



Land grant status and the seven tribally controlled colleges in Montana
by Perry A Hofferber

A thesis submitted in partial fulfillment of the requirements for the degree of MASTER of SCIENCE
in AGRICULTURAL EDUCATION

Montana State University

© Copyright by Perry A Hofferber (1997)

Abstract:

The purpose of this study was to determine the new educational and research possibilities in the fields of agriculture and industrial sciences, afforded by the Land Grant Status Equity Act of 1994, to Montana's seven Tribally controlled Community Colleges located on each of the seven American Indian Reservations in the State of Montana.

Data for this study was gathered using personal interviews conducted over the fall of 1996, and spring of 1997. A questionnaire was developed and mailed out in January, 1997.

The questionnaire was mailed to the Presidents, the Academic Deans and agriculture and vocational technical science instructors at the seven colleges. The questionnaire and interviews gathered data in the areas of: •1) current agricultural sciences being taught.

2) planned expansion of agriculture sciences to be taught 3) present agricultural research programs being conducted 4) planned expansion of agricultural research projects 5) other original programs to be developed with the acquisition of available funding from Land Grant Status Equity Act of 1994 6) the extent of cooperation between the seven Tribal community colleges in developing programs and avoiding overlapping and duplicate programs.

Information gathered from the interviews and questionnaire was processed and compiled for publication.

Most respondents stated they would like to see all the facilities and improvements listed on the questionnaire, but funding had not yet begun and it was too early to tell. Positive responses were given to research greenhouses and research farm and ranches. Most Colleges were aggressively pursuing Land - Grant benefits.

**LAND GRANT STATUS AND THE SEVEN TRIBALLY
CONTROLLED COLLEGES IN MONTANA**

by

PERRY A. HOFFERBER

A thesis submitted in partial fulfillment
of the requirements for the degree

of

MASTER of SCIENCE

in

AGRICULTURAL EDUCATION

MONTANA STATE UNIVERSITY

Bozeman, Montana

May 1997

N378
H6749

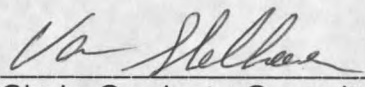
APPROVAL

of a thesis submitted by

PERRY A. HOFFERBER

This thesis has been read by each member of the thesis committee and has been found to be satisfactory regarding content, English usage, citations, bibliographic style, and consistency, and is ready for submission to the College of Graduate Studies.

6/20/97
Date


Chair, Graduate Committee

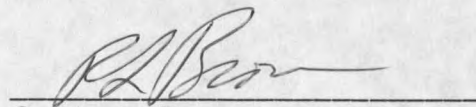
Approved for the Major Department

20 June '97
Date


Head, Major Department

Approved for the College of Graduate Studies

7/1/97
Date


Graduate Dean

STATEMENT OF PERMISSION TO USE

In presenting this thesis in partial fulfillment of the requirements for a Master's Degree at Montana State University, I agree that the Library shall make it available to borrowers under the rules of the Library.

If I have indicated my intention to copyright this thesis by including a copyright notice page, copying is allowable only for scholarly purposes, consistent with "fair use" as prescribed in the U.S. Copyright Law. Requests for permission for extended quotation from or reproductions of this thesis in whole or in part may be granted only by the copyright holder.

Signature Perry Hofferber

Date June 20, 1997

ACKNOWLEDGMENTS

The author wishes to express thanks to the Graduate Committee: Dr. Van Shelhamer, Chair and major advisor, and to Dr. Marty Frick, member, for their guidance and support. To Dr. Clayton Marlow, a long time friend, whose interest in Land - Grant Universities and Colleges has been encouraging to me while completing this thesis, and to Dr. Wayne Stein, Director of The Center for Native American Studies at MSU, who has helped me develop the idea and determine the need and potential benefit of this thesis. I would like to thank the Faculty and Administration of the seven Tribally Controlled Colleges in Montana for their generous input and assistance. I would also like to thank the Department of Agricultural and Technology Education for their assistance and for the opportunity to achieve this degree.

I would particularly like to express my sincerest appreciation to my children, Nathan and Cale, who have demonstrated extraordinary patience and have been my inspiration to accomplish my academic goals.

TABLE OF CONTENTS

	Page
TITLEPAGE.....	i
APPROVAL.....	ii
STATEMENT OF PERMISSION TO USE	iii
ACKNOWLEDGMENTS.....	iv
TABLE OF CONTENTS.....	v
LIST OF TABLES.....	viii
ABSTRACT.....	ix
1. THE PROBLEM.....	1
Introduction.....	1
Treaty Period.....	2
Assimilation Period.....	3
Self Determination.....	4
Tribal Colleges.....	5
Land Grant Status.....	5
Statement of the Problem.....	6
Statement of Need.....	6
Research Objective.....	8
Assumptions.....	9
Limitations.....	9
Definitions.....	9
2. REVIEW OF LITERATURE.....	11
Land - Grant College Act.....	11
The Morrill Acts.....	13
Trially Controlled Community Colleges	14
Land Grant Legislation.....	16
The "1994" Colleges.....	24
The Tribal Colleges.....	26
Blackfeet Community College.....	26
Dull Knife Memorial College.....	29
Little Big Horn College.....	31
Salish - Kootenai Community College	35

Fort Peck Community College	37
Stone Child College	40
Fort Belknap College	43
3. METHODOLOGY	48
Population Description	48
Instrument Design	49
Data Collection	53
Data Analysis	54
Summary	54
4. RESULTS OF THE STUDY	55
Demographic Data	55
Training Information	57
Facilities and Instructional Information and Perceived Levels of Importance	58
Cooperative Planning and Development ...	58
Extension Agents	59
Curriculum Improvement	61
Education / Research Farm or Ranch	64
Education / Research Greenhouse	67
Curriculum Issues	71
Summary	77
5. CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS	78
Conclusions	79
Implications	82
Recommendations	82
Recommendation for Further Study	84
Summary	84
BIBLIOGRAPHY	86
APPENDICES	90
Appendix A - Letter of Introduction	91
Appendix B - Survey Letter	93
Appendix C - Survey Instrument	95
Appendix D - First Follow-up	101
Appendix E - Second Follow-up	103

Appendix F - Third Follow-up	105
Appendix G - Respondent's Comments	107
Appendix H - Citation	110

LIST OF TABLES

Table	Page
1. College Location and Position Held by Respondent	56
2. Will Colleges work with Montana State University?	58
3. Importance of Working with Montana State University	59
4. Extension Agent on the Reservation	60
5. Importance of Extension Agent at the Reservation	60
6. Will the Colleges Teach the Following Classes?	62
7. Importance of the College Teaching the Following Courses	63
8. Education / Research Farm or Ranch	65
9. Importance of Education / Research Farm or Ranch	66
10. Education / Research Greenhouse	68
11. Importance of Education/ Research Greenhouse	70
12. Teaching Issues at Tribal Colleges	73
13. Importance of Teaching Issues at Tribal Colleges	74
14. Issues Ranked by Mean Importance Scores	76

ABSTRACT

The purpose of this study was to determine the new educational and research possibilities in the fields of agriculture and industrial sciences, afforded by the Land Grant Status Equity Act of 1994, to Montana's seven Tribally controlled Community Colleges located on each of the seven American Indian Reservations in the State of Montana.

Data for this study was gathered using personal interviews conducted over the fall of 1996, and spring of 1997. A questionnaire was developed and mailed out in January, 1997.

The questionnaire was mailed to the Presidents, the Academic Deans and agriculture and vocational technical science instructors at the seven colleges. The questionnaire and interviews gathered data in the areas of:

- 1) current agricultural sciences being taught
- 2) planned expansion of agriculture sciences to be taught
- 3) present agricultural research programs being conducted
- 4) planned expansion of agricultural research projects
- 5) other original programs to be developed with the acquisition of available funding from Land Grant Status Equity Act of 1994
- 6) the extent of cooperation between the seven Tribal community colleges in developing programs and avoiding overlapping and duplicate programs.

Information gathered from the interviews and questionnaire was processed and compiled for publication.

Most respondents stated they would like to see all the facilities and improvements listed on the questionnaire, but funding had not yet begun and it was too early to tell. Positive responses were given to research greenhouses and research farm and ranches. Most Colleges were aggressively pursuing Land - Grant benefits.

