Running, Sr.  
Gilly Running  
Keith Horse Looking  
Nelson Chasing Hawk  
Stanley Red Bird, Jr.

Treaties & History – Invited:

Victor Douville  
Duane Hollow Horn Bear  
Ron Hutchinson

Stanley Red Bird, Jr.  
Ione Quigley

Song, Dance, Regalia-making, and Art – Invited:

Denise One Star & Family  
Bev Medhaug  
Grace Her Many Horses  
Ned Metcalf  
Sage Fast Dog  
Devon Whirlwind Soldier  
Gina One Star

Darrell Marcus  
Mike Marshall  
Pat Bad Hand  
Todd Bordeaux  
Marie Clairmont  
Marilyn Parker

12:00 p.m. Wicawotapi (lunch) – SGU Commons/Gym: TJ Marshall & Sam Yellow Eagle

1:00 - 4:00 p.m.: Education – Invited:

RST Education Committee  
RST Education Department  
Superintendent/K-12<sup>th</sup> Grade  
Principals  
Cheryl Medearis, SGU Teacher  
Education Program  
High School students/SGU graduates

SGU/GED  
Parents  
Early Childhood/Headstart  
Parochial Schools  
Boys & Girls Club  
Jim Curran, TFA

Culture:

1:00 – 4:00 p.m.: Shawl Making Workshop, Human Services - Rm: 140/MP Bldg. – Krista White, TGKP: 856-8286

4:00 p.m. Wocekiye Eyapi

**MONDAY'S "FAMILY FUN NIGHT"**

5:00-8:00 p.m. Supper – Booths - Musical Chairs - Basketball Contests - Roping & more!!  
Leadership: Marlies White Hat and TGKP Staff

**TUESDAY, January 28, 2020 *Economics, Technology and Community Development***

9:00 a.m. Wocekiye Eyapi (Prayer): Leonard Crow Dog, Hocoka Wakan Yuha  
Wocekiye Eyapi (Prayer): Royal Lost His Blanket-Stone, Jr.  
Cancega Yuha: "Rocking K" – Les Makes Room For Them  
Ikiciyuskinpi un Woglakapi (Welcome Address) – Lionel Bordeaux, Itancan, SGU

9:30 a.m. Economics: - Invited:

REDCO

RST Economic Development Committee

Business Owners: Wes Colombe, Mike Boltz, Linda & Paul Szabo, Patsy Valandra, Parmelee Quilting, Brett LeCroix, Rivers Edge/White River, Karen Hauff/Prairie Hills Floral, Rosebud Casino.

12:00 p.m. Wicawotapi (lunch) SGU Commons/Gym: TJ Marshall & Sam Yellow Eagle

1:00 p.m. RST Tribal Governance and RST Treaty Council – Invited:

RST Community Chairmen's Association

RST Leadership: Administrative/Legislative/Council Representatives.

Former RST Chairpersons & Council Representatives

Gay Kingman, Great Plains Tribal Chairmen's Association

Treaty Council – Invited:

Phil Two Eagle, RST Treaty Office

Sicangu Treaty Council (Former)

Victor Douville, SGU Educator/Professor

Bill Means, Treaty member

4:00 p.m. Wocekiye Eyapi

5:30 p.m. Popcorn & Water – Lakota Studies Tipi (basement of building)

6:00 p.m. Indigenous Film Presentations (sponsored by Marlies White Hat):

- *"The Incredible 25<sup>th</sup> Year of Mitzi Bear Claw* - Lakota Studies Theatre

- *"Merata – How Mum Decolonized the Screen"* – Lakota Studies Theatre

**WEDNESDAY, January 29, 2020 Health**

9:00 a.m. Wocekiye Eyapi: Leonard Crow Dog, Itancan  
Wocekiye Eyapi: Royal Lost His Blanket-Stone, Jr.  
Cancega yuha (Drum): "Rocking K" – Les Makes Room For Them  
Ikiciyuskinpi un Woglakapi (Welcome Address) – Lionel Bordeaux, Itancan, SGU

9:30 a.m. Health – Invited:

