

May 2015

Designing a Tribal Planning Certificate for the Institute of American Indian Arts

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Designing a Tribal Planning Certificate for the Institute of American Indian Arts

*An Interactive Qualifying Project submitted to the faculty of Worcester
Polytechnic Institute*

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Abstract

The indigenous people of New Mexico have expressed a need for the improvement of planning and design in their communities. This requires improving the education received by students in planning programs. The Institute of American Indian Arts, Santa Fe, New Mexico, believes that a certificate program providing this education is worthwhile for their institution. Through interviews, and focus groups, a methodology consisting of evaluation tools, and surveys was developed. A framework was established for a program providing students with the knowledge necessary to prosper in their role as a planner for an indigenous community.

Acknowledgements

This project was significantly influenced by the support and assistance of several individuals, whom we would like to acknowledge. We would like to begin by thanking the Institute of American Indian Arts in Santa Fe, New Mexico for making this project available. In particular, we would like to extend gratitude to our liaison, Ron Solimon, Director of the Center for Lifelong Education (CLE) for providing information, direction, and assistance. In addition, we would like to thank Stephanie Martinez, Office Coordinator of the CLE for providing us with contact information necessary to complete this project.

The assistance provided by several of the professionals currently working as planners in the indigenous communities should also be acknowledged. We would like to thank Doctor Ted Jojola, Professor at the University of New Mexico, for showing us what makes planning for an indigenous community unique from the traditional planning we are familiar with. Doctor Sharon Hausam, Program Planning Manager at Laguna Pueblo for helping us establish a list of topics and laws an indigenous planner would need to be knowledgeable about on a day to day basis. Bill Fisher, Tribal Planner at Cochiti Pueblo for showing us the many things a planner has to balance in their daily activities. Carrie Stevens, Professor at the University of Alaska – Fairbanks for taking time to discuss with us about how the Tribal Management program works at their University. Joseph Kunkel, Architect at the Santo Domingo Tribal Housing Authority, for explaining how his role correlates with the planning aspect of the tribe. Most importantly, we would like to thank the Indigenous Planning and Design Institute at the University of New Mexico for inviting us to the Tribal Planners Roundtable and giving us time on the day's agenda in order to hold a discussion of the program we developed amongst some of the leading people involved in the indigenous planning community

We would lastly like to acknowledge some professors at Worcester Polytechnic Institute (WPI). First we thank, Professor Eric Keys, our Social Science Research instructor, for providing guidance regarding the format of the initial proposal and editing our preliminary drafts. We would also like to thank our first project advisor, and the Santa Fe Project Centre director, Professor Fabio Carrera for his valuable input and guidance as well as for providing us with the opportunity to participate in this project. Finally, we would like to provide thanks to our second advisor, Professor Scott Barton, as well for his valuable input, guidance and support throughout the entire project experience.

Executive Summary

The Institute of American Indian Arts (IAIA) is an accredited arts institution in the city of Santa Fe, New Mexico. Their mission is “To empower creativity and leadership in Native arts through higher education, lifelong learning and outreach.”¹ The IAIA provides a wide variety of programs to serve the twenty-three Native American tribes in New Mexico. More specifically, they currently offer certificate programs in Museum Studies, Business and Entrepreneurship, and Native American Art History. Each of these programs requires one year of study in order to earn twenty-four credits. This is equivalent to eight courses. The IAIA is looking to add a Tribal Planning and Community Development Certificate to their course catalog to assist the twenty-three tribes of New Mexico in developing new planners for their community.



Figure 1: Map of New Mexico²⁶

Each of the twenty-three tribes, shown above as Figure 1, has a leader or a governing council that makes the decisions that affect the reservation as a whole. Since the implementation of the Indian Self-Determination Act of 1975, tribal communities have gained more freedom from the federal government and the authority to decide how to spend their money on community development projects. Planning for a tribal community is more nuanced than planning for a non-tribal community in the United States. The legal framework in tribal communities is different in many aspects ranging from the form of governance to building codes to environmental regulations. Additionally, the funding framework is different and funds are secured from various sources, such as the Indian Housing Block Grant, Indian Community Development Block Grant and the Indian Education Formula Grant. There are also large cultural differences that have an significant impact on planning. For example, in the Pueblos, land is considered a non liquid asset. The residents of the Pueblos believe that their land is the birthright

¹ Institute of American Arts (2015)

of their descendants and that selling their land, moving or failing to maintain it is immoral in their culture. The knowledge that inhabitants will stay where they are and other cultural considerations play a significant role in planning decisions.

Tribal planning and community development were ranked highly on the IAIA's Fall 2014 Tribal Community Needs Survey for New Mexico, yet, there is a lack of accessible resources in New Mexico for tribal planning education. Meanwhile, there are six programs that focus on tribal planning exist in US. They are offered by University of Alaska Fairbanks (UAF), Northwest Indian College(NWIC), Western Washington University(WWU), Eastern Washington University(EWU), Northern Arizona University(NAU) and University of New Mexico(UNM). Nevertheless, accessibility to these programs by the tribal population in New Mexico remains problematic. The programs from UAF, NWIC, and WWU are over a thousand miles away with limited online availability. The remaining programs from EWU, NAU and UNM are designed for graduates of a planning institution or current planning professionals.

Given this context, our goal is to create a certificate program which would provide the skills necessary to serve as a planner for a tribe in New Mexico. Another consideration, that the program would be accessible to a wide range of tribal members. This range includes high school graduates who are considering a planning role as well as those in current planning roles in need of additional knowledge. To develop this program we established five objectives:

1. Assess Needs and Program Goals
2. Determine Program Structure and Topics
3. Identify Human and Logistic Resources
4. Develop a Phased Launch of the Program
5. Evaluate and Refine the Program

These objectives were adapted from the Connecticut State Department of Education² guidelines for curriculum development. These guidelines lay out four main steps of developing a new educational program. First there is planning, where the gap between what needs to happen and what is happening is defined. Second is articulating and developing, where the course structure is laid out and where the resources that could be used to teach the course are evaluated. For this project, this part was split into two objectives, determining program structure and topics and identifying human and logistical resources. Then there is implementation during which the plan is put into practice. Finally, there is evaluating, when the program is updated and the success of the program is reviewed.

Needs were assessed by looking at existing data, key informants, focus groups and the availability of other indigenous planning programs. The existing data was the Fall 2014 Tribal Community Needs Survey initiated by the IAIA. The need for planning and design was ranked highly as the 4th highest need of the tribes. We also interviewed key members of the planning community who voiced three major concerns. When we asked tribal people about their planning

² State of Connecticut DOE (2006)

board or staff they often said that the tribal council acted as the planning board and they had small or nonexistent planning staffs. This was attributed to the tribe's inability to pay professional planners a competitive wage. Another issue that was frequently mentioned was the rotation of the tribal council members. When new members join the councils they often bring a new set of priorities and a lower level of experience and planning knowledge. This can lead to a lack of continuity from year to year. Another need recognized by indigenous tribal planners was for more planners from within the tribal community. They felt that to be fully sovereign they need to have planners coming from their own nations. We also had a focus group at the Tribal Planner's Roundtable where we were given an hour to explain our project and elicit input. When this group was asked if they thought a planning course was necessary they unanimously agreed. In addition, we researched other tribal planning programs and found they were all inaccessible to the majority of the tribal community, either because of distance or because they were graduate programs requiring an undergraduate degree in planning or a related field to be admitted.

Accordingly, we determined that a certificate program in planning and community development based in New Mexico would be beneficial to the tribes. The goals of the program itself would be to alleviate the three specific problems mentioned during the key informant stage. These need are displayed in Table 2. The first problem, the cost of tribal planning, occurs because most professional planners have at least a 4-year degree if not a masters degree. This could be alleviated by teaching the necessary curriculum in a relatively inexpensive way. The second problem of council rotation is the result of programs in planning being longer than the terms council members serve. Many of the council members only serve on the council for a single year. This issue can be addressed by designing a program that can be completed in far less than a year. The third problem, the low number of native tribal planners can be alleviated by creating a program with simplified entry requirements. Therefore, the goal of the program is to teach the essential skills for effective tribal planning economically, concisely, and in a way that is accessible to the target audience, the tribal communities.

To determine the program structure and topics we examined the structure of other academic programs in indigenous planning and community development and used the input from key members of the community. By analyzing the existing programs we noticed that all the programs had a conventional planning component or assumed that the students had already passed an undergraduate planning and design program. Each of these programs had an indigenous planning component and all but NWIC taught how to use tools in planning. We also noticed that some of these programs such as UAF and UNM had courses that would be relevant only to specific tribes. We recommend that IAIA develop its course material in a similar way. This method would allow flexibility and economy by dividing the content into components. The IAIA would cover planning content unique to tribes and IAIA could offer credit for conventional planning content through other educational institutions. Non-tribal or conventional planning is already taught in 88 accredited programs across the country, including the nearby UNM. Indigenous planning on the other hand is only taught at 6 other locations and is not very accessible in New Mexico so we recommend that IAIA offers instruction in this area. Another area IAIA could offer instruction is the use of planning tools such as GIS and simtable. It would be more

effective to teach how to use tools in a class opposed to watching a tutorial or reading a manual online. Although we recommend IAIA offers credit for learning about specific tribes, it should not attempt to teach people about them directly because that would require the creation of up to 23 mini programs, each of which would draw a low audience. From talking with key planners in the community we were enlightened to the vast variety of topics that fall under tribal planning. This is shown in Table 6. Some of the planners we talked to were expected to plan for economic development, housing, roads, utilities, public services, and to function as a project manager. However, other planners only worked in one or two of these areas. Thus we recommend that the IAIA consider offering 11 concentrations, project management and community development, tribal sovereignty, indian land use in communities, utilities, transportation, economic development, housing, environment and resource rights, , healthcare, education, public safety, and tools.