CHAPTER 1

THE PROBLEM

Introduction

Since the advent of European colonization of North America in the early 1600's, there has been a felt obligation by some sectors of colonists to educate the indigenous people in the example of European academics. Most of those who took up the responsibility were missionaries whose underlying objectives were to convert the native peoples to the dominate European religions (Szasz, 1988). Believing that young Indians would become the future leaders of their people, early educators attempted to redirect the lives of the young to accept and advocate European social norms (Szasz, 1988). These young people would then be expected to return to their tribes and encourage their tribal members to accept this education. The educators believed that Native Americans would then become a part of the new society being established in the colonies, thus giving up their traditional culture and knowledge. The goal of early educators was assimilation and seldom the enhancement of Indian students or their tribes (Carnegie, 1989).

For the next 300 years Euroamerican educators made a consistent mistake in their approach to education of Native Americans. They refused to acknowledge the fact that Native Americans did not want to replace their millenniums old culture and knowledge with that of the newly arrived, and presently, the majority culture. Although American Indians were willing to accept new knowledge and incorporate it into their own culture, they were not willing to simply replace theirs with another. Throughout the attempts to educate Indians in private schools or federal Bureau of Indian Affairs boarding schools, the attempts were seldom successful. Most Indian students became despondent because of extended separation from their families. Many dropped out and returned home, others fell victim to diseases for which they had no immunities.

Treaty Period

During the Treaty Period of the middle nineteenth century, the Indian Wars in the West were coming to an end. The Reservation Period of Native American history was established. The Fort Laramie Treaty of 1851 established many of the Reservations in Montana (Bryan, 1985). One of the provisions of the Treaties was the establishment of schools which would offer Native Americans the knowledge and tools to become agrarian and self sufficient. The main idea behind educating Reservation Indians was still assimilation and religious conversion. More often than not education became second in importance to the religious organizations that competed for federal funds which financed the Indian schools.

Assimilation Period

In the late nineteenth and early twentieth century isolation became a new tactic imposed on Native students. The thought was to totally separate the young student from their cultural surroundings (Purcha, 1984). By doing so the young inexperienced student would not have the opportunity to learn their native culture but learn only the culture of the majority society. The intended purpose of boarding school isolation was to break the links in the chain of cultural education handed down from generation to generation. These students were often not allowed to return to their homes for months to years at a time. When they did return to their homes, they were considered outsiders by the tribe because they did not have knowledge of the tribal culture or customs. They were not accepted by the majority culture because they were also not of that culture. This period of Native American education by the majority culture was probably the most devastating to the preservation of American Indian cultural heritage (Boyer, 1991).

Early in the twentieth century the attitude toward Indian education began to change from one of assimilation to the recognition of the problems that discouraged many Indian students and kept them from successfully completing their education. Isolated boarding schools were abandoned and replaced with day schools near or in villages and towns on the Reservations (Stein, 1992). With the security of not being separated from families and culture, the Indian students became more successful at education. The possibility of college level education became a reality for more Native American students. Prior to World War II, the number of Native American college graduates was miserably low.

After World War II, the GI Bill afforded opportunities to Indian students that had never before been available. Still, culture shock from reservation life to mainstream society was too much for most students. Again, drop out rates were very high.

Self Determination

In the late 1950's, a number of concerned Tribal members on the Navajo Reservation in Arizona began to explore the idea of establishing a Tribal College which would be sympathetic to Native American cultural needs and values while offering education on an equal level with the majority culture schools.

The 1960's was the era of self determination on many Indian Reservations. Native Americans began to realize that education was their way out of stark poverty and their means of preserving their homelands from continual encroachment. In 1963, the Navajo Tribal Council began to take steps by applying for federal funds to take over a Bureau of Indian Affairs boarding school at Lukachukai, Arizona (Stein, 1992). Although the first Tribally controlled school in the United States was not successful, valuable lessons were learned for the next attempt. Several years later the Rough Rock Demonstration School was established at Rough Rock, Arizona. This school laid the ground work for the first Tribally Controlled Community College in the United States. On July 17, 1968, the Navajo Community College was created by the Navajo Tribal Council, and was housed in the Many Farms High School. The main campus site was chosen at Tsaile, Arizona.

Tribal Colleges

Navajo Community College began the first wave of community colleges in Arizona, California, North Dakota and South Dakota, from 1968 to 1972. The second wave of Tribally Controlled Colleges continued in Nebraska, South Dakota, North Dakota, Washington, Alaska, and Montana, from 1973 to 1975. The third wave of colleges began in 1977 to 1978 in Montana, Arizona, and Michigan. There is a total of 29 Tribally Controlled Community Colleges in the United States today.

During the second and thirds wave of Tribal Colleges, seven were established in Montana, one at each of the seven Reservations. They are: Blackfeet Community College, Browning, Blackfeet Reservation, 1975; Dull Knife Community College, Lame Deer, Northern Cheyenne Reservation, 1975; Little Big Horn College, Crow Agency, Crow Reservation, 1977; Salish-Kootenai Community College, Pablo, Salish-Kootenai Reservation, 1977; Ft. Peck Community College, Poplar, Assiniboine-Sioux Reservation, 1978; Ft. Belknap Community College, Ft. Belknap Agency, Assiniboine-Gros Ventre Reservation; and Stone Child College, Box Elder, Rocky Boy (Chippewa-Cree) Reservation.

Land Grant Status

The most recent development to add to the success of the Tribal Colleges in Montana, and the United States, is the Land Grant Status Equity Act of 1994, signed into law by President William Clinton in October of 1994.

The Act authorized a share of a \$23 million endowment to be shared by each of the 29 colleges in the United States. It also provides a \$1.7 million challenge grant for higher education and agricultural programs, and \$50,000 per college for natural resource and agriculture programs. States with Tribal Colleges will receive a share of a \$5 million grant for Cooperative Extension Services (NEWSLINE, NASULGC, 1994).

With this new opportunity afforded to the seven Tribal Colleges in Montana, there is the need to develop new curriculums, new programs, and new research. To more efficiently use the resources available, Tribal Colleges will have to communicate with each other to exchange ideas and avoid duplicate programs.

Statement of the Problem

The purpose of this study was to determine the new educational and research possibilities in the fields of agriculture and industrial sciences, afforded by the Land Grant Status Equity Act of 1994, to Montana's seven Tribally controlled Community Colleges located on each of the seven American Indian Reservations in the State of Montana.

Statement of Need

Not since the passing of Public Law 92-189, the Navajo Community College Act of December 15, 1971, which financed the establishment of the first Tribal College in the U.S., and Public Law 95-471, 1978, which funded the establishment of the other 28 Tribal Colleges, have Tribal Colleges received so

much financial aid. The new opportunities created by the Equity in Land Grant Status Act will require original research. There has never before been an opportunity for this kind of research within Tribal Colleges in Montana.

The approach to education by Tribal Colleges is unique. The Mission Statement of each of the colleges states that their native language, culture, and history of each Tribe will be taught and preserved. Each College wants to promote the professional programs which will directly benefit the Tribe. The Colleges are concerned with adult academic development and self-empowerment, which will prepare American Indian adults for careers on the Reservation or transfer to four institutions for higher education degrees. The colleges promote community and family life which in turn will enhance Tribal unity and longevity. The intent of each college is to preserve and protect cultural uniqueness and identity.

Native American's intimate relationship with the land has been a source of their identity. Since the first Europeans began to colonize North America, their landbase has been diminishing. Although agriculture was not practiced in pre-Columbian Montana, it has become the existing tie to the land for modern Native Americans.

Dr. Jack Forbes, of the University of California-Davis, conducted a survey of agriculture programs at 25 Tribal Colleges. Seventy percent reported they offer agriculture or related courses. The report, Agriculture Programs in Native American Community Colleges, recommends that Congress authorize full funding and agriculture commodities companies contribute funds as well. The report stresses the maintenance of agriculture education at the Tribal Colleges (Reddish, 1994). The Land Grant Status Act of 1994 was attached to the Elementary and Secondary Education reauthorization bill which was passed by

Congress. The 1994 Institutions will serve over 300 Native American Tribes. (Gavin, 1994).

For each college to fulfill their mission statements and continue their existence, financial enhancement is necessary. With new financing afforded by the Equity in Land Grant Status Act, agriculture and related programs will be promoted. Identifying what programs will meet the requirements attached to the act, and developing agricultural curriculums and possibly developing working farms and ranches which will create incomes for the Tribal Colleges or the Tribes needs to be investigated.