RST Health Committee  
I.H.S. Director

Marty Jones, St. Francis Dental  
Horizon Medical, Mission

- -

Tori Whipple, RST Health Administration  
SGU Nursing Program Students (Deanne  
Eastman)

WIC (Women, Infant & Children)  
I.H.S. Public Health Services

12:00 p.m. Wicawotapi (lunch) SGU Commons/Gym – TJ Marshall, Sam Yellow Eagle

Social Services, Family, Youth & Elders – Invited:

Elizabeth Little Elk, Director  
RST Family Services & Staff  
Elderly Nursing Home, White River

Elderly Nutrition  
SWA: Elderly 20-plex

4:00 p.m. Wocekiye Eyapi (Closing Prayer)

**THURSDAY, January 30, 2020: Housing, Energy, Forestry, Transportation**

9:00 a.m. Wocekiye Eyapi (Opening Prayer)  
Leonard Crow Dog, Itancan  
Royal Lost His Blanket-Stone, Jr.  
Sicangu Oyate Olowan: “Rocking K” – Les Makes Room For Them

Ikiciyuskinpi un Woglakapi (Welcome Address) – Lionel Bordeaux, Itancan, SGU

9:30 a.m. Housing/Energy/Forestry/Transportation – Invited:

Gary LaPointe, Director, SWA & Staff  
Elton Menard, SGU Student Rep.  
Lori Walking Eagle, Director - LIEAP  
RST Housing Board members

Mike Boltz, former SWA  
Board Chair & SGU Board Chair  
Ken Haukaas, Forestry

Transportation

George Gunhammer, Driver/Dialysis  
RST Transportation  
Emergency Preparedness Program

RST Ambulance Service  
Community Health Rep.  
I.H.S. PRC (Purchase  
Referred Care)

12:00 p.m. Wicawotapi (lunch) SGU Commons/Gym – TJ Marshall, Sam Yellow Eagle

1:00 p.m. Judicial Services (Law Enforcement & Tribal Courts) - Invited:

Robert Rattling Leaf, RST Judicial Comm.  
Sherman Marshall, RST Courts/Chief Admin.  
Melissa Eagle Bear, RST Adult Corrections  
Eric Antoine, Tribal Attorney  
Cheryl Valandra, Attorney  
Sara Reynolds, RST Resources Office  
Sheryl Klein, SGU Human Services  
Kevin Decora, SGU Human Services

Lloyd Guy, Interim AG  
Leroy Greaves, Tribal  
Judge  
Lindsey Compton, White  
Buffalo Calf Women’s Society  
Janet Routzen, Tribal  
Attorney  
Mary Turgeon, former  
RST Attorney General

3:30 p.m. Wocekiye Eyapi (Closing Prayer)

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6:30 p.m. **Student/Staff Recognition Dinner**

President's Remarks: Lionel Bordeaux, SGU President

2019 Student of the Year: Leondra Blacksmith  
Acknowledgement of SGU President's List  
Employee Tenure Recognition

Music: Donald "Skeeter" Leader Charge, Walt Hernandez, Dean Lunderman & Jeff Williams

**FRIDAY, January 31, 2020**

4:30 p.m. Crowning of SGU Winyan – Regina One Star, SGU Lakota Wounspe

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**2020 SGU Founder's Week Wacipi**

Coordinator: Regina One Star

Eyapaha: Everette "Butch" Felix and Pat Bad Hand, Sr.

Host Drum: Red Leaf, Two Strike, SD, Pat Bad Hand

Arena Director: Gerimiah Holy Bull                      Drum Keeper: Sage Fast Dog

Head Judges: Female – Maria Valandra                      Male: Tony Spotted Elk

Secretary: Regina One Star                      Treasurer: Michele Reifel-Gunhammer

Statistician: William Sorace

**FRIDAY, January 31, 2020**

6:00 – 8:00 p.m.: Registration

7:00 p.m. Wacipi 1<sup>st</sup> Grand Entry (Intertribal & Tiny Tots)

Prayer and Welcome

1<sup>st</sup> Special:

2<sup>nd</sup> Special:

**SATURDAY, February 1, 2020**

10:00 a.m. Registration Open (Visiting Royalty, Drum & Dance contestants/all categories)