	Credentials	Is there a need for an educational program in tribal planning?	Do you do any work to educate current and future planners?	Do the tribes need more planners than are available?	Do the tribal council rotations cause problems?	Is the ratio of native to nonnative tribal planners important to you?	Should community development be included in the program?	How do you involve the community in your work?
Ted Jojola	Founder of ID+PI, Organizes Tribal Planner Roundtable	✓	✓. Organizes Tribal Planners Roundtable Founded ID+PI at UNM Wrote papers on tribal planning Professor at UNM	✓		✓. Wanted to make sure we were going to talk to native planners	✓. Community development is the goal of tribal planning	✓. Speaks at conventions for tribal planning ID+PI is heavily involved in the tribal community
Carrie Stevens	Served the Council of Athabaskan Tribal Government Assistant Professor in Tribal Management Oversees Tribal Natural Resource Management Program	✓	✓. Professor at UAF					
Joseph Kunkel	Santo Domingo Housing Authority Sustainable Native Communities Collaborative	✓	✓. Team member at Sustainable Native Communities Collaborative	✓	✓	✓.	✓. Capacity building is important Culturally sustainable planning is important	✓
Kelly Zuni	Cabinet Secretary of Department of Indian Affairs	✓				✓. Important to the tribes ability to practice sovereignty	✓. Tribes need to focus on the members of the community who are going to stay in the tribes and help build it.	✓. Attends focus groups for various parts of tribal communities
Gepetta Billie	Strategic Site Planner at Sandia	✓					✓. Does work on allowing public services such as E-911 to exist	
Sharon Hausam	Head Project Manager at Laguna Teaches at NAU and UNM Member of APA	✓	✓. Gives lectures at UNM and NAU Adjunct Professor	✓. Mentioned Small Staff	✓. Main point of contingency over the years	✓. Recognized it as an issue	✓	✓. Does presentations and informations sessions to inform public Does surveys to assess the publics needs
Bill Fisher	Chief Planner at Pueblo de Cochiti	✓		✓. Mentioned Small Staff	✓. Main point of contingency over the years			

Table 2: Key Informants on state of tribal planning

	Ted Jojola	Carrie Stevens	Joseph Kunkel	Shannon McKenna	Gepetta Billie	Sharon Hausam	Bill Fisher	Kimberly Merryman
Project Management						✓	✓	
Community Development	✓		✓			✓	✓	
Land Use	✓					✓	✓	
Utilities						✓	✓	
Transportation				✓		✓	✓	
Economic Development						✓	✓	
Housing	✓		✓			✓	✓	
Environment		✓						✓
Resource Development		✓				✓	✓	✓
Public Health	✓		✓					
Education	✓		✓					
Public Safety					✓			

Table 6: Parts of tribal planning our key informants work on

We talked with key planners, searched for online programs and investigated the potential sites to use in the program. Unfortunately, when talking with Carrie Stevens from UAF we found that the professors in the Tribal Management Program could not find relevant textbooks for their classes and had to compile their own resource packets for their classes. In our talks with Joseph Kunkel, he pointed us to an organization he works closely with, the Sustainable Native Communities Collaborative. This collaborative offers training materials, case study information, best practices, essays and articles related to tribal planning. The Collaborative would be a great resource to utilize in course development. In searching for online programs, we found courses for tribal planning and for conventional planning. UAF offers two online courses and is working on the creation of two more. NAU and EWU have fully online programs and may be able to help provide material for the program. There are also online resources offered by the American Planning Association and MIT opencourseware which are free for individuals and may be an inexpensive alternative for this program. Finally we researched six available locations to offer the course shown in relation to the tribes of New Mexico in Figure 8. In order to utilize these resources we recommend a set of workshops that could be held over the course of a weekend at one or more of the six locations.



Figure 8: Map of NM. Locations in red. Tribes in green

A phased launch of the certificate program would have less financial risk and allow more adaptable to the needs of the tribal community. In order to develop a phased launch of the program we looked at the six potential locations, researched the due dates for planning and grant paperwork and determined what subjects could be tied together. We recommend that in the first year there is workshop in January for utilities and transportation, a workshop in May for housing and utilities and a workshop in September for housing and transportation. The following year an education and sovereignty component could be added to the January workshop and a project management and tools component could be added to May and September workshops. In the third year we recommend adding a land use component to the January workshop and creating a second May workshop for economic development, environment and resource rights, public health and public safety. This plan is illustrated in Figure 9.

In order to evaluate the program could be evaluated, we looked methods used to evaluate workshops. A simple way to determine the performance of the program would be to keep track enrollment numbers. If the number of attendees high or increasing the program is likely fairly successful. Another performance metric would be an end of workshop survey or closing circle to give the instructor specific data on the quality of the presentation. It might be feasible to periodically survey past students as well as those who have completed the certificate program to determine the applicability of course content and future needs. Finally, consideration should be given to an internship program with the tribes through which the student could receive real world experience. In this situation the tribe receives inexpensive labor and could provide feedback about how the student performed as well as course content.



Figure 9: Recommend phases of the program

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1. Introduction

The United States is home to 566 federally recognized American Indian tribes, each with its own unique culture, laws, and governing system. Throughout history, these communities have had to adapt to the shifting policies and prerogatives of the federal government. Before 1975, the federal government controlled how grant money would be spent for most of the projects involved with tribal planning. After Congress passed the Indian Self-Determination and Education Assistance Act (ISDEAA) in 1975, the American Indian tribes gained independence from the federal government regarding how they would spend grant money on tribal land.

Every community needs to have a planning procedure in order to make decisions regarding housing, roads, utilities, and holistically to advance their community development. Since the American Indian tribes have a unique governing system, planners in a tribal community have to be knowledgeable of the specific laws and policies that apply to each tribe. These planners need to work within this context while developing projects that reflect the interests of the tribe.

In New Mexico the tribal communities include nineteen Pueblos and three reservations.³ Each of these tribes has a tribal council that oversees planning decisions. Only a few of these tribes employ tribal planners due to lack of resources. In many cases, tribal council members are making planning decisions lacking the expertise that a tribal planner could provide. Tribal planners are few in number since each tribe is a separate entity and the planner must know the specific customs of that tribe.

Currently, tribal planning programs exist at the University of New Mexico (UNM), Eastern Washington University, University of Alaska Fairbanks, and Western Washington University. The only program located in New Mexico is UNM, which offers an undergraduate major in tribal planning; however, most of these programs exist outside of New Mexico. Eastern Washington University offer a certificate program providing an overview of tribal planning in the Pacific Northwest. The American Institute of Indian Arts (IAIA) is considering the creation of a certificate program for the tribes in New Mexico. The curriculum for the certificate program at the IAIA would cover the primary subject areas for informed tribal planning. It could also act as a feeder program into the course of studies at UNM.

The goal of this project is to assist the American Institute of Indian Arts (IAIA) in developing a tribal planning certificate program. To assist the IAIA with developing this program, this project team developed the following objectives:

1. Assess needs and program goals
2. Determine program structure and course topics

³ Albuquerque Convention & Visitors Bureau. (2015)

3. Identify human and logistical resources
4. Develop a phased launch of program
5. Evaluate and refine the program

We achieved these objectives through researching similar academic programs, conducting interviews, and running focus groups. Then, our group analyzed trends to determine the most relevant courses to include in the curriculum. We examined online, blended, classroom, and workshop based approaches to learning the subject matter. At the conclusion of the project, we provided the IAIA with an exit survey and a sample website for the certificate program, and a proposed curriculum including scheduling and delivery method.

2. Background and Literature Review

A tribal planning certificate is necessary to provide American Indians with the knowledge required to thrive in the field of tribal planning. Until approximately forty years ago, tribal planning was under the control of the United States government. Since the Indian Self Determination and Education Assistance Act of 1975, tribes were given more independence to make the planning decisions for their land. Most adopted the federal and state building codes; however, by law the tribes only must follow the federal building codes. We have found that most of the tribes in New Mexico do not have a planning board, however instead planning decisions are determined by the tribal council. Often, these council members know very little or nothing about planning. We are designing a tribal planning certificate for the IAIA for American Indians to have a better understanding of planning and its entities. In this chapter, we will discuss the general background of tribal planning, case studies of tribal planning, the historical significance, and finally tribal planning in New Mexico. These factors will show the planning process as a whole in tribes and the challenges of working with tribal governments. The chapter concludes with a literature review of similar programs in tribal planning and management.

2.1 History, Laws, and Culture

All parts of the United States differ in history, laws, and culture. The southwest is no exception. The southwest was first inhabited by the Pueblos, then conquered by the Spanish and later by the Europeans while becoming a part of the United States. The pueblos have an influence of cultures from all these transfers in ownership. The Pueblos of New Mexico shown in Figure 1 are all federally recognized Indian tribes and have rights of inherent sovereignty and federal land trust.



2.1.1 Historical Context

The southwestern land of the United States has been inhabited for thousands of years by indigenous communities. Unlike nomadic American Indians, the pueblos of New Mexico were stationary and built villages to form communities. Houses were primarily made out of adobe, a building material composed of sand, clay, water, and straw. Traditionally, most of the tribes hunted and farmed to maintain their populations.

In 1540, Francisco Vasquez de Coronado arrived from Spain and conquered the tribal lands. The Spanish forced Catholicism upon the pueblos, resulting in a revolt in 1680. The pueblo's resistance allowed them to regain independence for 12 years until they were reconquered by the Spanish in 1692. In 1821, Mexico became independent from Spain, including the area that we now consider the southwest. This area was eventually conquered by the Europeans in 1848 after the Mexican War when it finally became a part of the United States.

2.1.2 Tribal Laws

The United States recognizes these tribes as domestic dependent nations, domestic meaning that they are located inside the United States and dependent meaning that the federal government can limit their powers. Indian tribes receive their power from "treaty rights, federally conveyed delegations of authority, and retained inherent sovereignty."⁴ These rights enable tribes to set up their own governing system and make their own laws. Treaties guide the freedom and rights of tribes and also limit tribal powers. Treaties at first were signed by a state or a specific colony, but now are signed only by the federal government. A treaty gives the tribe some rights as dependent nations, but also limits tribal powers.