Research Objectives

The research objectives of this study of Tribal Colleges in Montana were designed to examine the impact Land-Grant Status will have :

- 1) To determine what original programs will be developed by each of the Colleges,
 - a) was a Greenhouse program being considered,
 - b) what new facilities were being considered,
- 2) To determine how these opportunities would be made available,
- 3) To determine what agriculture or related classes were being taught,
- 4) To determine what agriculture related classes should be developed,
- 5) To determine what was the level of support for a Research Farm or Ranch, and
 - a) was land available to the Colleges,
- 6) Would Land-Grant Status benefit Tribally Controlled Community Colleges?

Assumptions

The assumptions of this study were that:

- 1) Tribal Colleges will develop curriculums which will reflect the regulations of the Equity in Land-Grant Status Act.
- 2) Tribal Colleges will develop working farms and ranches which will produce income for the Tribes or Colleges.
- 3) Tribes will benefit from the Equity in Land-Grant Status Act of 1994.

Limitations

Information, data, and results of this survey will be limited to the seven Tribally Controlled Community Colleges in Montana who will make up the population of this study.

Definitions

1. American Indian, Native American, and Indian are used to refer to members of federally recognized tribes who are eligible to receive services from the United States Department of the Interior (Pease, 1994).

2. Indian Tribe refers to any Indian tribe, band, nation or other organized group or community which receives services from the United States government because of their status as Indians (Pease, 1994).

3. Tribally Controlled Community College means an institution of higher education which is formally controlled and has been formally chartered by governing body of an Indian tribe or tribes on that respective reservation. There are seven such colleges in Montana (Pease, 1994).

CHAPTER 2

REVIEW OF LITERATURE

A review of literature of the Equity in Educational Land-Grant Status Act of 1994 is very limited. As of this writing (April, 1997), the Act had been in existence for approximately two and one half years. Research into the effects of Land-Grant Status at Tribal Colleges was nonexistent. The majority of the existing literature is the legislation which created the Act and the reporting of the Act by the media and specialized journals. Funding that had been designated for the Act had not yet been allocated, and Tribal Colleges had not had the opportunity to develop programs in compliance with the original Land-Grant Legislation. This investigation will produce original information on the effects of Land-Grant Status at Tribal Colleges.

The majority of the literature reviewed will be in the areas of Land-Grant College Act, and Tribally Controlled Community Colleges.

Land-Grant College Act

The United States Department of Agriculture was created in 1862 by a series of bills in Congress that came to be known as the "Farmer's Legislation"

(Kerr, 1987). Other bills enacted during that era were The Homestead Act and The Transcontinental Railroad Act signed into law by President Abraham Lincoln in 1862. Originally, the USDA did not have Cabinet status. It was created to support Western expansion by farmers and provide them with access to markets in the East.

Kerr (1987) writes:

"The House version of the organic act had included a strong call for departmental botanists, entomologists, and chemists to pursue scientific investigation into the principles underlying agriculture. Concerned about calling into existence a large new government agency while the nation was involved in a treasury-draining war, the Senate limited the act's wording to a suggestion the Department collect 'useful information on subjects connected with agriculture' by whatever means available, including 'practical and scientific experiments.' Congress also directed the Department to disseminate the knowledge it collected; it was this charge to educate rather than investigate that the agency's early commissioners would most energetically pursue" (p. 6-7).

Practical education for farmers became more important to the general public than scientific investigation. Concerns for feeding the population during a time of war was more important than developing new sciences. The overwhelming thought was that higher education for the common man was displacing the classical elitism of the European model. A greater demand for vocational education in agriculture and industry was sweeping the country. Jonathan Baldwin Turner, an educator from Illinois, was advocating a system of state colleges to be financed federal land-grants in the middle 1800's (Kerr, 1987). Representative Justin Smith Morrill, of Vermont, first introduced Land-Grant legislation in December of 1857. His original proposal designated 2,000 acres of federal land for each representative from each state be allocated as a

land-grant to provide funding for vocational colleges in the areas of agriculture and industry. Revenues realized from the sale or use of these lands would finance an agricultural and industrial arts college in the state. The bill was submitted to the House Committee on Public Lands and was immediately killed.

Two years later the Act was reintroduced and passed by the House and Senate only to be vetoed by President James Buchanan in 1859. In 1862, an amended version of the bill came before President Lincoln and was signed.

The Second Morrill Act was introduced in 1872 and passed in 1890. The Second Morrill Act gave annual appropriations to the Land-Grant Colleges. Each state and territory received \$15,000 the first year and \$1,000 every year thereafter until the amount reached \$25,000 per year. The most progressive feature of the Second Morrill Act was that it forbade racial discrimination as an admission standard to colleges receiving Morrill Act funding. The states were also allowed to establish "separate but equal" black institutions and funds were allowed to be divided in "a just and equitable manner" (Kerr, 1987).

The Morrill Acts

The First Morrill Act of 1862 created Land-Grant institutions in the existing states and territories of the United States, they were called "1862 Institutions". The Second Morrill Act of 1890 required that black students be admitted to Land-Grant Universities or black Colleges be established. Black Colleges were historically called "1890 Institutions". The latest wave of Land-Grant Status Colleges are being called "1994 Institutions" to designate them from the first two (Jaschik, 1994).

With the establishment of the Morrill Act of 1862, 59 colleges were brought into the Land Grant system. These schools were known as the "1862's". Thirteen of these colleges already existed in the US., the other 46 were established as Land Grant Colleges after 1862. The second wave of Land Grant Colleges was established by the Second Morrill Act of 1890. Seventeen of the "1890's" schools are among the more than 100 historically Black Colleges in the US. These colleges were located in centers of Black populations that existed in 1890. They are located in the 17 states of the southeastern United States, from Texas to Iowa to Maryland.

The Equity in Educational Land-Grant Status Act of 1994 brought the 29 Tribal Colleges in the United States up to an equal status with the Land-Grant Colleges in the U.S. These colleges are located in twelve states and serve 14,000 students. A one-time \$23 million dollar endowment will be given to the 1994 institutions in lieu of the traditional land grant allotment. The endowment will be paid in five annual allocations of \$4.6 million, plus \$1.7 million per year for five years for building grants (HR Report 103-761). Each college will also be eligible for \$50,000 per year to be used directly for agriculture and natural resource education (NASULGC, 1994). Funding for Tribal Colleges would begin in 1996 and go to the year 2000. At that time the Improving America's Schools Act would require reappropriation by the United States Congress and Senate.

Tribally Controlled Community Colleges

Tribal control of Community Colleges is a direct product of a need

recognized by Native Americans for Higher Education that serves the unique problems and needs of Native Americans. Tribal Colleges are a means for Indian People to regain control of their destinies. David Gipp, president of the American Indian Higher Education Consortium (1993), says: "We want to be the major resource that leads our Tribes out of poverty" (Black Issues in Higher Ed., 1993). Thelma Thomas, president of Nebraska Indian Community College is quoted in Black Issues in Higher Education : "we (the Tribally Controlled Colleges) represent the most revolutionary movement in this country since 1492" (Feb. 1993). Paul Boyer wrote "Tribal colleges are, deliberately, institutions that bridge two worlds. They are built on a foundation of tribal culture and values, but teach the knowledge of both Indian and non-Indian communities". Georgianna Tiger, executive director of the American Indian Higher Education Consortium 1993, said "Land Grant Status for the Tribal Colleges is long over due. The federal government should not allow the first Americans to continue to be the last Americans" (Amato, 1993).

The disparity of financing is grossly one-sided, Indian Colleges are allotted \$2,974 per full time student, compared to \$6,997 per full time student at comparative colleges nationwide. The 1994 Act allocated the same per-student level of resources that exist at established Land Grant schools.

A short historical summary of the process which leads to the passing of Equity in Educational Land-Grant Status Act of 1994, is as follows.

From 1890, the Second Morrill Act, until 1967, no new Land Grant Colleges were established in U.S. Territories. The University of the District of Columbia attained Land Grant status in 1967. In 1971, Guam, Micronesia, American Samoa, and the Northern Marianas, all United States territories

attained Land Grant Status (Amato, 1993).