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- 12:00 p.m.            Registration Closes
- 1:00 p.m.            Prayer and Welcome
- 2<sup>ND</sup> Grand Entry (Intertribal & Tiny Tots)
- 1<sup>st</sup> Special:
- 2<sup>nd</sup> Special:
- Intertribals
- First Round of Contestants
- 5:00 p.m.            Wicawotapi (supper): Soup, Frybread, Wojapi Served at Sicangu  
                          Owayawa Oti Dining Hall (Old BIA Dining Hall) – Meal prepared and  
                          served by Wayne & Kathy Boyd
- 7:00 p.m.            Prayer and Welcome
- 3<sup>rd</sup> Grand Entry (Intertribal & Tiny Tots)
- 1<sup>st</sup> Special:
- Tiny Tots  
                          Contestants

**SUNDAY, February 2, 2020**

- 1:00 p.m.            Prayer and Welcome
- 4<sup>th</sup> Grand Entry (Intertribal & Tiny Tots)
- 5:00 p.m.            Wicawotapi (supper): Indian Tacos – Served at Sicangu Owayawa Oti  
                          Dining Hall (Old BIA Dining Room) – Meal prepared and served by  
                          Wayne & Kathy Boyd
- 7:00 p.m.            Final Contestants continue  
                          SGU Chicken Dance Contest – SGU Committee

**“We give thanks to all the People who have made this event possible.”**

**“Pila unyapi yelo.”**

**“Tanyan omani yakagapi kte nahan oyate ki zaniyan yaunpi kite uncipi.”**

**“Ho hecetu yelo – Mitakuye Oyasin”**

## INTRODUCTION



The first section of this document discusses the philosophy, meaning, values, and expectations for Assessment at Sinte Gleska University. The second section contains the practical application of assessment in the form of guides, plans, and definitions that provide direction for the process of assessment at Sinte Gleska University.

## ASSESSMENT OF STUDENT LEARNING

Sinte Gleska University is engaged in ongoing assessment of student learning for a number of reasons. A primary reason is to honor our institutional commitment to student learning. As a tribal university, we are chartered by the Rosebud Sioux Tribe (Sicangu Lakota) “to offer courses, grant degrees, and enter into agreements with public or private agencies to offer higher education on the reservation (Rosebud Sioux Reservation, South Dakota).” Assessment helps us know how the courses and degrees we offer impact the local tribal communities. It helps us know how well we have prepared our graduates in meeting the defined goals and objectives inherent in their degrees. We also want our current students to know how well they are understanding and using the knowledge and skills that faculty articulate as important. Another reason is to provide reliable answers to legitimate questions about student learning that arise from external evaluation by peers, policy makers, and the public. For these reasons, the University has committed to developing a deeper understanding of the level and quality of student learning in each of its programs of study. (Here, *program* refers to a course of study leading to a degree within each academic department.)

We expect assessment approaches to differ due to the complexity of the educational process and the fact that we are a *Sicangu Lakota* tribal university. We know that collective faculty effort is required to establish learning goals for academic programs and to put in place and sustain a set of ongoing teaching, learning, assessment, and feedback practices that will allow faculty to be more aware of the effects of their work.

Assessment is tied to the rich traditions and expectations inherent in the Sinte Gleska University Mission, Vision, and Values statements shown below.

### **Mission Statement**

*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.*

### **Vision Statement**

*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.*

- The values of the university reflect the four Lakota virtues (as represented in the SGU logo):
  - **Woksape** (Wisdom): Woksape is a combination of education and life experiences. Woksape is a life long journey.
  - **Wo’Ohitika** (Bravery): Wo’Ohitika is the courage to defend values and convictions. Wo’Ohitika is accepting responsibility.
  - **Wowacintanka** (Fortitude): Wowacintanka is mental and physical endurance. Wowacintanka is the strength to withstand challenge.
  - **Wacantognaka** (Generosity): Wacantognaka is something you hold in your heart. Wacantognaka is sharing love, honor, knowledge, time and respect.

In addition to mission, objectives, and Lakota values, the revised strategic plan also addresses **Objectives** (outcomes) and **Strategies** to achieve those objectives.