Tribal Sovereignty was outlined in the Marshall trilogy, a series of court cases fought in the early 1830s. The Marshall trilogy is made up of three court cases: *Johnson v. M'Intosh* (1823), *Cherokee Nation v. Georgia* (1831), and *Worcester v. Georgia* (1832).⁵ These cases established aboriginal land claims, tribal sovereignty and the federal trust responsibility of the federal government. Aboriginal land rights were settled in *Johnson v. M'Intosh* with the Indians having the right of land use occupancy and only the US government can settle those claims. Another aspect of sovereignty is the plenary powers of congress. This is the power of congress to pass legislation directly affecting the Indian government's. Congress can use this to limit, terminate, or enhance tribal powers. Tribes each have their own system of self-governance; some have a constitution, others still use their traditional tribal governing system. Due to domestic sovereignty, the federal government maintains a trust status with Indian lands, meaning

⁴ Zaferatos, N. C. (1998)

⁵ Federal Indian Law for Alaskan Tribes (2015)

in the event that the federal government mismanaged its trust, the tribe can sue the federal government.

Each tribe has different identity. Historically, one could tell who was a part of a tribe by customs, language, and culture. The Bureau of Indian Affairs mandated a blood quantum where tribal members had to be at least one quarter of that tribe's blood for membership of that tribe. The Bureau of Indian Affairs negotiates between the tribes and the federal government.

2.1.3 Tribal Culture

The Pueblos are still found in their ancestral homeland, which is along the upper Rio Grande River running from southern Colorado through New Mexico down to Mexico. There are eight northern and Eleven southern pueblos. The Eight Northern Pueblos are Taos, Santa Clara, San Ildefonso, Pojoaque, Picuris, Ohkay Owingeh, Nambé and Tesuque. The Eleven Southern Pueblos are Cochiti, Santo Domingo, Santa Ana, Zia, Sandia, Isleta, Laguna, Acoma, San Felipe, Jemez and Zuni. The Pueblos are similar to small towns, each numbering between fifty and 10,000 residents. There are also four Indian reservations, the Navajo, the Ute Mountain Tribe and two Apache nations. these reservations have much larger populations than the pueblos. Navajo nation, for example, is home to 200,000 American Indians, one of the largest Indian populations in the country.

With a history of changing conquerors, the southwest has a unique culture from the other parts of the United States. The Pueblos practice their own language, religion, and customs. These practices are traditional with influence from the Spanish, Mexican, and Europeans as they gained control of the tribal lands. In Albuquerque, New Mexico is the Indian Pueblo Cultural Center (IPCC). This establishment serves as a museum to preserve Pueblo Indian culture. It was built in 1976 by funding from the nineteen Pueblos, who currently operate it.

Even today, some pueblos are committed to continue practicing their traditional ways. This can be seen in the modern day picture in Figure 2. This can result in the pueblos to be very conservative and they will even deny entry to non-native people without permission from the governor. Acoma pueblo is the oldest continuously inhabited settlement in the United States and provides an example of the preservation of traditional culture. To this day, the pueblo does not have electricity or running water. Not every pueblo maintains a private, traditional lifestyle. A number of pueblos encourage tourism and have even built and operate casinos as a source of income. Despite the contrast between these, every pueblo holds traditional feast days every year. A feast day is a celebratory day in honor of a patron saint incorporating traditional ceremonial dancing. Most tribes have their feast days open to the public, but will restrict photography to their guests. Another commonality among the tribes is that they still speak their native languages in some form in addition to English.⁵ The tribes have had to find a balance between maintaining their culture while cohering to the age of today.



Figure 2 “Zuni Soaring Eagle group rehearsing in front of Pueblo’s sacred Corn Mountain”⁶

2.4 The Framework of tribal planning

When it comes to planning in tribal communities, there is a twist in comparison to any other community. Traditionally, a community creates planning projects with the intention to maximize personal wealth. Tribal planning projects focus more on community values and a goal of land tenure. This section will show how traditional planning and tribal planning are similar and what makes them unique from each other.

2.4.1 Traditional “Western Approach” Planning

Traditional planning differs from tribal planning in land use. Americans tend to divide land into individual plots and maximize individual over community wellbeing. “The ‘traditional’ approach is temporal and based on the regulation of land-use. Landholders hold a privileged position in society and the embodiment of design and planning practice is to protect and secure an individual’s capital gain. Indigenous communities did not fare well under such

⁶Dancing From the Heart—Zuni Dance Troupes Rehearse at Their Sacred Corn Mountain (2013)

colonial and neo-colonial regimes.”⁷ Most American cities have access to utilities, internet, and road networks. American cities also have vast economic enterprises. Traditional planning also has to follow all state and federal building codes and licences. An example of a successful city is shown in Figure 3.



Figure 3: New York City Aerial

Traditional planning encompasses American values of capitalism. Traditional planning topics are public safety, project management and community development, land use, utilities, transportation, economic development, housing, environment and resource development, health care, and education. These topics are essential to all communities and form the backbone for cities to develop. Traditional planning topics are essential for all planners to know. These topics are most relevant to urban planners. Urban planners are responsible for planning cities, towns, and rural areas.

2.4.2 Planning in Native American communities

Native communities value community over individual wealth. Fundamentally, tribal planning is rooted in the idea of land tenure opposed to land ownership.⁸ In this paradigm, rather than utilizing land as a commodity to be bought and sold it is the birth rite of one's progeny. Land is much less fluid in Indigenous culture than in United States culture and therefore preservation of the land is a priority to the pueblos. This is why the pueblos prefer adobe housing such as that shown in Figure 4. When their family grows they can add new rooms to their house

⁷ Our Mission: School of Architecture and Planning | University of New Mexico (2015)

⁸ Source 20

easily, by converting the windows into doors and appending walls to the standing structure. Another difference comes from the roots of the indigenous planning movement and can be described as the five tenets of indigenous planning.

1. People thrive in community
2. Ordinary people have all the answers
3. People have a basic right to determine their own futures
4. Oppression continues to be a force that devastates people
5. The people are beautiful already⁹

Another distinction between city planning and tribal planning is the trend of moving from comprehensive planning towards strategic planning. Comprehensive planning addresses the constant change and evolution of a community. Strategic planning is based on having a goal and making decisions on how resources will be used to achieve this goal. Comprehensive planning was inherited from the United States in the 1950's but as some of the tribes have had financial successes they have moved towards strategic planning.¹⁰

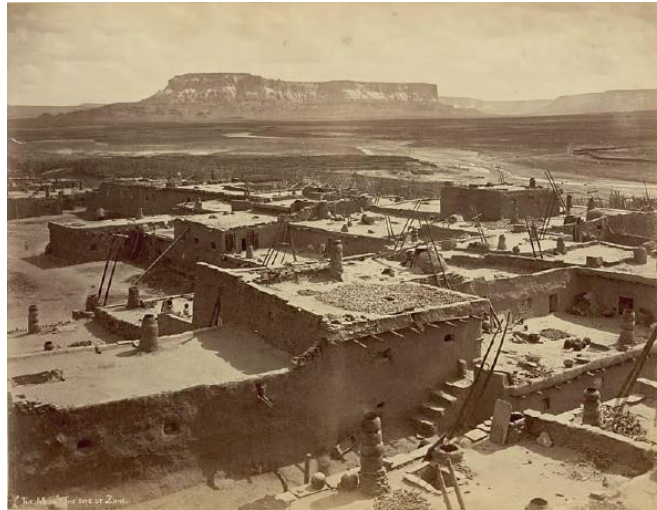


Figure 4: Traditional adobe houses in Zuni Pueblo¹¹

2.3 Examples of Tribal planning

The project team also examined several case studies to gain an understanding of tribal planning as a whole. The Turtle School in the Oneida tribe is an example of a planning process that took many years, endured many challenges and required much more money than originally planned to spend on the project. The school reflects the identity of the tribe, since it is shaped like a turtle, one of the three Oneida clans. The second case study was the Cochiti dam. In this

⁹ Source 21

¹⁰ Source 22

¹¹ ZEP: Zuni Youth Enrichment Process (2015)

case study, the federal government built a dam on tribal lands, despite disapproval from the Pueblo. The Pueblo had to adopt a new way of life since their life of farming was taken because the dam flooded their agricultural land. The tribe eventually sued the federal government for doing this on their lands and violating the trust agreement with the Pueblo. This is an example of the uniqueness of tribal governments. A third case study is the creation of bike paths and sidewalks in Laguna Pueblo. Walking and biking were determined through a community survey to be the main preferred modes of transportation in the tribe. This is an example of how the communities needs are prioritized when determining future planning projects.

2.3.1 Turtle School in the Oneida Tribe

Oneida is situated close to Green Bay, Wisconsin, and was profiting greatly from its gambling centers and resorts. With new money coming into the tribe they were able to solve internal problems in their society. One of these problems was the educational system at the time. The children in the tribe were being scattered across five non-tribal schools in the surrounding area. When it came time to build a new school the School Board unanimously accepted the concept drawing of 8th grader JoLee Skenandore. The new school was going to be in the shape of a turtle. This was chosen because it was felt that core entity of Oneida was a turtle, and the turtle is one of the three clans of the Oneida tribe. Construction started in 1993 and was estimated to cost approximately 5.8 million dollars. However when the architect attempted to lower prices by over 10% by using a square floor plan the school committee was displeased. The Oneida community collectively came to a decision on every detail of the school, despite this practice causing the price to balloon to 15 million dollars. The tribe would hold meetings where they would go over every detail of construction. Only when the meetings could not function due to an inability to describe all these details did the school board assign people as managers with individual decision making authority. Although the project shown in Figure 5 was completed about a year late it is considered a resounding success and is a major symbol of the Oneida people and a landmark and accidental tourist attraction. It was also an example of the tribe involving as many stakeholders as possible and giving them creative powers over the project.¹²

¹² Turtle school



Figure 5 The Turtle School at Oneida¹³

The turtle school is an example of the tribal planning process. The tribal planners accepted the design that had higher costs since it exemplified their belief system. The planners also needed to know the specifics of the Oneida government and it took more years and more money than anticipated.