The new bill was originally introduced as Senate Bill S1345 in June of 1993 by Senator Bingaman of New Mexico. New Mexico had three Tribal Colleges that would benefit from this Act. With the support of Senator Daniel Inouye of Hawaii, Chairman of the Senate Select Committee on Indian Affairs, the legislation passed in the committee and was sent to the full Senate. The National Association of State Universities and Land-Grant Colleges testified on behalf of the Bill. Support for the bill was offered by the Department of Agriculture and 23 bipartisan Senators and congressman, and the Senate Education Committee leadership, and the American Indian Higher Education Consortium. Those states with Tribal Colleges and Land-Grant Universities benefited from this legislation by receiving up to \$5 million in funds to expand Agricultural Extension Services to the Reservations. Members of the Agriculture Committee and some members of Congress tried to delete this provision from the bill, but were convinced that Native Americans deserve the same opportunities as other Land Grant institutions. The provision was fully restored. The House Bill HR4806 was introduced by Congressman Pat Williams of Montana on July 10th. The Elementary and Secondary Education Act reauthorization, to which the Equity in Educational Land Grant Status Act of 1994 was attached, passed through Congress in October and was signed into law on October 20th, 1994.

Land Grant Legislation

The series of major legislation that brought about the Land Grant Colleges started in 1862 with the establishment of the office of the

Commissioner of Agriculture, within the US. Department of Agriculture (U.S.D.A.). The National Research Council compiled a profile of Land - Grant Legislation (NRC,1995):

The 1862 Morrill Act established the Land Grant College system. The Morrill Act provided 30,000 acres of land in each state for each senator and representative in Congress. The act stated that at least one college should be established in each state to provide instruction in agricultural related sciences and mechanical arts. The act was the first government funded act to provide "liberal and practical education to the industrial class" (NRC,1995). Other scientific and classical education, including military studies because the Civil War was in progress, were to be taught. The land was to provide income for each of the colleges.

In 1887 the Hatch Act was passed by Congress to establish agriculture experiment stations at the Land Grant Colleges. The State Agriculture Experiment Stations (SAES's), received \$15,000 per year to conduct original research and verify experiments that had any bearing on the agriculture industry. The stations were under the direction of the Land Grant Colleges. Funds were administered by the USDA.

The Second Morrill Act of 1890 provided funding for colleges. Each qualifying state would receive \$15,000 the first year and an additional \$1,000 per year until the annual total reached \$25,000. The funds were to pay for instruction in agriculture, mechanical arts, mathematics, and physical and economic sciences related to agriculture. The Second Morrill Act forbade racial discrimination at Land Grant Colleges that qualified for funding. The Act provided for the establishment of the 1890 Black Colleges, within the Land Grant Colleges system.

The 1906 Adams Act provided additional funding to experiment stations, and established an accountability organization called the Experiment Station Committee on Organization and Policy (ESCOP). Each qualifying state received \$15,000 per year, and an increase of \$5,000 the first year, plus \$2,000 additional dollars for the next five years.

The 1907 Nelson Amendment to the Second Morrill Act doubled the annual funding to \$50,000, and provided for the education of agriculture and mechanical arts instructors.

The 1914 Smith - Lever Act created the Cooperative Extension Service. Its duties were to provide useful and practical instruction to the general public in home economics and agriculture. Land Grant Colleges, in cooperation with the USDA, took their classrooms to the field and demonstrated new farming and homemaking techniques to the public. The Act provided a one time \$10,000 grant to each state and included formula funding dependent on the percent of total US rural population living in each state. The states were to match the formula funding.

The 1917 Smith - Hughes Vocational Education Act made federal grants available to states for vocational education in agriculture, home economics, and mechanical arts. Funding was specified to train teachers and provide partial salaries to teach and administer vocational education in public schools.

The 1925 Purnell Act provided additional funds for research which would establish and maintain a permanent agriculture industry, and improve the quality of rural life in America. The Act emphasized economics, home economics and sociology in rural areas. Each state received \$30,000 and an increase of \$10,000 the first year and an additional \$5,000 each year for four more years.

The 1928 Capper - Ketcham Act provided for the expansion of the Cooperative Extension Service. Each state was to receive a grant of \$20,000. An additional \$500,000 was to be formula allocated, with each state matching the full grant.

The 1935 Bankhead - Jones Act further expanded the Cooperative Extension Service and allocated research grants to State Agricultural Experiment Stations (SAES) and the USDA. Funds were provided for research into the basic problems of agriculture, quality improvement, production methods, distribution, and market expansion. Funds were also allocated for research into conservation development and recreation land and water use. Research was funded at \$5 million per year, with \$3 million to go to the SAES's, and an additional \$1 million per year for five more years. Formula funding was distributed to states based on percent of rural population and the ability of each state to match the grant for the SAES's. The Extension Service in each state received a \$20,000 grant and \$8 million in formula allocations which were increased by \$1 million for four years.

The 1945 Bankhead - Flannagan Act provided for further expansion of the Extension Service. It also defined spending of the federal appropriations to the Extension Service. Two percent of the appropriation was for administration, four percent was for special needs allocations, and 94 percent was distributed by a formula based on the states percent of US farm population.

The 1946 Research and Marketing Act funded marketing and utilization research involving two or more states with a significant regional problem. The Act established the Farming and Industrial National Advisory Committee which tied agricultural research and industrial development to the national welfare.

The Act introduced "open ended" or ongoing funding for research. Title 1, Section 9: of the Act increased SAES funds by \$2.5 million dollars in 1947 and 1948, and \$5 million dollars per year for 1949 to 1951. Additional funds would be allocated as Congress determined necessary. Twenty percent was allocated equally among the states, 26 percent was allocated by rural population formula, 26 percent was allocated by farm population formula, 25 percent for research, and three percent for administration. Title 1, Section 10: increased USDA "new uses" research funds from \$3 million in 1947 to \$15 million in 1950 and beyond, cooperative research was increased from \$1.5 million in 1947 to \$6 million after 1950. The Act reauthorized \$2 million annually for special research funded by the Bankhead - Jones Act of 1935. Title II: authorized \$2.5 million in 1947 and \$20 million per year after 1950 for marketing research carried out by the SAES and other institutions on a matching grant basis.

The 1953 Amended Smith - Lever Act provided appropriation for federal extension staff in the USDA. It also defined appropriation spending to be allocated at four percent for special needs, 48 percent based on state's farm population, and 48 percent based on state's rural population.

The 1955 Amended Hatch Act funded research contributing to a permanent and effective agricultural industry in the US, to the development and improvement of rural home life, and to the welfare of the agricultural consumer. This amendment removed restrictions on funding for building at Land Grant Colleges. The Act retained formula allocations, matching funding, and "open ended" appropriations. The Act also consolidated federal funding of SAES's into formula funds and regional research grants. Also in 1955, the Smith -Lever Amendment provided for the establishment of Special Programs and permitted

non formula funding.

The 1960 Stennis Act Amendment to Title II, Section 22 of the Bankhead - Jones Act distributed the annual appropriation of \$7,650,000 among the states, with \$4,300,000 allotted on percent of total US population of the state. The 1961 Amended Smith - Lever Act provided \$700,000 per year for extension research into community and resource development.

The 1962 Amended Smith - Lever Act froze federal funds to each state at current levels. And in 1962, the McIntire - Stennis Act provided further funding for the SAES's, land grant colleges, and forestry schools and forestry research. Programs included reforestation, watershed management, outdoor recreation, wildlife habitat, and other forest resources research. The Act also established the Cooperative State Research Service to administer funds under the McIntire - Stennis Act. Ten thousand dollars was allocated to each state, and of the remaining money, 40 percent was formula allocated on the basis of the states total commercial forest land, 40 percent was formula allocated according to the states annual cut timber value, and 20 percent according to nonfederal matching research funds.

The 1965 Research Facilities Act was enacted for only five years. It provided \$3.2 million in 1965, \$2 million in 1966 through 1968, none in 1969, and \$1 million in 1970. The funds were divided on the basis of 1/3 equally to the states, 1/3 on the basis of rural population, and 1/3 on the basis of farm population in each state. The Act stated that matching funds be provided for construction, acquisition, and remodeling of laboratories and other facilities. The only new facilities to be built with this money were for research into hazardous chemicals used in farming.

In 1965, Public Law 89-106 established Specific Research Grants to finance selected projects for up to five years. Funds were designated to research specific concerns or multistate problems. Congress would single out special attention problems and the County-State Research Stations, CSRS, would call for proposals. In 1966 \$1.6 million was offered, in 1967-1970 \$1.7 million per year was offered, \$283,000 was specially allocated to the 16 "1890" colleges.