## University Assessment

The University’s strategic plan, adopted by the Board of Regents in June of 2019, guides all university assessment activities. Assessment honors the diversity of student learners, devises student-focused assessment practices, and acknowledges that learning styles and preferences create a broad spectrum of opportunities for learning.

Effective assessment arises from the learning environments of individual courses and programs. Effective assessments can serve two purposes: 1) as assignments providing feedback on individual progress toward course goals, and 2) generating meaningful information about collective student performance. Assessment designs and practice should be useful to students and faculty. Assessment elements are regularly communicated to students, primarily through syllabi and other institutional publications such as the department Status Sheets and the University Course Catalog. The following elements are required for each course:

1. Clear course descriptions consistent with the published description in the college catalog
2. Clear performance objectives; what exactly students are expected to learn
3. Clear assessment practices which become the basis for judging individual student learning

### Student Learning Assessment

Assessment of student learning is at the core of the University’s work, purpose, and mission. Learning is multi-dimensional and complex. Classroom assessment employs a diverse array of methods that reflect the varied strategies for teaching and learning styles. Assessment is ongoing and should be tied directly to course objectives. Assessment of student learning can be explicit through exams or embedded, as in course assignments or observations of student behavior. Faculty are responsible for ongoing effective assessment of student learning.

### Course Assessment

Each course produces performance data that shows how well students have achieved the expected objectives. Results are analyzed in relation to the goals and objectives for the course. Instructors ensure that course materials are useful for achieving the course objectives and program outcomes. As part of an ongoing program review process, required texts are reviewed to ensure relevancy and appropriateness to

meet needs of the current workforce and field of study. Departments are encouraged to have a text-review committee.

Each semester, students are surveyed to get their perspectives of course instruction and of their own accountability in the learning process. Faculty members analyze the course evaluation data for their own courses to make instructional improvements. The data are also analyzed across courses at the department level as a part of ongoing program assessment.

### **Program Assessment**

Within the eight academic departments, faculty work together to build assessment of student learning into their shared practices, devising systematic plans for articulating goals for student learning at the program level. Also, gathering, analyzing, and interpreting evidence of learning is important, as well as building on strengths and addressing weaknesses. Each department is responsible for developing, providing, and maintaining evidence of student learning assessment at the student and program levels. Faculty document student learning in ways that support the program and its students, help prepare for program accreditation and assist in the development of degrees and other academic opportunities that support the growth and autonomy of the Sicangu Oyate.

The following elements are required for each program review:

1. Program Description
2. Program Alignment with college Mission
3. Alignment with Community Needs
4. Student Participation and Success
  - a. Student enrollment
  - b. Student retention
  - c. Student completion
5. Program Learning Outcomes (PLO) and Curriculum and Instruction
  - a. Curriculum map to program learning outcomes
  - b. Program learning outcomes data summary and program decisions
  - c. Current program syllabi
  - d. Composite of student evaluations with analysis and decisions made
6. Human, Financial and Physical Resources.
  - a. Faculty qualifications, experiences, and contribution to program and institution
  - b. How well human resources are meeting program needs including any staffing gaps
  - c. How well physical resources are meeting program needs
7. Program Strengths and Recommendations

Programs are reviewed at least every three years on a rotating basis:

2017-2018	All Programs
2018-2019	Institute of Technology (Building Trades, Data Processing, and Office Technology), Liberal Arts, Education
2019-2020	Environmental Science, Business, and Art Institute
2020-2021	Human Services, and Nursing

## **Program Learning Outcomes Assessment**

Program Learning Outcomes (PLO) groups have been established for each of the degree programs. These groups review student progress toward selected PLOs each semester. PLOs have been mapped to courses and assessment activities within those courses. The PLO assessment is documented by student or other data samples, course syllabi, an assessment report, and meeting minutes.

### **SGU Assessment Coordinator**

The SGU Assessment Coordinator works closely with the University faculty, student services, and the administration to carry out the institutional assessment plan and coordinate assessment activities on the campus. The Assessment Coordinator is instrumental in communicating assessment results for use in decision-making and planning campus-wide. The Assessment Office serves as a clearinghouse for various assessment activities and data such as Program Reviews, PLO Assessments, and various student surveys developed and conducted.