2.3.2 Cochiti Dam

Cochiti pueblo is a tribal community located alongside the Rio Grande River. In 1960, Congress passed the Flood Control Act giving the federal government the ability to design and conduct any water resource development project. In order to control flooding on the Rio Grande River, a dam was ordered to be constructed on the Cochiti pueblo land. The Army Corps of Engineers (ACOE) began construction in 1965 and took 10 years to complete the project.¹⁶ The dam “stretches more than five miles across, and rises about 250 feet above the Rio Grande.”¹⁵



Figure 6: Cochiti Dam¹⁴

¹³ Oneida Nation Elementary and Middle School (2015)

The Pueblo did not want the construction of the dam shown in Figure 6 on their sacred grounds, and land that was utilized for farming. When first presented to the tribal council, the plans designed by the ACOE were rejected. But with increased pressures from the federal government “Plans presented to the pueblo ultimately obtained approval, although the older council members who made this decision say they did not understand the immensity of these plans nor their own choices.”¹⁸ The dam forced many American Indians to abandon their way of life as farmers, which was integral to their culture. Even post-construction, the dam seeped into the surrounding land and raised the water table around the lake causing farming to be impossible. The tribe was forced to look for employment elsewhere and also give up a part of their culture.

This is just one example of how the federal government doesn’t always have the Pueblo’s best interests in mind. A tribal planning certificate course would allow the tribes to become independent in their planning projects, and create an education to provide insight into their culture and traditions.

2.3.3 Bike Paths and Pedestrian Travel at Laguna Pueblo

The Pueblo of Laguna is located about forty miles outside of Albuquerque, NM. It is a federally recognized tribe and has a population of approximately 4,000. In 2012, Laguna Pueblo started a planning project to create bike paths and sidewalks to encourage more pedestrian travel. Laguna received funding through a TIGER II grant through the federal highway administration. These bike paths will also unify the six villages within the Pueblo. The community was also included in this plan. “The planning process is guided by a Community Biking and Walking Advisory Group (CBWAG) with representatives from each of the six villages, with work conducted by a consultant team. The project includes community involvement, a description of preferred characteristics of routes, mapping and assessment of existing routes, recommendations for improvements to existing routes and creation of new routes, analysis and coordination regarding right of way, prioritization of projects, preparation and Council adoption of a plan, and design of a study to measure changes in bike and pedestrian activity on the Pueblo. The planning phase will be followed by engineering designs for top-priority projects.”¹⁵ Since this was done for the community, a survey was conducted to assess demand and determine where to place the routes. They formed the CBWAG to advise on the project. This project is ongoing for the next twenty to thirty years.

This case study shows the role of grants and involving the community as two important aspects of tribal planning. The community must be involved in planning decisions since most projects are built for the community. Tribes typically have long range plans of ten to twenty years into the future, unlike most business and cities which have five year plans.

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<http://www.spa.usace.army.mil/Media/NewsStories/tabid/1274/Article/478915/cultural-immersion-course-promotes-introspection.aspx>

¹⁵ <http://www.lagunapueblo-nsn.gov/Planning.aspx>

2.2 Similar Programs

We looked at similar programs to gain a better understanding of what courses are important for tribal planning. This gave us a sense of the typical requirements and the material necessary for a course in tribal planning. These similar programs were examined by looking at the syllabi to determine course objectives and topics covered

The schools with tribal planning programs that we looked at include University of Alaska Fairbanks (UAF), Eastern Washington University (EWU), Western Washington University (WWU), Northwest Indian College (NWIC), Northern Arizona University (NAU) and University of New Mexico (UNM). These schools' offer courses in tribal planning and management to serve the nearby tribal communities. Some of these programs are full bachelor's degree programs, whereas others are graduate certificate programs or certificate courses. One aspect that stood out was how unique each program is in the courses taught.

2.2.1 University of New Mexico

At the University of New Mexico, the Indigenous Design and Planning Institute offers a bachelor's degree in Native American Studies. In addition to the required core courses, this program also includes Introduction to Native American Studies, Sociopolitical Concepts in Native America, Research Issues in Native America, Research Methods in Native American Contexts, and Traditions of Native American Philosophy. In addition to those are an Individual Study and an Internship unit. This program definitely concentrates on the politics in Native American and how to do research in that area.

University of New Mexico is considering a degree program in tribal planning and would intend for the certificate course at the IAIA would act as a feeder program. University of New Mexico also started a tribal planner's roundtable under the guidance of Dr. Ted Jojola that takes place every couple of months. Dr. Jojola is also the founder of the Indigenous Design and Planning Institute.

2.2.2 University of Alaska Fairbanks

The University of Alaska Fairbanks (UAF) offers a tribal management certificate course. This certificate course gives the students the basics of tribal management and allows them to go into a concentration. Tribes can request which courses are taught that year depending on their needs.¹⁶ The certificate program uses minimal textbooks, rather teach packs generated from faculty instead.¹⁷ This certificate course meets about once a week during a semester. The certificate course used experiential tools such as GIS and simtable in their courses.¹⁸ UAF is

¹⁶ Carrie Stevens personal contact 2015)

¹⁷ Carrie Stevens (2015)

¹⁸ Carrie Stevens (2015)

developing an online programs. It currently offers two courses online. One in Federal Indian Law and another in Tribal Court Administration. It plans to develop an online course in Tribal Transportation and Construction Estimating as well.¹⁹

The University of Alaska Fairbanks offers an associate's degree in tribal management and a certificate course. The students have some freedom as far as which courses they can take. They have a core curriculum and concentrations to pick from. For the certificate program, the student must complete the general university requirements, the certificates, the core curriculum, and 12 credits from any of the concentrations. For the associate's degree, the student must complete the general university requirements, the AAs degree requirements, the core curriculum and then twenty-seven credits from free electives. For the associates degree, the students have more courses to choose from. Some of these electives can be shifted from year to year depending on the tribe's needs.

2.2.3 Eastern Washington University

Eastern Washington University offers a certificate course in tribal planning. The program was designed for the tribes in Washington State. "EWU has developed a curriculum in American Indian tribal planning at the graduate level to serve tribal government leaders and staff, American Indian students, and anyone interested in understanding tribal planning. The Tribal Planning Executive Certificate is a 23 credit curriculum that can be part of the MURP or other graduate programs at EWU or a stand-alone certificate. The purpose of the Executive Certificate is to provide executive level education on tribal planning and tribal government administration, programs and services to American Indian tribal leaders, staff, tribal members and all interested students. To complete the Certificate students must complete the 23 credits listed below. This program will be offered in regular EWU courses, as an online program, or a combination of the two."²⁰ This is an example of a continuing education unit, and the result is a graduate certificate. This program prepares people who already have a degree. It lasts for eight classes long as shown in the appendix All of EWUs courses are online

2.2.4 Western Washington University

Western Washington University offers a major in urban planning with a concentration in tribal planning. WWU is working with Northwest Indian college to develop a certificate to better serve the Indian community in Washington State.²¹ WWU has a continuing education unit for graduate students. WWU is located near the Spokane tribe in Washington and has various programs to help the tribe.¹⁰ Nicholas Zaferatos is a professor at WWU and has published material about tribal planning and management. He teaches most of the courses in the concentration of tribal planning.

¹⁹ University of Alaska Fairbanks website <http://tribalmgmt.uaf.edu/Academics/Courses>

²⁰ EWU

²¹ WWU

2.2.5 Northwest Indian College

Northwest Indian College has a bachelor's of arts degree in tribal governance and management. This degree program is a four year program. "The Bachelor of Arts in Tribal Governance and Business Management will provide students with the knowledge necessary to be productive and successful administrators in tribal community and business organizations. The program is designed to develop the skills that support tribal governance and business management. The program of study offers students with the fundamental knowledge and experience necessary to succeed in the areas of leadership, sovereignty, economic development, entrepreneurship, and management"²² This course is designed for people interested in working in the tribal government. Northwest Indian college has two certificate courses, one in tribal casino studies and another certificate program in tribal museum studies. These certificate courses are for people interested in museum and casino studies.

2.2.5 Northern Arizona University

Northern Arizona University provides students with Continuing Education Units (CEU's) for the completion of the courses in their Tribal Environmental Management and Planning program. Offered online over the course of eight weeks, students will complete forty hours of learning time and earn four CEU's. A CEU has the equivalency of one earned unit for every ten hours of classroom learning time. The courses include Strategic Planning for Tribal Professionals, Environmental Law and Policy for Tribal Professionals, Environmental Management and Planning for Tribal Professionals, Partnerships and Community Outreach for Tribal Professionals, and Leadership and Administrative Skills for Tribal Professionals. Northern Arizona University targets tribal environmental professionals that work or plan to work with tribal environmental programs.

2.2.6 Citizens Planner Training Collaborative (CPTC)

The CPC offers a certificate course with the completion of two out of three workshops. It is based in Massachusetts. These workshops are held over a weekend. The workshops cover planning laws and deadlines specific to Massachusetts. A level one certificate is awarded at the completion of three level one certificate courses. With the addition of three level two courses, a level two certificate is awarded. The purpose of the CPTC is to teach planning topics people who do not have a degree in planning. In Massachusetts, most planning boards consist of one or two planners with a degree and the rest are interested citizens with little formal training in planning. The CPTC trains people through workshops to develop planning skills.

²² <http://www.nwic.edu/sites/default/files/nwic%20handouts%20BA-TGBM%2012-13.pdf>

3. Methodology

The goal of our project was to assist the Institute of American Indian Arts in developing a certificate program in Tribal Planning for the New Mexico tribes. In order to achieve this goal, we based the following research objectives by modifying guidelines from the state of Connecticut, Department of Education²³:

1. *Assess needs and program goals*
2. *Determine program structure and course topics*
3. *Identify human and logistical resources*
4. *Develop a phased launch of program*
5. *Evaluate and refine the program*

These goals are illustrated in Figure 7. This section discusses the approach this project team took to develop a certificate course for the IAIA and these five objectives.