In 1968, Congress abolished special program funds (Research and Marketing Act 1945) except for \$1.6 million for marketing research.

The 1972 Federal Rural Development Act provided funds for small farm research, rural development and extension programs administered by the SAES's and Extension Service. The Act provided \$10 million in 1974, \$15 million in 1975, and \$20 million in 1976. Ten percent of the funds were marked for interstate projects. Funding continued at \$3 million per year for four years after the Act expired in 1977.

The 1977 National Agricultural Research, Extension and Teaching Policy Act (Title XIV of the Food And Agriculture Act of 1977) continued and expanded the Hatch Act programs and created new grants for priority research. Grants were awarded on a competitive basis to private and public institutions, SAES's, all colleges and universities, research organizations, federal agencies, and individuals. The Special Grants program was continued and the 20 percent market research requirement was dropped. New grants for energy research and animal health were created. Competitive grants programs were authorized to spend \$25 million per year in 1978, and increased to \$50 million per year by 1982. Permanent and sustained federal funding of the "1890" colleges was provided for in Section 1445 of the Act via the Evans-Allen Research Programs.

The 1978 Resource Extension Act authorized funding for extension programs in forestry and other renewable national resources. Formula funds were increased to \$120 million in 1978 and increased \$25 million per year up to \$225 million in 1982.

The 1981 Amendments to Title IV (National Agriculture Research, Extension and Teaching Policy Act of 1977) extended the 1977 Act for 4 more years. The Act included \$10 million annually for rangeland research and \$7,5 million for aquaculture research. Hatch funds were increased to \$250 million in 1985, and were guaranteed to be a minimum 25 percent of USDA expenditures in cooperative programs.

The 1985 National Research, Extension and Teaching Policy Act (Title IV of the Food Securities Act of 1981) extended the act for 4 more years. Sustainable agriculture research was funded. Marketing research was funded at \$10 million dollars per year, and Trade Development Centers were established at Land Grant Colleges. The Hatch Act funding was increased by 4 percent per year, competitive grants were increased, especially for biotechnology research. Hatch Act funding of \$270 million per year in 1986 was increased to \$310 million per year in 1990. Competitive grant funding increased from \$50 million a year in 1985 to \$70 million per year by 1986 and beyond. The 1990 Food, Agriculture, Conservation, and Trade Act (Farm Bill) reauthorized sustainable agriculture research and education programs for training extension service personnel in sustainable agriculture practices. The Act created the National Research Initiative Competitive Grants Program and increased the appropriations to \$73 million .

The 1994 Elementary Education Reauthorization Act gave the 29 Native American Colleges of the American Indian Higher Education Consortium Land Grant status. These 29 colleges became known as the "1994" colleges.

The "1994" Colleges

The American Indian Higher Education Consortium received a \$23 million endowment to be established over a period of 5 years. The colleges would receive interest payments each year from the endowment, receive a portion of the \$700 million funding for land grant colleges each year, and receive funding for educational programs and extension programs in agriculture and natural resources (National Research Council, 1995). In the same spirit as the Land Grant Colleges in each State, 29 reservations in the United States also have a Tribally Controlled College to serve the people on the Reservations and the communities.

Land Grant Colleges were established in each State of the Union to serve the residents of the State and to provide higher education to its citizens. Tribal Colleges were established with the same philosophy in mind. Twenty-nine Reservations in the western United States have a Tribal College which serves the Native American Community. In 1988, enrollment at Tribal Colleges was about 10,000 students, 4500 being full time (Boyer, 1991). In 1996, 25,000 students from 250 Indian tribes attended Tribal Colleges (American Indian Higher education Consortium, 1996). Until Federal funding for Tribal Colleges became a reality in 1994, most of the Colleges struggled for money and space. Some buildings being used as Colleges classrooms

were abandoned government facilities. The main building at Little Big Horn College was an abandoned, condemned, gymnasium owned by the federal government. The Crow Tribe negotiated the purchase of the building and did extensive cleanup and remodeling. The building now houses the administration offices, teacher's offices, the library, classrooms, and computer labs. The chemistry class is taught in an abandoned sewage treatment building, the archives are in a security warehouse, and the bookstore is in a trailer. The Fort Belknap College was located in a store front in a mini-mall.

Some of the Colleges have modern campuses with modern buildings and facilities. Salish-Kootenai College and Blackfeet Community College have built new and modern facilities in recent years, and continue to expand. Land Grant Status for Tribal Colleges will provide building funds for new facilities and their maintenance at each of the campuses.

Another major difference in Tribal Colleges is the make up of the student body. The Mission Statements of the Colleges address their unique problems. A great percent of students are older with family obligations, or single parents. Another hardship for Indian students is poor academic preparation for college. This is usually a result of high drop out rates in high school, extreme isolation on reservations, and very high unemployment on most reservations. Often, low college attendance by Native Americans is a result of isolated location and failure to meet the needs of reservation education programs.

Funding for the Colleges has been a problem since they first began. Despite legislation to help start the Colleges, ongoing funding is a major obstacle to their continued success. Tribal Colleges are chartered by their individual tribes. Reservations are located on federal trust lands and have a unique relationship with the federal government. The treaties which

established the Reservations recognize each Reservation as a sovereign nation, and have a nation to nation relationship with them. The States where the Reservations reside have no obligation to fund Tribal Colleges. Because they are located in some of the most remote and poorest areas of the country they have no access to a local taxbase. Up to 98 percent of Tribal College students qualify for federal student aid based on need. Eighty-five percent of all students live in poverty, unemployment on some reservations can reach 86 percent. Tuition at Tribal Colleges averages \$1580 per year (American Indian Higher education Consortium, 1996). Indian students at Tribally Controlled Colleges are funded on the average of \$2,900 per student, Historically Black Colleges are funded at \$12,000 per student, Hispanic Colleges are funded at \$8,000 per student, and non-minority colleges are funded at \$6000 per student. The official appropriation for Indian students is \$5,820 per student, but the government will only pay about half, \$2,900 each (American Indian Higher Education Consortium, 1996).

The Tribal Colleges

Blackfeet Community College

The Blackfeet Community College was established with the second wave of Tribal Colleges in the western United States. Blackfeet Community College was chartered by Executive action of the Blackfeet Tribal Business Council in October of 1974. The Executive action read in part "to provide post-secondary

and higher educational services" to the Blackfeet Indian Reservation Community in a physically, climatically and culturally isolated area.

The State of Montana did not see a need to support Tribal Colleges in Montana. The State refused to help fund the college at Browning. The Blackfeet Indian Tribe, and all other Tribes on Reservations in Montana, have a Sovereign Indian Nation within a Nation status with the Federal Government. By qualifying for federal funding under the Indian Education Act of 1972 and Office of Economic Opportunity Act of 1964, Blackfeet Community College found resources to provide education to the Blackfeet Indian community. The College was identified as a goal in the 10 year comprehensive plan for the Blackfeet Indian Reservation.

In 1976 the Board of Regents for Blackfeet Community College and the Flathead Community College, Kalispell, agreed to open a satellite campus at Browning called the Blackfeet Extension Center. Native American Programs, in the Office of Economic Opportunity, the Blackfeet Tribe, the Salish-Kootenai Tribe, and the Flathead Valley Community College agreed to organized the Blackfeet Extension Center. Under the agreement Blackfeet Community College would receive accreditation for their curriculum and transferability of credits to other Montana colleges (Stein, 1992). In 1979, the Blackfeet Board of Regents proposed a plan to become an independent institution. Blackfeet Community College began to petition for independent accreditation in 1979. The NorthWest Association of Schools and Colleges Commission of Colleges granted candidacy in December of 1979, and the Tribally Controlled Community Colleges Act of 1979 provided operating funds for the Tribal Colleges. Full accreditation was given on December 11, 1985. Tens years after its charter, the Blackfeet Community College was a fully accredited and

independent institution. Fourteen Associate Arts and Science Degrees are offered at the College.

The Blackfeet Tribal Business Council appoints the Board of Regents at Blackfeet Community College. On the Board are two Blackfeet Business Council members, five community members appointed by the Council, and the President of the Associated Students of Blackfeet Community College.

The Mission Statement of the Blackfeet Community College reads:

The Blackfeet Tribe recognizes the need for quality education in its quest for survival in the future. The Blackfeet Community College, a Tribally chartered institution of higher education, is a Tribal effort to achieve a balance between educational advancement and cultural preservation. The College, reflecting the needs of the Tribe, will provide access to education for all members of the Blackfeet Tribe and all of those who wish to participate in the betterment of their future. The College will provide education where a significant number of enrolled members of the Blackfeet Tribe are located or a recognized need exists. The education will include the traditional areas of Blackfeet culture, including historical and geographical identity.

