On March 11, 2014, the program outcomes for the **A.A.S. in General Direct Transfer** were revised to better align with the NWIC institutional outcomes. As a result the program is in a better position to enhance students’ cultural values and life skills, in specific:

Upon successful completion of the program, a student will demonstrate:

* 1. The acquisition of a quality education by being able to:
		1. effectively communicate in diverse situations, from receiving to expressing information, both verbally and non-verbally.
		2. use analytical and critical thinking skills to draw and interpret conclusions from multiple perspectives including Indigenous theory and methods.
	2. The ability to give back by:
		1. demonstrating knowledge of what it means to be a people.
		2. practicing community building through service learning.
	3. The ability to apply Indigenous Knowledge by:
		1. exhibiting a sense of place.
		2. recognizing Tribal rights as they relate to human rights.
	4. The ability to utilize education through work by:
		1. meeting the technological challenges of a modern world.
		2. demonstrating cooperatively working toward a common goal.
	5. The ability to organize by:
		1. prioritizing complex tasks effectively to accomplish their goals.
		2. preparing for, engaging in, and completing tasks and procedures.

DTA programs enhance cultural values by incorporating cultural material into classes as basic as ENG 95 and Reading, and into the higher-level two-year classes. They provide students with cultural content which creates a foundation of confidence and representation. The program outcomes align with the institutional outcomes and our assessment process speaks to students’ achievement of these outcomes. Students start with a strong foundation in the values, skills and knowledge of their tribal community and take that into the classrooms of other institutions when they transfer.

In our English 98 class, the students begin to understand that throughout the history of the European-influenced, post-contact Americas, the written word has been and will most likely continue to be the principle form of communication, therefore recognizing the importance of developing sound, foundational writing skills for both academic and employment opportunities. As a result the course, students not only begin to build upon and develop their foundational writing skills but will also have begun to familiarize themselves with topics and issues that specifically pertain to both the historic and contemporary relationship(s) between Native people, their respective tribes and the Federal Government (academically referred to as Social Discourses). It should be recognized that, for example, to understand the use of the term “Sovereignty” and its real life application s within tribal communities is considered foundational knowledge that all Native people should have or be striving to attain. It is only with such foundational skills and knowledge that Native people can begin to empower themselves, therefore affecting the social and economic growth of their people in a positive way.

In our English 101 class the composition curriculum covers the following areas of inquiry: the meaning of indigenous intellectualism, the purpose of language as critical communication, the study of American Indian rhetoric and argumentation strategies, and a study of issues that arise in tribal community discourse. In centering the course on Native American voices and authorship and by privileging the educational needs and concerns of Native American students directly, the course seeks to affirm Native American college writers’ home and university knowledge as integral components to their development as Native writers and rhetoricians.

In our Philosophies of the Natural Word course, students examine the origin and various key aspects of the Native American world view regarding the natural world.

In the CMST 130 class readings and discussions on traditional native information systems: storing and sharing include readings of Greg Cajete, *Native Systems of Knowledge: Indigenous Methodologies in Information Science*, *and Traditional Ecological Knowledge and Natural Resource Management* by Charles Menzies.

In our HMDV 110 one student outcome is to discuss the ancestral experience of higher learning for American Indians and Alaskan Native peoples. The course focuses on our four core themes within the FYE experience which are identity, achievement, engagement and leadership

In the HUMS 120 course, which is the introductory course in the chemical dependency program , the class provides an understanding of addiction as a primary disease, its history, research, theoretical models, and the impact of alcohol and drugs on society. Cultural differences in chemical dependency with an emphasis on Native American culture are recognized and discussed throughout the course.

There are several analogies between our current approach and the presentation at the Teaching and Learning Institute on Tuesday, Sep, 16, 2014.

Daniel Wildcat emphasized the need to reject the idea that there is only one acceptable way at arriving at knowledge, critiquing the portrayal of the scientific method, and emphasized the fact that there is natural variability in cultures and customs. He suggested that our classes should embrace this natural variability.

During the Teaching and Learning Institute, rather than **telling** the assembled faculty “how students learn”, the keynote speakers placed the faculty in the position as learners – expecting the faculty to **learn by doing**. In our classrooms, we have largely (though not entirely) replaced the model of “teaching by telling” with one in which the students learn by doing. During the presentation, faculty were expected to participate but were not called upon unless they volunteered – which is another explicit feature of the way we are teaching.

One of the key features in our pedagogy in math these days is that we have removed the teacher from their role as “answer book” and sole source of authority on knowledge in the classroom; an integral part of our classroom approach is the explicit validation of students’ diverse “ways of seeing”, emphasizing the fact that all of us (including the instructor) can be enriched by a learning environment in which different perspectives are shared.

Another aspect of our pedagogy has been the fact that we have introduced, as “mathematical objects” worthy of study, examples of cultural artifacts produced by native people, most specifically beading patterns. In this way, we are implicitly validating the fact that traditional cultural practices are inherently mathematical, breaking down the implicit assumption that only “western” (and made by men) artifacts or scenarios are worthy of mathematical analysis.

One aspect of our classroom practice that is related to the themes that were implicitly shown at the Teaching and Learning Institute is the way in which we begin our class: on the very first day, we ask students to introduce themselves to the class using the following wording: “Share something about **who you are, where you’re from**, and something that you understand really well.” The first two questions are related to the concept of indigenousness: they are asking the student to connect themselves to a specific place.

The report provided by the Prioritization scoring committee will inform the 2014-2015 workplan for the DTA group by providing definite goals in the form of the provided rubrics with which to evaluate the effectiveness of the DTA program outcomes. In addition, the prioritization results show that more resources are required in the form of trained faculty, professional development, classroom space, and technological tools in order to serve a broad-range of students pursuing research using Indigenous Methodologies and Practices in conjunction with Western Methodologies and Practices typically found at non-Tribal educational institutions. In addition, there are opportunities to augment the present Humanities offerings to provide a more culturally-rounded experience for students while they pursue investigations within in a particular academic discipline.