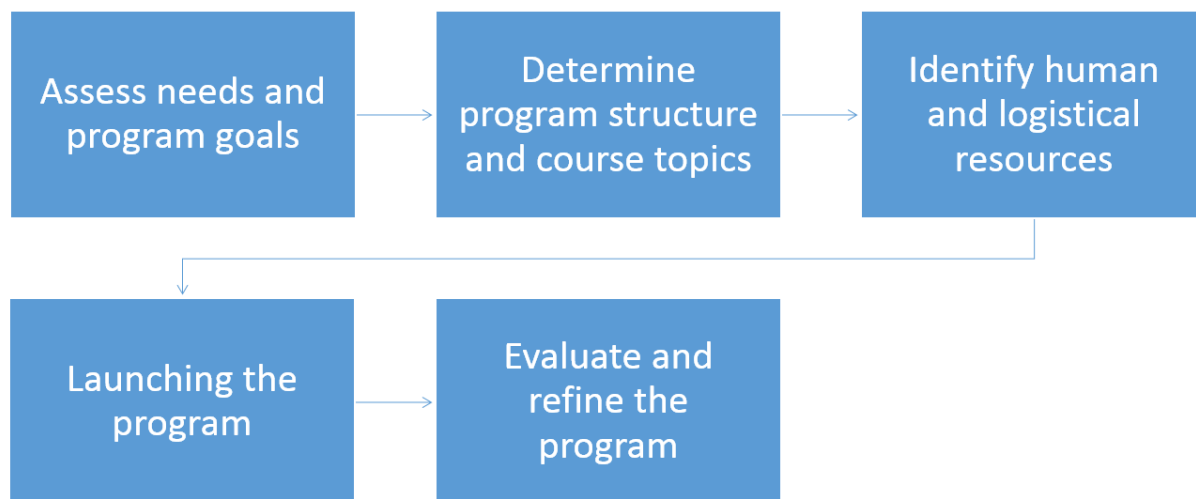


Figure 7: Outline of Methodology

²³ http://www.sde.ct.gov/sde/lib/sde/pdf/curriculum/currjde_generic/curguide_generic.pdf

3.1 Objective One: Assess Needs and Program Goals

Determine the need for a certificate course and address key issues in the tribal community

The initial step of the project team took was to assess the demand for a tribal planning certificate in the tribal community of New Mexico. This was done to determine whether there was enough demand for creating a tribal planning certificate program. Before the project team started working on this project, the IAIA conducted a community needs survey in the fall of 2014 among the tribal communities in New Mexico. Tribal planning and design was ranked among the top four needs in the survey. Although the IAIA did a preliminary assessment for this project, we decided to adopt a key informant approach²⁴ and discuss this program with tribal planners and community officials. At UNM school of Indigenous design and planning institute, we attended the tribal planners round table. this allowed us to meet tribal planners and discuss the certificate course in a round table fashion. Before we talked to these people, we came up with the following research questions for this objective.

1. *How great is the need for the certificate course?*
2. *Who is our target audience?*
3. *Who makes the planning decisions for the tribes?*
4. *What are the current planning projects in the tribes?*

We were interested in assessing who is our target audience to determine the composition of the student body for this program. This information would allow us to gauge the educational level and background of the potential students. While the twenty three tribes in NM were our entire target audience, a better understanding of the level of educational achievement of students would allow us to better better identify students to target for the program. Recent high school graduates as well as those with a high school diploma or GED would be approached as potential students. Census and tribal records would allow IAIA to identify future students for the program.

In seeking information on the decision process used in tribal planning, the prime movers of the tribal planning community, and to understand the nature of the work of a tribal planner, we interviewed Sharon Hausam and Bill Fisher. Bill Fisher is the lead planner at Cochiti Pueblo and Sharon is the planning program manager at Laguna Pueblo. In general, the tribal council makes the final planning decisions for each tribe. However, in some tribes, it is the tribal

²⁴ Key informant approach

governor who makes the final decision. Occasionally, the federal government may intervene if the planning decision impacts federal jurisdiction. Sometimes the planning process can take many years to reach a consensus and implement the plans. Since tribes have rights such as inherent sovereignty and different governing structures, we needed to understand the terms for tribal council. These terms varied widely from one year to life. Current planning projects were examined to provide a real world understanding of the different laws and key issues of tribal planning as well as to get a sense of the entire tribal planning process.

The most effective techniques of gathering the information were through interviews and focus groups. The interviews listed on Table 1 were primarily with tribal planners and professors involved in teaching and researching tribal planning. The interview questions are found in the appendix.

<u>Name</u>	<u>Job Title</u>	<u>Interview Length</u>
Sharon Hausam	Tribal planner at Laguna Pueblo, professor at UNM and NAU	2 hours
Carrie Stevens	Professor at UAF	1 hour
Bill Fisher	Chief tribal planner at Cochiti Pueblo	2 hours
Joseph Kunkel	Tribal planner at Santo Domingo Pueblo	1 hour
Ted Jojola	Founder of Indigenous Design and Planning Institute. Professor at UNM	2 hours

Table 1: Table of Interviews

3.2 Objective Two: Determine Program Structure and Key Topics

Determine course goals and topics for each class and assess which topics are most important for tribal planners to know

The project team set out to learn about the current programs offered in tribal planning and the key topics in each as a foundation for developing a tribal planning curriculum at IAIA. As mentioned in the background, the project team researched similar programs offered at UNM, UAF, EWU, WWU, NAU, and NIC. We focused on the similarities and differences of each program as well as their core curricula. Identifying these general topics and curricula allowed us to develop the following research questions:

- 1. What do tribal members need to know to make better planning decisions in their community?*
- 2. What are the common topics in similar programs that are key in developing a tribal planning curriculum? (What is being taught right now?)*
- 3. Are experiential learning tools such as GIS and simtable integral to the success of a tribal planner or a tribal planning curriculum?*

We based interview and survey questions from these research questions. Our audience for these questions were professors involved in tribal planning and tribal planners. These questionnaires and surveys were standardized for each group to provide a more objective approach for our results.

For interviewing tribal planning professors, we developed a specific set of questions about their experience as professors and the key components of the curriculum at each institution. Most professors also worked in the field at some point in their career which helped gauge the demand for a tribal planning certificate program. We interviewed a total of 3 professors as shown in Table 1. The professors clarified information missing from their institution's website. They also provided details regarding the use of experiential learning tools in their curriculums.

For interviewing tribal planning professionals, we asked about their experience as tribal planners as well as the current projects they were working on. In discussing their current projects we asked them to describe the key knowledge required for tribal planners. Although some of these questions were more specific to the interviewee, this knowledge allowed us to gauge the current status of tribal planning and the role funding plays for tribal planning projects. Additional questions focused on community involvement in planning decisions and the effects of

outsiders making important planning decisions. Since tribal members are the target audience of the certificate program offered by this project, we discussed the relevance of the program and if tribal members would consider taking this course if it was offered at the IAIA.

We also visited the tribal planners' roundtable at the Indigenous Design and Planning Institute at UNM, a meeting of most of the tribal planners to discuss current projects and voice their opinions about the tribal planning projects. This allowed us to converse about our project and discuss the material in an open forum with tribal planners present. We also heard about the various projects proposed in tribal communities, such as a 911 calling system in Santo Domingo Pueblo.

3.3 Objective Three: Identifying Human and Logistical Resources

Determine effective and economical ways to deliver course material

The third objective of this project was to identify human and logistical resources and restrictions. This was done to identify locations for holding courses close to the tribes and to explore online options for offering the program to best reach our target audience. We had four research questions for this objective:

- 1. Is there online material which the IAIA could incorporate into their curriculum?*
- 2. What is the best way of presenting this material so it has the greatest reach to our target audience?*
- 3. What is the most effective way of offering tribal specific material for each tribe?*
- 4. What locations are best for offering the course?*

These research questions were based on the different subjects within tribal planning curriculum. We accomplished our goal by interviewing planning professionals and professors as well as examining similar programs to identify the ways these programs present material to planning students. We looked at the approach that the CPTC utilized such as workshops and the traditional classroom format that most of the other programs offered. Online options for delivering course material were explored. Offering tribal specific material separately was analyzed as well. The IAIA was consulted to determine key locations where the course might be offered.

Presenting curriculum to students could be done through different modes as well as a combination or hybrid method. The first option we looked into is the viability of internet based programs. Part of the internet option would allow the IAIA to use material from existing planning programs rather than using resources to create their own course material. Through the internet the program could potentially reach students throughout the world. However, issues of internet availability, access, computer equipment, and the technical support need to be addressed. Next we explored producing this program in the traditional classroom format. This would be the most favorable option because it has already proved to be effective. Based upon the established programs at schools such as Eastern Washington University, it is a valuable way to present planning material. The next step would involve determining what space is available to host these courses. Also the length of the course in terms of hours and days per week will be explored.

The logistics of this tribal planning program will tie in with the location once it is determined. We will factor in which days of the week will be optimal to a tribal planner. We are considering how often to offer the course as well. The logistics was an important part in determining if tribal planning students would be able to attend this course. This directly correlates to the success and interest of the students. In order to create an innovative program that will continue to grow, the students will need to benefit from the materials and organization. Perhaps a hybrid of traditional classroom format, workshops, experiential learning, and current internet based course from other institutions would provide flexibility for program delivery.

A successful objective will reach our target audience in a convenient way as far as technology, cost and travel times. A successful project will also be able to incorporate general planning, indigenous planning, and tribal specific material in an effective way. It will also have experiential learning at the tribes to teach tribal specific topics.

3.4 Objective Four: Launching the Program

Develop a plan to launch the course with fewer risks and lower costs

Most academic institutions have a procedure for starting new programs. The focus of this objective was to identify the best ways for launching a new program. Launching a new program is usually implemented in phases. We researched this information by looking at similar academic programs and procedures for launching IQP programs at WPI. This choice of methods was selected because the launching procedures for an IQP are readily accessible through previous IQP reports. Interviews with tribal planning professionals and academics addressed this objective as well. We developed the following research questions for this objective:

- 1. What is the most effective way to launch this course?*
- 2. What stages should be used to launch the course?*
- 3. What are the most preferred dates for launching the course?*

We used these research questions as guidelines for developing a guided approach for developing launch procedures for the course at the IAIA. Each time WPI launches a new project center, a pilot project is announced to determine the feasibility of a project center at that location. This research was analyzed by looking for trends in launching new courses. A pilot project is typically less expensive than a full program launch and effective in determining if an IQP is feasible at that location. Similarly, IAIA could begin with a pilot project on its campus and target tribal communities in the Santa Fe area.

A project which is successful in this objective would launch over a number of years. This would serve to increase awareness the program and work out any problems that could come up with developing a course. Hopefully, the certificate program would show a gradual increase in enrollment after phase one of the program. We assessed three phases for launching the certificate program at the IAIA, slowly building it up to offering a wide range of course

Timing of program offerings is critical for success. It is likely that grants will pay for many of the costs associated with the program. Grant deadlines and the timing of the disbursement of funding need to be researched. Other considerations include holidays, feast days, and other times during which students would be less likely to attend sessions.