(Blackfeet Community College catalog, 1994-96, p. 17)

The goals and objectives of the Blackfeet Community College are based on the purposes set forth in the Blackfeet Community College Tribal Charter.

The comprehensive education plan identified the goal of the College as:

Promote the educational opportunities; increase the educational level; advance the knowledge and pride in Blackfeet heritage; improve Tribal management; provide community facilities for advancement in education and other Tribal institutions; and provide cultural and recreational opportunities for the residents.

(Blackfeet Community College catalog 1994-96, p.17)

Blackfeet Community College is a member of the American Indian Higher Education Consortium, Montana Indian Education Association, National Indian Education Association, Inter-Tribal Policy Board of Montana, and Tribally Controlled Community Colleges. Other professional membership are Rocky

Mountain Association of Student Financial Aid, National Association of Colleges and Universities Business Officers, Montana Association of Collegiate Registrars and Admission Officers, American Association of Collegiate Registrars and Admissions Officers, Pacific Association of Collegiate Registrars and Admissions Officers, College and University Personnel Association, National Association of Governing Boards of Colleges and Universities, Montana Library Association, American Indian library Association, Society of American Archivists, American Association of Community Colleges, American Association of Community and Technical Colleges, American Association of Colleges, American Association for the Advancement of Science, Organization of American Historians, Northwest Association of Schools and Colleges, Laubach Literary Association, Montana Association of Student Financial Aid Administrators, National Association of Financial Aid Administrators.

The library at Blackfeet Community College is the only post-secondary library in that part of the state of Montana as well as the Tribal library, which is open to the public. The new building was opened in 1994, with 9000 volumes and 80 periodicals. The library is a member of the Western Library Network, and the Montana Indian Tribal Library Group with the other six Tribal Colleges in Montana.

Dull Knife Memorial College

Dull Knife Memorial College began as Northern Cheyenne Resource Development Inc., designed to educate Native Peoples in mining technology which is the predominate economy in the area. The College was chartered by

Tribal Ordinance in 1975 by the Northern Cheyenne Indian Action Program. Funding was granted by the Indian Technical Assistance Center of the Bureau of Indian Affairs. Six directors were appointed by the Northern Cheyenne Tribal Council to manage the affairs of the College. The directors soon recognized the need to expand the curriculum from vocational classes to include academic classes. The College now teaches broad vocational curriculums as well as expanded post-secondary educational curriculums. The first classes were taught at Dull Knife in Winter quarter of 1978. The original five courses taught at Dull Knife were accredited through Miles Community College in Miles City, Montana. The College has expanded its offerings to Associate of Arts Degrees in the academic sciences, Associate of Arts in Applied Sciences in vocational areas, and Vocational Certificates in several areas. Dull Knife Memorial College is located in rural southeastern Montana, an area surrounded by ranches and coal strip mines. The basic goals of the College are:

Provide Native American youths with the vocational, academic, and personal tools to enable them to compete successfully in mainstream American industry, business, and professional arenas. (Stein, 1992)

The College has one main building which houses the administration office, faculty offices, cafeteria, bookstore, and classrooms for 300 students. A specialized laboratory facility houses a science lab, a greenhouse, a secretarial skills lab, a computer graphics lab, a photography dark room, and a resources center room. A separate building houses the library, a construction shop, a day care, and an adult learning center. Satellite classrooms have been established at Colstrip High School, St. Labre Indian School on the Reservation, and Busby School of the Northern Cheyenne Tribe.

The Mission Statement for Dull Knife Memorial College reads:

The Dull Knife Memorial College was established for the purpose of planning, developing, implementing, and maintaining college level programs sufficiently flexible to serve responsibly the changing needs of the residents of the Northern Cheyenne Reservation and surrounding community.

The College meets a wide range of student needs for education and skill development necessitated by the cultural, political, and socio-economic issues faced in a multicultural, rural environment. The College provides general education opportunities, career programs, community-based education, student services, community services, transfer programs, and research opportunities.

American Indian educational opportunities which enhance and support the Northern Cheyenne and other Tribal cultural values, language, and traditions, are available for all students.
(Dull Knife Memorial College catalog 1993-1994, p.1)

Dull Knife Memorial College is recognized as a Candidate for Accreditation by the Northwest Association of Schools and Colleges. Professional memberships are also maintained in the American Indian Higher Education Consortium, the American Association of Community and Junior Colleges, and the Northwest Association of Schools and Colleges. It operates as an independent institution of post-secondary education and its credits are transferable to four colleges. Six Associate in Arts Degrees are available from Dull Knife, three Associates in Applied Sciences Degrees, and one Certificate Program.

Little Big Horn College

Little Big Horn College is located in Crow Agency, the capital of the Crow Indian Reservation in south central Montana. The main campus consists of ten instructional classrooms, laboratories for science, math and computer science,

administration, students services offices, faculty offices, and a bookstore. The library is located at the center of the main building and houses over 11,000 volumes and other learning resources. The archives are located next to the main building. Little Big Horn College provides a day care center for students with children. The main computer accesses 75 work stations on the campus.

The Crow Tribe chartered the Little Big Horn College at a meeting of the Crow Tribal Council in January of 1980. The Crow Central Education Commission had established an extensive system of adult and higher education classes with the help of Eastern Montana College (MSU-Billings), and Montana State University-Bozeman. Programs developed by the Central Education Commission became the foundation for the College. Through association and affiliation with the Montana University System, the Crow Tribe demonstrated the ability to design and instruct college level course work. The school charter authorizes the College to "establish, maintain and operate educational institutions at the post-secondary level on the Crow Indian Reservation" (LBHC, '93-5, p.1). The goal set by the President of Little Big Horn College, Janine Pease-Pretty on Top, is "The preservation and enhancement of the Crow Language and Culture while providing an up-to-date- higher education opportunity to its students" (Stein, 1992, p.136). The school offers Associates of Arts Degrees for completion of two year programs and Certificates of Completion for the one year programs. Little Big Horn College emphasizes educational, and technical vocational programs at the school.

In 1982, Little Big Horn College became eligible for federal operating funds under The Tribally Controlled Community Colleges Act of 1978, Public Law 95-471. In the same year the College received tax exempt status from the Internal Revenue Service under statute 501 (c) (3) of the United States Tax

Code. The Little Big Horn College is a member of the American Indian Higher Education Consortium, and the Northwest Association of Schools and Colleges, which accredited LBHC in June of 1990. When the school opened in 1981, there were five classes taught, with four being vocational. In 1984, the first Associates of Arts Degrees were awarded at the college. The main components of the curriculum at LBHC are vocational education, vocational agriculture, vocational business, secretarial science, and media (Stein, 1992, p.137). Today, Little Big Horn College offers nine Associates of Arts Degrees which are fully transferable to four year colleges in Montana.

The Mission Statement, revised in 1990, summarizes the need for the College in four parts.

1. To develop Crow and American Indian adults in paraprofessional and professional areas that reflect Crow Indian Reservation personnel needs and career development.
2. To assist Crow and American Indian adult academic and personal development, for self-empowerment, work place preparation or transfer to a senior institution; centering on respect for Crow and American Indian scholarship and bilingual capabilities, across the discipline.
3. To build the Crow Indian family, community and Tribe, through understanding and knowledge pertinent to local issues, promoting and participating in community building activities.
4. To actively strive for Crow Indian culture preservation and protection, vitalizing Crow Indian scholarship across all disciplines; to recognize that Tribal tradition separates Crow and American Indians from mainstream American society; to appreciate culture and tradition as the foundation of strength and well-being for the Crow and American Indian Community; and to strengthen the unique, self-governing Crow Tribe of Indians.
(Little Big Horn College catalog 1993-1995, p.3)

In 1984 the Crow Tribe received \$75,000 from a Trust Fund established by the Bureau of Reclamation with revenues received from the construction of

Yellowtail Dam built on Crow land. The money was used for higher education scholarships for Crow Indian college students. The Crow Indian commitment to education was first recognized by Crow Chief Plenty Coups in the late 1800's when he told his people "Education is your most powerful weapon. With education you are the white man's equal; without education you are his victim" (Bryan, 1985, p.90).