### **SGU Assessment Committee**

The SGU Assessment Committee provides oversight and coordination of campus-wide efforts to understand and improve learning outcomes in all of the University's academic programs. This committee facilitates the use of student learning and other program related data in decision-making regarding student learning, program offerings, and student services. It is responsible for understanding the Higher Learning Commission's requirements for assessment of student learning, developing strategies for meeting those requirements, and ensuring that the programs use assessment data for ongoing quality improvement and decision-making.

The SGU Assessment Committee is comprised of faculty members and the Assessment Coordinator. (It monitors institutional practices and recommends policies that affect the work of teaching, learning, and assessment. Recommendations are provided to the Faculty Council and to the Institutional Effectiveness Committee as appropriate.) The SGU Assessment Committee shares information with the Faculty Council, the Department Chairs, and the Provost Leadership Team. The Chair of the Assessment Committee serves as a member on the Institutional Effectiveness Committee.

SGU Assessment Committee responsibilities are to:

1. Carry out assessment plan;
2. Receive and review compiled PLO findings for common themes and make recommendations for action;
3. Coordinate and contribute to the annual program review process;
4. Compile assessment results received from academic units made after recommended changes have been introduced and compare them with pre-changed assessment results;
5. Facilitate the use of data to improve recruitment, enrollment, retention, and graduation/completion
6. Facilitate the use of retention, persistence, and completion data in planning and decision-making; and
7. Evaluate and improve the assessment processes and procedures across the institution, including what data should be collected and available through the Jenzabar system.

The Assessment Committee may also assist in the approval of survey distribution and synthesis of survey findings.

**Developing new degrees or emphasis areas and making changes to current degree programs.**

Making changes to current degree programs or developing new degrees can be a natural outcome of the Program Review process. At times, the program review process may highlight the necessity to close a degree program or emphasis area. In evaluating current programs or the need for new programs, information is gathered to address specific questions on whether or how to proceed with new emphases, courses, or degrees. Although the evaluation questions drive the selection of data collection techniques, there are a number of factors to consider.

- **What** information needs to be collected?

The information that needs to be collected is determined by the evaluation questions. Questions could focus on: student interest, local tribal and regional career opportunities, current trends in the field, ability to attract faculty for the particular field, use of or interest and ability to use distance learning, or collaborations with other educational agencies

- **Who** are the information sources? (target audiences)

- People (student participants – current, past, withdrawn, perspective; support staff – tutors, counselors; program staff; faculty; parents; administrators)
- Documents
- Records
- Observations

- **How much** information should be collected?

- Entire population
- Sample of the population: random or specific > male/female; range of ages; cultural considerations such as Lakota speakers and non-speakers

- **How** should the information be collected? (**methodology**)

- Surveys (paper, web-based, scan form)
- Focus groups or interviews
- Observations (events, behaviors, level of engagement)
- Document analysis (program documents, activity logs, student work)
- Record analysis (university student record system, attendance records)
- Literature review
- Other existing data sources (retention data, workforce data)

Some evaluation questions are best addressed by using a variety of data collection techniques. For example, a survey may be administered to gather information from a large number of people, with follow-up interviews or focus groups conducted with certain respondents to obtain more in-depth information. Additionally, using several different sources of information helps to substantiate the findings. For instance, if adding or changing an emphasis area in a degree program, a data collection strategy may include a survey and/or focus groups for students, a survey and/or interviews for non-students employed in the field, and a record analysis of current and past student enrollment and attendance in courses leading to completion of an emphasis area. Triangulation, or using multiple data gathering strategies from several sources, helps to more completely explore the evaluation questions. Faculty are encouraged to engage in authentic and committed research when evaluating their programs, especially when seeking to make a significant change or addition.

The amount of time to develop the data collection instruments (e.g., survey, focus group protocol, document analysis guidelines), gather the information (e.g., distribute the survey, conduct the focus groups, review documents), and analyze the data must be realistic in terms of timetable and availability

of the program staff and administrators.



Sinte Gleska University  
101 Antelope Circle  
Mission, SD 57555  
605-856-8100  
[www.SinteGleska.edu](http://www.SinteGleska.edu)