3.5 Objective Five: Evaluate and Refine the Program

Evaluate the success of the program by developing a way for the students to give feedback

This objective focused on finding ways to evaluate and refine the certificate program. Often, evaluations are done at the end of a course to assess the instructor and the student's understanding of the material. Feedback is often given in the form of worksheets and course evaluations. The IAIA offers two other certificate programs with exit surveys. Our research questions are:

- 1. What are the strategies to ensure appropriate feedback from students in certificate courses*
- 2. What does the IAIA use to evaluate its courses and should this be adopted for the certificate course as well?*

We researched the techniques for exit surveys and assessment strategies for programs. At the conclusion of courses at WPI, a survey is passed out to assess the professor and the material learned in the course. This was discussed with the IAIA. Besides feedback from the students after the course, we also researched methods of receiving feedback in the future after the completion of the coursework.

3.6 Methodology Summary

Our methodology was developed with the goal of creating a framework for a successful certificate program in tribal planning. We used five objectives to guide our methodology. These objectives included assessing the needs and program goals, determining program structure and course topics, identifying human and logistical resources, developing a phased launch of program, and evaluating and refining the program. Through interviews, research, and focus groups we gathered data about tribal planning and curriculum development. We examined different approaches to tribal planning and community development. Recommendations and guidelines along with a survey and a sample course website were developed as deliverables and presented at the end of this report.

4. Results and Analysis

Through our methodology we identified the main objectives that were necessary in completing the project. We found that the tribal community of New Mexico has a significant need for a tribal planning program. Currently, no academic certificate program exists that effectively reaches the New Mexico tribes. We discovered what skills planners find important to their work, what existing tribal planning programs teach, and what subject areas that tribal planners can focus on. We also uncovered a few potential teaching resources, a possible source of instructors for the program, as well as existing online programs that could be incorporated into the IAIA curriculum. Physical locations where the program could be held at were examined as well. We researched the due dates for important paperwork in the tribal communities and found a way to show which subject areas are most similar so that the program could be gradually built up through a phased approach. Finally, methods of evaluating the program were examined.

4.1 Assess Needs and Program Goals

We have found that an educational program in tribal planning and community development is a serious need for the tribal community and one that is not being adequately met in New Mexico. A survey done by the IAIA shows that members of the tribal governments believe that tribal planning education is a high priority. Every informant that we interviewed indicated this to be the case as well and a focus group of planners at the Indigenous Design and Planning Institute unanimously came to the same conclusion. In addition, we discovered four concerns were brought up repeatedly during our interviews. There was concern about the low number of tribal planners in New Mexico, the problems inherent with the rotation of tribal councils who were often in charge of planning, the paucity of native tribal planners and the neglect of community development in favor of economic development. We found that none of the six tribal planning educational programs in the United States was accessible to the members of tribes in New Mexico. The Fall 2014 Tribal Community Needs Survey shows that tribal governors, council members and secondary government officials rank tribal planning as their fourth most needed skill in the tribes.

Every planner that we interviewed felt that educating tribal planners is a necessity and most personally worked to educate current and future tribal planners in some way. In addition we received unanimous confirmation from the Tribal Planner Roundtable that a program in planning would be beneficial to the tribal communities from thirty people in attendance. Some of those interviewed raised specific concerns about the current state of planning in the tribes. One problem was nonexistent or understaffed planning departments. This was often because the tribe could not afford to pay professional planners, who often have a master's degree which require a competitive wage. For example, Cochiti Pueblo, home to a planning staff of two people, was

able to hire Bill Fisher only because he already received medical insurance for his work in the U.S. Air Force. In addition, Bill Fisher was rarely paid by the tribe but instead was paid from the administration portion of the grants he got for the tribe. Due to lack of funds available to pay planners, the tribal council acts as the planning board in many of the tribes.²⁵

The situation where a tribal council acts as the planning board brings on another set of problems because many councilmen in the tribes have a term limit of 1 or 2 years. When new members join the councils, they often bring along a new set of priorities and a lower level of experience with planning in their communities. This can prevent a tribe from having a consistent long term goal. Bill Fisher and Sharon Hausam both felt that they were among the only points of continuity in their respective tribes of Cochiti and Laguna.²⁶

Another issue that was brought up was the need for more tribal planners from within their own nations. Some of the planners felt that in order to make the most of the Indian Self Determination and Education Assistance Act of 1975, the tribes need to develop a generation of tribal planners from within their own communities. Although with the Act the tribes can now allocate their own funds, much of the planning is still being contracted out to nonnative planners. Some of those interviewed felt that as sovereign nations, the tribes should be making steps to put themselves in charge of their own planning and the most important step would be to create more tribal planners from within their tribes.²⁷

Cabinet Secretary Kelly Zunie raised concern that the planning community was too focused on economic development at the expense of community development²⁸ and Sharon Hausam, and Joseph Kunkel also emphasized the need for a community aspect. Other valuable insight included the need for public services such as an emergency 911 number in the community and how to accommodate those needs from Gepetta Billie.²⁹

A summary of the responses of key informants can be seen in Table 2. Note the type of roles that they fill in their community. There is a limitation to our results. Since all the information came from informants, focus groups and surveys focused on people who are either professional planners or people who work in the government, the data regarding the importance of an educational program in planning are likely to be biased in favor of the programs importance.

²⁵ Bill Fisher [Personal interview] 2015

²⁶ Sharon Hausam [Personal interview] 2015
Bill Fisher [Personal interview] 2015

²⁷ Ted Jojola [Personal interview] 2015
Joseph Kunkel [Personal interview].

²⁸ Zuni, K. (2015, April 10). Planning for Community Development in the Tribes. Tribal Planners Roundtable. Lecture conducted from Indigenous Design and Planning Institute, Albuquerque.

²⁹ Billie, G. (2015, April 10). Planning for E-911 in Your Community. Tribal Planners Roundtable. Lecture conducted from Indigenous Design and Planning Institute, Albuquerque.

	Credentials	Is there a need for an educational program in tribal planning?	Do you do any work to educate current and future planners?	Do the tribes need more planners than are available?	Do the tribal council rotations cause problems?	Is the ratio of native to nonnative tribal planners important to you?	Should community development be included in the program?	How do you involve the community in your work?
Ted Jojola	Founder of ID+Pi, Organizes Tribal Planner Roundtable	✓	✓ Organizes Tribal Planners Roundtable Founded ID+Pi at UNM Wrote papers on tribal planning Professor at UNM	✓		✓ Wanted to make sure we were going to talk to native planners	✓ Community development is the goal of tribal planning	✓ Speaks at conventions for tribal planning ID+Pi is heavily involved in the tribal community
Carrie Stevens	Served the Council of Athabaskan Tribal Government Assistant Professor in Tribal Management Oversees Tribal Natural Resource Management Program	✓	✓ Professor at UAF					
Joseph Kunkel	Santo Domingo Housing Authority Sustainable Native Communities Collaborative	✓	✓ Team member at Sustainable Native Communities Collaborative	✓	✓	✓	✓ Capacity building is important Culturally sustainable planning is important	✓
Kelly Zuni	Cabinet Secretary of Department of Indian Affairs	✓				✓ Important to the tribes ability to practice sovereignty	✓ Tribes need to focus on the members of the community who are going to stay in the tribes and help build it	✓ Attends focus groups for various parts of tribal communities
Gepetta Billie	Strategic Site Planner at Sandia	✓					✓ Does work on allowing public services such as E-911 to exist	
Sharon Hausam	Head Project Manager at Laguna Teaches at NAU and UNM Member of APA	✓	✓ Gives lectures at UNM and NAU Adjunct Professor	✓ Mentioned Small Staff	✓ Main point of contingency over the years	✓ Recognized it as an issue	✓	✓ Does presentations and informations sessions to inform public Does surveys to assess the publics needs
Bill Fisher	Chief Planner at Pueblo de Cochiti	✓		✓ Mentioned Small Staff	✓ Main point of contingency over the years			

Table 2: Key Informants on state of tribal planning

None of these needs are being met by current tribal planning programs. Although 6 institutions offer a program in tribal planning, none of these programs are accessible to the majority of New Mexico’s tribal community. The barriers to entry are colored red in Table 3. Note that every course requires the student to apply to college. A process that takes months to complete. There are other barriers such as the distance, prerequisites or in class time required.

	Online	Distance	Requirements	In Class Time
University of Alaska Fairbanks	2 courses	3500 miles	Student at UAF	720-360 hours
Northwest Indian College	Hybrid Program	1604 miles	Student at NWIC	1500 hours
Western Washington University	No	1593 miles	Student at WWU	12 hours
Eastern Washington University	Fully Online		Acceptance into Graduate Program Undergraduate Degree	280 hours
University of Northern Arizona	Fully Online		Undergraduate Degree	40 hours
University of New Mexico	Some	In New Mexico	Accepted into Graduate Program Undergraduate Degree	180 hours in concentration

Table 3: Available tribal planning programs

Tribes	Total Population	School Enrollment - High School	High school graduate (includes equivalency)	Some college, no degree	Target Audience Total
Acoma Pueblo	4,298	276	943	540	1,759
Cochiti Pueblo	913	62	161	186	409
Isleta Pueblo	3,685	187	848	559	1,594
Jemez Pueblo	2,705	192	525	340	1,057
Jicarilla Apache Natio	3,109	252	544	420	1,216
Laguna Pueblo	6,346	425	1,124	1,004	2,553
Mescalero Apache Tri	5,582	419	853	979	2,251
Nambe Pueblo	558	58	76	75	209
Navajo Nation	276,775	25,229	37,685	29,359	92,273
Ohkay Owingeh Puebl (San Juan Pueblo)	1,438	87	223	272	582
Picuris Pueblo	338	20	38	110	168
Pojoaque Pueblo	209	8	27	24	59
San Felipe Pueblo	2,756	163	661	169	993
San Ildefonso Pueblo	539	36	117	100	253
Sandia Pueblo	353	27	44	41	112
Santa Ana Pueblo	623	66	147	98	311
Santa Clara Pueblo	1,057	74	235	171	480
Santo Domingo Puebl	4,216	341	897	377	1,615
Taos Pueblo	1,877	131	378	367	876
Testuque Pueblo	511	25	104	89	218
Zia Pueblo	900	70	174	125	369
Zuni Pueblo	9,311	783	1,547	1,189	3,519
					112,876

*Based on 2000 Census Data

Table 4: Students not reached by the available tribal planning programs³⁰

We also looked at the numbers of people who are enrolled in high school, graduated high school or had some college and no degree for each tribe shown in Table 4. These people would not be able to take the programs from Eastern Washington University, Northern Arizona University, or University of New Mexico. In order for them to take a course elsewhere they would have to get into that institution and go to a school thousands of miles away. The number of people in this situation is over half the New Mexico Indian population of 219,512 as estimated by the New Mexico Bureau of Indian Affairs.³¹

4.2 Determine Program Structure and Key Topics

We found that a flexible course path allowing certificate holders to specialize in sovereignty, project management and community development, transportation, housing, utilities, land use, economic development, public health, public safety, environment and resource rights and education may be the best way to educate future planners to the appropriate level. In addition, we found that tribal planning could be split into four sections. Conventional planning, indigenous planning, tool use and tribe specific planning. Of these sections we found that only indigenous planning and tool use should be taught directly by IAIA.