The Board of Directors for Little Big Horn College was authorized by Crow Tribal Resolution #80-17, part B. The Directors are elected by the Crow Central Education Commission for two year terms. One half of the twelve members are elected annually, six members serve as Executive Officers, and six are elected from districts around the Crow Indian Reservation. Trustees are enrolled members of the Crow Indian Tribe, and they meet monthly.

The library and archives hold a special collection of Crow materials, including rare books, government documents, periodicals and videos. The library has on-line access to many outside resources. They are linked to the Crow Tribal Court, the Crow Abandoned Mine Lands Office, Lodge Grass High School, Little Big Horn Battlefield Monument, Big Horn County Public Library, Rocky Mountain College, MSU-Billings and Bozeman, and the Western Library Network. Little Big Horn College Library Resources Center is a member of the Montana Indian Tribal Library Group and the Online Montana Networked Information (OMNI) consortium. This membership allows access to the libraries at the other six tribal libraries in Montana, and to larger college libraries in eastern Montana.

Salish - Kootenai Community College

In 1973 the Salish-Kootenai College began as an extension campus of Flathead Valley Community College in Kalispell, Montana. The College taught Forestry Technology to residents of the Flathead Indian Reservation. The program was established to enhance the knowledge of Tribal members who were employed in the Reservations extensive forestry industry. The Confederated Salish-Kootenai Tribes of the Flathead Indian Reservation consist of the lower Pend d' Oreilles, the Kalispells, the Kootenai, and the Salish Tribes of the Rocky Mountain northwest. After several years of success with the satellite campus, the Salish-Kootenai College, the Blackfoot Community College, and the Flathead Valley Community College joined together to secure a Title III grant from the Federal government to expand operation of the College. Salish-Kootenai College began to introduce post-secondary education classes as well as expanded vocational classes. In 1977, the Tribe began work on chartering the College as an independent institution. In 1978 the College qualified for and received grants under Public Law 95-471, the Tribally Controlled Community Colleges Assistance Act of 1978. The College began applying for accreditation and was given accreditation from the Northwest Association of Schools and Colleges in June of 1989. Other professional memberships include the American Indian Higher Education Consortium, the American Council on Education, and the National Association of Independent Colleges and Universities.

Salish-Kootenai is one of few Tribally Controlled Colleges to offer a Bachelor of Arts Degree. A Bachelor of Arts Degree is awarded in Human

Services - Rehabilitation. Associate of Arts Degrees are awarded in the fields of Chemical Dependency, General Studies / Liberal Arts Option, Human Services, and Native American Studies. Associates of Science Degrees are awarded in the fields of Environmental Science, Forestry Technology, General Studies / Science Option, Health Records Technology, Information Systems, and Nursing. Associates of Applied Science Degrees are offered in Dental Assisting Technology, and Office Education. Certificates of Completion are Offered in Bilingual Education, Building Trades, Dental Assisting Technology, Native American Studies, and Office Education.

The mission statement of Salish-Kootenai College reads as follows.

The Mission of the Salish-Kootenai College is to provide quality post secondary educational opportunities for Native Americans locally and from throughout the United States. The College curricula will reflect identified needs and interests of the Native American population by providing adult basic education, vocational education, academic, cultural and community interest programs, courses and activities. Assistance will be provided to Tribal institutions and departments in staff preparation, planning, research and evaluation services according to identified needs. The College will strive to provide opportunities for individual self-improvement for survival in a rapidly-changing and technological world while maintaining the cultural integrity of the Salish-Kootenai People.

(Salish-Kootenai College catalog 1993-1995, p.11)

The philosophy of the College is one that fosters curriculums and programs up to the Baccalaureate level designed to meet the special needs of the Native American population. While the College does not intend to exclude anyone, its primary purpose is to meet the needs of the Indian population. Like all the Tribal Colleges in Montana they do not practice discrimination in admissions to anyone regardless of race.

The library serves the College, the Tribe, and the residents for the Flathead Reservation. It is also the archives for Tribal historical objects and artifacts. The library contains over 50,000 reference resources including microfilm copies of the National Archives relating the Salish-Kootenai Tribe. The library belongs to the Montana Tribal Library Group with the other six Tribally Controlled Colleges in Montana (Salish - Kootenai College, 1193).

Fort Peck Community College

Fort Peck Community College was chartered by the Tribal government of the Assiniboine and Sioux Tribes of the Fort Peck Indian Reservation at Poplar, Montana, in 1978. The College serves the needs of two Indian Nations, the Assiniboine bands of Canoe Paddler and Red Bottom; and the Sioux bands of the Sisseton / Wahpetons, the Yantonais, and the Teton Hunkpapa.

In 1969, Dawson Community College at Glendive, Montana, began extension classes at the Fort Peck Reservation. Miles Community College, at Miles City, Montana, under a Title III Grant for Developing Institutions, began offering on-reservation classes at Fort Peck. In 1977, the Fort Peck Tribal Government established the Fort Peck Education Department. Its priority was to begin work on establishing the Fort Peck Community College.

The philosophy of the Fort Peck Community College is to meet the unique educational needs of Indian People. The need for higher education on the reservation must be met by bringing education to the People. To preserve Indian culture, history, and beliefs, the Tribal Colleges have accepted the role

as archivists for each reservation. Education is the foundation for building a career, a lifestyle, self pride and self awareness. The mission of the Fort Peck Community College is to offer education to all residents of the Fort Peck Reservation, but primarily to the Indian population there. A unique program offered at the College is an Associates of Applied Science Degree in Tribal Administration. The program includes reservation history, tribal codes, federal Indian law, American Indian political science, American Government, and is designed to enhance the skills of tribal employees as well as Bureau of Indian Affairs and Indian Health Service employees.

The Mission Statement of the College reads:

Fort Peck Community College serves the people of the Fort Peck Reservation and northeastern Montana as a medium of Indian awareness, enabling increased self-awareness.

The College offers an academic program that enables students to earn credits in college courses designed to be transferable to other institutions of post-secondary and higher education.

The College serves the constituency of the reservation populations by maintaining an occupational training program based on the needs of the people living on or near the reservation and on potential employment opportunities available in the region.

The College serves the people by initiating and supporting community activities and organizations based on the needs and wishes of the community members.

The Goals and Objectives of the College are Stated as:

The expressed purpose of Fort Peck Community College are to provide academic education and vocational training for American Indians and area residents in those careers and occupations which have a high employment potential and to improve employee proficiency within local businesses, industry, and government agencies.

The College has developed academic curricula that lead to the gaining of the Associate of Arts, Associate of Science and Associate of Applied Science Degrees. Several vocational certificate programs are offered. Credits earned in courses at Fort Peck Community College are transferable to other state colleges and universities. Community service programs respond to the needs and requests of community members by offering evening classes and workshops. (Fort Peck Community College catalog 1993-1995, p.5)

Fort Peck Community College's main campus is located in Poplar, Montana, with a satellite campus in Wolf Point, Montana, which shares with the NAES College-Fort Peck Site. The College also offers classes in the surrounding communities of Frazier and Brockton when requested.

The College was accredited by the Northwest Association of Schools and Colleges, Commission on Colleges in December of 1991. Fort Peck Community College maintains professional memberships in the American Indian Higher Education Consortium and the American Association of Community Colleges.

The library at Fort Peck College is also the Tribal library and houses the Title III staff at the College. The library houses 6000 volumes and 120 periodicals. Faster access to resources in the library is enhanced by computerized services and a fax machine to retrieve information from outside of the library. Recent additions to the library include the U.S. Supreme Court Reports and Digest, and the United States Code Service. The new and expanded legal section of the library is automatically updated and is a valuable resource to students, local and regional governments, local and tribal judicial systems, and legal professional and advocates. Financial support for the library is extensive. Contributors include the Assiniboine - Sioux Tribe, Montana LSCA for placing the Tribal Heritage Collection on the Western Library Network database, Montana Tribal College Development Program at Montana State University, Library Services and Construction Act, Meyer Charitable Trust, and the MacArthur Foundation.

Degree programs at Fort Peck Community College include Associates of Arts Degrees in Business Administration, Education Human Services, and

Native American Studies. An Associates of Science Degree is available in Natural Resources Management. Associates of Applied Science Degrees are available in Hazardous Materials and Waste Technology, Automotive Mechanics, Building Trades, Computer Operator and Computer Graphics, Criminal and Civil Justice, Electronics Technology, Human Services - Chemical Dependency Option, Office Technology, and Tribal Administration. One year Certificates of Completion are available in the fields of Automotive Mechanics, Bookkeeper and Accounting Technician, Building Trades, Computer Operator, Foster Home Parenting, Office Clerk, and Pre-Nursing. The College also offers Adult Basic Education for attaining a Montana High School Equivalency Certificate.