From looking at the existing programs in tribal planning we noticed that all the programs had a few of the same components. This is shown by Table 5. There was a conventional planning component that would teach students about planning practices that could be applied anywhere.

³⁰ Census Data, 2010

³¹ New Mexico's Indian Affairs Department website <http://www.iad.state.nm.us/history.html>

There was indigenous planning which would teach students about planning specific to tribal communities. There was also a tools component that would teach students how to use the electronic tools available to planners.

	Conventional	Indigenous	Tools	Tribe Specific
University of Alaska Fairbanks	✓	✓	✓	✓
Northwest Indian College	✓	✓		
Western Washington University	✓	✓	✓	
Eastern Washington University	Assumes Previous Degree	✓	✓	
University of Northern Arizona	Assumes Previous Degree	✓	✓	
University of New Mexico	Assumes Previous Degree	✓	✓	✓

Table 5: Current Programs coverage of conventional, indigenous, and tribe specific planning and tools

Since conventional planning is already taught in 88 accredited programs in North America³² it may be more effective if the IAIA offered some sort of credit to people who have participated in conventional planning program as opposed to creating their own.

Some of the programs such as UNM and UAF would offer credit for things that were specific to only one or a small number of tribes. All the programs had a conventional planning component or assumed that the students had already passed an undergraduate program in planning and design. As tribal planning programs each of them had an indigenous planning component. Also all the programs excluding NWIC had at least one section dedicated to tool use.

As mentioned earlier some programs went even farther and offered programs specific to one or very few tribes. UNM offered credit for internships with tribes³³ and UAF created a full concentration in their Tribal Management certificate and associate's programs on the request 6 Alaskan tribes.³⁴ Although the logistics of offering an individual workshop for each of the tribes would probably be difficult of the IAIA to do alone, it could offer credit for workshops made by or with the tribes on tribal grounds and for internships with tribal planning departments.

³² Planning Accreditation Board website <http://www.planningaccreditationboard.org/index.php?id=30>

³³ Indigenous Design and Planning Institute website <http://idpi.unm.edu/academic/academic-component-.html>

³⁴ Carrie Stevens personal contact 2015

	Ted Jojola	Carrie Stevens	Joseph Kunkel	Shannon McKenna	Gepetta Billie	Sharon Hausam	Bill Fisher	Kimberly Merryman
Project Management						✓	✓	
Community Development	✓		✓			✓	✓	
Land Use	✓					✓	✓	
Utilities						✓	✓	
Transportation				✓		✓	✓	
Economic Development						✓	✓	
Housing	✓		✓			✓	✓	
Environment		✓						✓
Resource Development		✓				✓	✓	✓
Public Health	✓		✓					
Education	✓		✓					
Public Safety					✓			

Table 6: Parts of tribal planning our key informants work on

From our interviews with key planners one of the things we noticed was the wide range of areas that tribal planners could be involved in. These areas could be categorized as project management, community development, land use, utilities, transportation, economic development, housing, environment, resource development, public health, education, and public safety. Some of the planners we talked to only work in a few of these areas while others worked in almost all of them This is illustrated in Table 6. This is further demonstrated by the wide range of topic covered by tribal planning programs of which there are very few subjects that are very few covered by every program partially shown in Table 7.

These interviews and the structure of current programs show that there is a wide spread of topics that may be important to tribal planners and that at least some of the planners will only need to be experts in only a few of these areas. In addition to determining subjects we worked with the key informants to figure out the important topics and agencies within each of these areas. This information is available in Appendix E

Category	Program	Tribal Environmental Management and Planning [30]	Executive Tribal Planning Program [27][28]& [29]	Tribal Planning and Resource Management [31]	Planning and Evaluating Tribal Programs [32]	Available In Native American Studies [33]&[34]
	University	Northern Arizona University	Eastern Washington University	Western Washington University	Northwest Indian College	University of New Mexico
	Learning Time	40	230	12	1500	180
Course Logistics	Tribal Case Studies	✓	✓			✓
CL	Online Offerings		✓			
Laws and Governance	Political Statuses of Recognized Tribes	✓	✓	✓		✓
LG	Tribal Jurisdiction	✓	✓	✓		✓
LG	Identifying Stakeholders	✓	✓		✓	✓
LG	Tribal Involvement in Non-Tribal Plans	✓	✓			✓

Table 7: Subjects covered by different programs. Full chart is available in Appendix A

4.3 Identifying Human and Logistical Resources

We have found some sources of information that could be incorporated into IAIA’s program along with a source of potential instructors. There are also numerous online resources for conventional planning and some for indigenous planning. In addition to this we investigated the commute times from the tribes to the potential locations for the program and found that a series of weekend workshops may be favorable compared to weekly classes or other long term formats.

When talking to Carrie Stevens from UAF we found that the professors at the Tribal Management Program could only find books for two of their classes. For the rest of the classes, the instructor had to make their own resource packets. However, during our interview with Ted Jojola he told us he was working on a book on indigenous planning and perhaps that can be used in the program. Joseph Kunkel pointed us to the Sustainable Native Communities Collaborative, an organization which he is part of. This organization offers training material, case study information, a compilation of best practices, essays and articles related to tribal planning. It is

also comprised of people with professional planning experience. All of which may be helpful in developing the program at IAIA.

There are a wide range of online resources that teach conventional planning. The American Planning Association offers some free programs as well as a certificate program.³⁵ The APA is an organization that accredits planners. Also available is the MIT opencourseware which is free to individuals and may be inexpensive to use for this kind of program.³⁶ There is also a wide range of courses offered by Planetizen.³⁷ Many of the courses can be counted as CEUs and the entire program is offered to individuals as a subscription ranging from 12 to 17 dollars a month.

There are also online resources for indigenous planning. UAF currently has two courses available online and planning to make two more in the near future. Also NAU and EWU offers their programs fully online and may be able to provide material for this program. Although all of these institutions offer many hours of instruction it may be possible to offer credit towards the IAIA program for going through portions of the course.



Figure 8: Map of NM. Tribes in green. Workshop locations in red

We also looked at six the locations that the IAIA was considering as places to offer these programs. The locations were IAIA, UNM, Gallup, Navajo Technical University, Indian Pueblo Cultural Center and the Eight Northern Pueblo Indian Council.³⁸ They are shown in relation to

³⁵ APA website <https://www.planning.org/education/elearning/>

³⁶ MIT Opencourseware website <http://ocw.mit.edu/index.htm>

³⁷ Planetizen Website <https://courses.planetizen.com/>

³⁸ Ron Solimon personal contact 2015

the tribes of New Mexico in Figure 8. When we looked at commute times shown in Table 8 we found that of the 23 tribes in New Mexico two tribes, the Jicarilla Apache Nation and the Mescalero Apache Tribe would both be over a 2 hour drive from the nearest location. In addition Navajo Nation, Acoma Pueblo and Taos Pueblo would be over an hour from the nearest location. Adding more locations doesn't seem very efficient however.³⁹ The two more remote locations are far enough away from the other tribes that a new location would have to be dedicated to those tribes. Neither of the tribes have large enough population to support a full location by themselves. Because of the long distances that have to be traveled by many people in many of the tribes, we recommend that the information be presented in a workshop or group of workshops over the weekend. Not many people will want to make an hour long commute every week, but we believe they would be more willing to make that commute once or twice.

Tribe	Time to IAIA	Time to UNM	Time to Gallup	Time to NTU	Indian Pueblo Cultural Center	8 Northern Pueblo Indian Council	Shortest Commute
Navajo Nation	1hr 28 min	1hr 43min	1hr 46min	1hr 41min	1hr 39min	1hr 31min	1hr 46min
Jicarilla Apache Nation	2hr 53min	2hr 30min	2hr 40min	2hr 11min	2hr 49min	2hr 32min	2hr 3min
Mescalero Apache Tribe	2hr 42min	2hr 11min	2hr 52min	2hr 25min	2hr 21min	2hr 3min	2hr 12min
Acoma Pueblo	1 hr 53min	1hr 10min	1hr 33min	1hr 36min	1hr 3min	2hr 28min	1hr 3min
Taos Pueblo	1hr 54 min	2hr 40min	2hr 21min	2hr 20min	2hr 28min	1hr 6 min	1hr 6 min
Santa Clara Pueblo	54min	1hr 27min	1hr 18min	1hr 24min	1hr 26min	9min	9min
San Ildefonso Pueblo	45min	1hr 20min	1hr 13min	1hr 17min	1hr 19min	19min	19min
Tesuque Pueblo	33min	1hr 8min	1hr 10min	1hr 4min	1hr 7min	28min	28min
San Felipe Pueblo	33min	33min	2hr 28min	2hr 28min	31min	1hr 9min	31min
Jemez Pueblo	1hr 9min	52min	2hr 44min	2hr 44min	50min	1hr 42min	50min
Zuni Pueblo	1hr 9min	2hr 28min	45min	1hr 43min	2hr 22min	2hr 47min	45min
Zia Pueblo	59min	43min	2hr 34min	2hr 34min	40 min	1hr 35min	40 min
Nambe Pueblo	45min	1hr 18min	2hr 14	2hr 14min	1hr 20min	25min	25min
Picuris Pueblo	1hr 31min	2hr 3min	2hr 54min	2hr 2min	2hr 37min	48min	48min
Ohkay Owingeh Pueblo	1hr	1hr 35min	2hr 28min	2hr 28min	1hr 30 min	9min	9min
Santo Domingo Pueblo	32min	43min	2hr 35min	2hr 35min	41min	1hr 8min	32min
Laguna Pueblo	1hr 30min	49min	1hr 21min	1hr 25min	41min	2hr 4min	41min
Isleta Pueblo	1hr 3min	17min	2hr 10min	2hr 15min	18min	1hr 38min	17min
Santa Ana Pueblo	55min	37min	2hr 28min	2hr 12min	35min	1hr 29min	35min
Sandia Pueblo	46min	22min	2hr 13min	2hr 17min	20min	1hr 21min	20min
Cochiti Pueblo	33min	53min	2hr 48min	2hr 47min	50min	1hr 9min	33min
Pojoaque Pueblo	24min	1hr 2min	2hr 52min	2hr 4min	59min	17min	17min
Ute Mountain Tribe	1hr 23min	1hr 7min	2hr 17min	1hr	1hr 57min	1hr 3min	1hr