Stone Child College

Stone Child College serves the Rocky Boy Reservation which has become the home of the Chippewa and Cree Indians in Montana. Rocky Boy Reservation is the smallest and the last Reservation to be created for the smallest group of Indians in Montana. The Chippewa, led by Chief Stone Child, were originally from the Great Lakes region, and the Cree, led by Chief Little Bear, were originally from Canada. The Reservation was named after Chief Rocky Boy, the original leader of the Chippewa Tribe in Montana. Stone Child is a more literal interpretation of the name Rocky Boy. It differs from other Reservations in that it was created in 1916 by Executive Order. The six other Reservations in Montana were created by Treaty with the United States government in the 1800's. With the help of prominent people like William Boles,

publisher of the Great Falls Tribune, Charlie Russell, and Frank Linderman, the Reservation was created on September 7, 1916, by the 64th Congress at old Fort Assiniboine in north central Montana.

Under the provisions of the Indian Reorganization Act of 1934, (the Howard-Wheeler Act), the Constitution of the Chippewa-Cree Tribe established the Business Committee as its governing body. On May 17, 1984, the Business Committee chartered Stone Child College. The extreme isolation of the Reservation was a major reason for establishing the College. The College is committed to meeting the needs of the community, preserving Tribal culture, and addressing the educational needs of the residents at Rocky Boy Reservation. Stone Child College, like all other Tribal Colleges on Montana Indian Reservations, provides a day care facility for its students.

Stone Child College applied for accreditation on June 19, 1989, and was granted full accreditation on June 29, 1993, by the Northwest Association of Schools and Colleges. Stone Child is a member of the American Indian Higher Education Consortium.

Stone Child College offers Associates of Arts Degrees, Associates of Science Degrees, and Certificates of Completion for one year courses. An Associates of Arts Degree in General Studies includes options in Liberal Arts, Math, General Science, Native American Studies, Teacher Education / Elementary Education. The Associates of Arts Degree in Human Services includes Technology Option and the Chemical Dependency Option. The Associates of Science Degree in Business includes the General Business Option, the Tribal Management Option, and the Small Business Option. Stone Child offers an Associates of Science Degree in Office Administration, and Computer Sciences with options in Computer Office Skills and Information

Systems. A two year Certificate of Completion is offered in Building Trades. One year Certificates are offered in Office Technology and Chemical Dependency.

The Mission Statement of Stone Child College reads:

Stone Child College was established by Chippewa-Cree Tribal Ordinance to coordinate and regulate all higher education on the Rocky Boy Reservation. The College is authorized to develop and operate programs granting Associated Degrees and Certificates and/or enter into agreements with public or private agencies to offer post-secondary education on the Rocky Boy Reservation. Emphasis is put on programs leading to two year degrees. Stone Child College, in its commitment to quality education, will be responsible for providing Stone Child College students with:

1. A sense of individualism, a sense of identity, selfworth, and a trail of success through cultural, traditional, technology counseling, and through training from faculty, family, and Tribal and community members.
2. Dedicated, adaptable, qualified, student-centered staff to provide an intellectual, cultural, social, psychological, physical, and aesthetically challenging educational atmosphere.
3. Encouragement to seek financial opportunities to enhance self reliance and self esteem, and to become financially independent and contributing citizens of their community. (Stone Child College Catalog, 1994-96, p.3)

The College's philosophy, by accomplishing its mission, stresses the importance of maintaining the culture of the Chippewa-Cree and promoting tribal self determination. College students need to prepare to understand the ways of both the dominant society and that of the Chippewa-Cree society. The goals of the College are in four parts.

1. Tribal: To provide the Chippewa-Cree people with trained resources and personnel. To assist people in being active, productive members of their community and of the Chippewa-Cree Tribe.
2. Cultural: To present the Chippewa-Cree perspective in teaching in the professional, occupational, and community programs. To develop the Chippewa-Cree culture as an area of study. To research and study the Chippewa-Cree culture, language, and philosophy.

3. Academic: To maintain high standards for staff and students. To maintain open enrollment. To be accessible to potential Reservation students. To teach students basic skills and human values, which will assist them in fulfilling themselves and becoming productive individuals. To work with other institutions and agencies in furthering the interests of the College.

4. Community: To assist with the determination of developmental needs of the Rocky Boy Indian Reservation. To assist the Rocky Boy Indian Reservation in furthering its economic goals. To provide continuing and community education. To provide for a sound, basic education for high school equivalency students. (Stone Child College catalog 1994-1996, p.4)

The library at Stone Child College provides resources that support the goals and mission of the College. The library houses reference and research information to support the academic programs at Stone Child College. It is committed to helping students by developing and applying college level research skills. Stone Child College shares its resources with other libraries in the northwestern United States and other Tribal College libraries in Montana. The College is a member of the Montana Indian Tribal Libraries Group, and the Western Libraries Network. The Western Libraries Network provides computerized information databases on CD-ROM, and on E-mail. The College has a collection of audio-visual media materials for instructional use.

Fort Belknap College

Fort Belknap Indian Reservation is located in north central Montana, in the area known as the Highline. It is home to the Gros Ventre and Assiniboine Tribes. Landless Indians of the Little Shell and Pembina bands also live on the

Reservation. Fort Belknap is named for William W. Belknap, Secretary of War when the Reservation was created by an act of Congress on May 1, 1888. Fort Belknap is the fourth largest Reservation of the seven in Montana. It is isolated geographical location and severe winter and summer weather determined the necessity for a post-secondary institution in the area.

Under the authority of the Wheeler - Howard Act of 1934, the Indian Reorganization Act, the Fort Belknap Indian Community Council was established. The Fort Belknap Council Constitution was approved on December 13, 1935, and a corporate charter was approved on August 25, 1937. The Tribal membership is 5053 with about 2471 living on the Reservation. In an attempt to turn around the high number of high school drop-outs, and increase the number of college entrants, the Fort Belknap Education Department was formed in 1977. In 1983, the Education Department recommended the Tribal Council establish a Tribal College at Fort Belknap Reservation in Harlem, Montana.

Fort Belknap College was chartered by the Fort Belknap Community Council on November 8, 1984. The College received full accreditation in June of 1993 through the Northwest Association of Schools and Colleges, and the Commission on Colleges. Prior to Accreditation, courses were offered and degrees earned from 1980 to 1987 were awarded through other accredited schools.

From 1980 to 1982, the College was known as the Fort Belknap Residence Center of the College of Great Falls. From 1982 to 1984, the College was a satellite campus of Dull Knife Memorial College in Lame Deer, Montana. In 1984, the College became a branch of the Salish-Kootenai College in Pablo, Montana. Fort Belknap was a branch of the Salish-Kootenai

College until December of 1987. As a satellite campus of Salish-Kootenai College, Fort Belknap applied for and received candidate status for accreditation and was granted full accreditation in June of 1987.

Fort Belknap College is a member of the American Indian Higher Education Consortium, the Montana Indian Education Association, and the National Indian Education Association. Fort Belknap also holds memberships in professional education associations. They are the Montana Association of Student Financial Aid Administrators, Rocky Mountain Association of Student Financial Aid Administrators, National Association of Student Financial Aid Administrators, Montana Association of Collegiate Registrars and Admissions Officers, Association of Special Programs in Region Eight, Montana Historical Society, American Library Association, Montana Library Association, and the Montana Indian Tribal Library Group.

The Library and Tribal Archives of the Fort Belknap College house a wide range of print and non-print media. The library is open to all community residents with priorities to meet the needs of the Fort Belknap College student and staff, to meet the needs of the Fort Belknap Tribal members who are not students, and other community members. The library also develops and maintains a special collection relating to the history and culture of the Gros Ventre and Assiniboine Tribes. The College also maintains a friendly atmosphere to attract those who are traditionally library users. The library staff also develops public programs and services, including art and educational programs, public speakers, and conferences.

Fort Belknap College offers one Associates of Fine Arts in General Studies with emphasis in Building Trades, Business, Data Processing, Human Services, Liberal Arts, Native American Studies, and Natural Resources.