Table 8: Commute times from the tribes to the potential locations

Another valuable resource that the IAIA has is the ability to create online courses.⁴⁰ This allows the IAIA to offer courses at the times most convenient to people who want to take the

³⁹ Google Maps 2015

⁴⁰ Ron Solimon personal contact 2015

courses. Any workshop that doesn't require a hands on activity or utilize discussion based learning can eventually be made available online.

A limitation of our methods is that we did not find a way to evaluate the cost of incorporating the resources available into the IAIA's program.

4.4 Launching the Program

We found that the program site pairs that would help reduce the number of unreasonable commutes were IAIA and Gallup and the IAIA and Navajo Technical University. We also found the major deadlines for paperwork and grant applications important to the tribes and saw that most of the deadlines were related to utilities, housing and transportation. We also found how closely related each of the different subject areas are so the IAIA can better decide how to introduce classes over time.

We examined the best sites for a phased launch, in case the IAIA does not want to deal with the cost of immediately offering six locations. We found that the commute times from each tribe to IAIA and one of the other sites. We found that the sites that allowed the highest amount of reasonable commutes were the IAIA and Gallup pairing and the IAIA NTU pairing. This is

Tribe	IAIA	IAIA/UNM	IAIA/Gallup	IAIA/NTU	IAIA/IPCC	IAIA/8 Northern Pueblo Indian Council
Navajo Nation	4hr 29 min	3hr 45min	1hr 46min	2hr 40min	3hr 39min	4hr 29 min
Jicarilla Apache Nation	2hr 53min	2hr 50min	2hr 53min	2hr 53min	2hr 49min	2hr 5min
Mescalero Apache Tribe	3hr 42min	3hr 11min	3hr 42min	3hr 42min	3hr 11min	3hr 42min
Acoma Pueblo	1 hr 53min	1hr 10min	1hr 33min	1hr 36min	1hr 3min	1 hr 53min
Taos Pueblo	1hr 54 min	1hr 54 min	1hr 54 min	1hr 54 min	1hr 54 min	1hr 6 min
Santa Clara Pueblo	54min	54min	54min	54min	54min	9min
San Ildefonso Pueblo	45min	45min	45min	45min	45min	19min
Tesuque Pueblo	33min	33min	33min	33min	33min	28min
San Felipe Pueblo	33min	33min	33min	33min	31min	33min
Jemez Pueblo	1hr 9min	52min	1hr 9min	1hr 9min	50min	1hr 9min
Zuni Pueblo	4hr 9min	2hr 26min	45min	1hr 43min	2hr 22min	3hr 9min
Zia Pueblo	59min	43min	59min	59min	40 min	59min
Nambe Pueblo	45min	45min	45min	45min	45min	25min
Picuris Pueblo	1hr 31min	1hr 31min	1hr 31min	1hr 31min	1hr 31min	48min
Ohkay Owingeh Pueblo	1hr	1hr	1hr	1hr	1hr	9min
Santo Domingo Pueblo	32min	32min	32min	32min	32min	32min
Laguna Pueblo	1hr 30min	49min	1hr 21min	1hr 25min	41min	1hr 30min
Isleta Pueblo	1hr 3min	17min	1hr 3min	1hr 3min	18min	1hr 3min
Santa Ana Pueblo	55min	37min	55min	55min	35min	55min
Sandia Pueblo	46min	22min	46min	46min	20min	46min
Cochiti Pueblo	33min	33min	33min	33min	33min	33min
Pojoaque Pueblo	24min	24min	24min	24min	24min	17min
Ute Mountain Tribe	4hr 25min	4hr 7min	2hr 17min	1hr	1hr 57min	4hr 3min

shown in Table 9.

Table 9: Commute times from different tribes to pairs of locations

We also found the due dates of major paperwork and grants applications that needed to be done by every tribe. There were 13 things that did not have flexible deadlines. They were applying for the Tribal Infrastructure Fund⁴¹, the first part of the Indian Education Formula Grant⁴², the Tribal Resolution to add a road to inventory, a strip map of a road that is to be added to inventory, informing the Department of Transportation about things that need to be changed and things that were forgotten in the TTIP⁴³, the second part of the Indian Education Formula Grant, the Indian Health Services Safety Deficiency System, the TTIP corrections, the Energy and Mineral Grant Application⁴⁴, the Indian Community Development Block Grant Application⁴⁵, the housing plan for the Indian Housing Block Grant⁴⁶, the initial TTIP, and road Inventory.⁴⁷ Each of these things make up a significant portion of a tribe's budget and filling them out incorrectly may lead to the tribe receiving less money than it needs. In addition to the paperwork and the due date we also found the sector the paperwork effects.

⁴¹ New Mexico Bureau of Indian Affairs website <http://www.iad.state.nm.us/>

⁴² U.S. Department of Education website <http://www2.ed.gov/programs/indianformula/index.html>

⁴³ Shannon McKeena Presentation 2015

⁴⁴ BIA website <http://www.bia.gov/WhoWeAre/AS-IA/IEED/DEMD/TT/TF/index.htm>

⁴⁵ HUD website http://portal.hud.gov/hudportal/HUD?src=/program_offices/public_indian_housing/ih/grants/icdbg

⁴⁶ HUD website http://portal.hud.gov/hudportal/HUD?src=/program_offices/public_indian_housing/ih/grants/ihbg

⁴⁷ Shannon McKeena Presentation 2015

Paperwork	Sector	Due Date
TIF	Utilities, Transportation	Feb 6
IEFG	Education	Feb 28
Resolution	Transportation	Mar 15
Strip Map	Transportation	Mar 15
Cngs and Oms, to TTIP	Transportation	May 15
IEFG II	Education	May 31
IHS SDS	Utilities, Housing , Public Health	Jun 10
TTIP Corrections	Transportation	Jun 15
Energy and Mineral Development	Economic Development	Jun 23
ICDBG	Utilities, Housing	Jul 29
IHBG	Housing	Oct 1
TTIP	Transportation	Nov 1
Inventory	Transportation	Nov 1

Table 10: Paperwork due dates and affected part of the tribes

Table 10 shows this information. Notice how most of the deadlines are related to utilities, transportation or housing.

We also examined the overlap of each subject that we considered offering. For example, some things such as fee to trust transfer is related to land use but also to sovereignty and rights of way and easements are related to land use, transportation and utilities. Shown on Table 11 we found the topics in tribal sovereignty and education were connected, the topics in education, public health and public safety were related, project management and tools were related, economic development and resource rights were linked and economic development, housing, land use, utilities and transportation all shared similar topics.

	Project Management and Community Development	Tribal Sovereignty	Land in Indian Communities	Utilities	Transportation	Economic Development	Housing	Environment and Resource Rights	Health Care	Education	Public Safety	Tools	
Project Management and Community Development	5	0.16666667	0	0	0	0	0	0	0	0	0.2	0	0.5
Tribal Sovereignty	0.2	6	0.2	0	0	0.1	0	0.2	0.2	0.4	0.16666667	0	
Land in Indian Communities	0	0.16666667	5	0.25	0.25	0.2	0.272727	0	0	0	0	0.25	
Utilities	0	0	0.4	8	0.375	0.4	0.272727	0.2	0.2	0	0.16666667	0	
Transportation	0	0	0.4	0.375	8	0.3	0.181818	0	0	0	0	0.25	
Economic Development	0	0.16666667	0.4	0.5	0.375	10	0.363636	0.4	0	0	0	0.25	
Housing	0	0	0.6	0.375	0.25	0.4	11	0	0	0	0	0.25	
Environment and Resource Rights	0	0.16666667	0	0.125	0	0.2	0	5	0.2	0	0.16666667	0	
Health Care	0	0.16666667	0	0.125	0	0	0	0.2	5	0.4	0.5	0	
Education	0.2	0.33333333	0	0	0	0	0	0	0.4	5	0	0	
Public Safety	0	0.16666667	0	0.125	0	0	0	0.2	0.6	0.2	6	0	
Tools	0.4	0	0.2	0.125	0.125	0.1	0.090909	0	0	0	0	4	

Table 11: Overlap of planning subjects. If the IAIA already offered the complete selection on housing that we suggested it would have 60% of the land in indian communities workshops 37.5% of the workshops and 40% of the economic development workshops

4.5 Objective Five: Evaluate and Refine the Program

There are numerous methods used to evaluate the success of a program. At WPI we receive a course evaluation survey at the end of every course to provide feedback to the instructor. IAIA uses this kind of tool in some of their classes, but does not have a standard sheet that is used for all classes and it is not a required part of each course. However there are other methods they use such as enrollment data in the class.⁴⁸ Other methods that may be feasible are closing circles where everyone in the workshop gives a short blurb about what they learned from the experience.⁴⁹ This could give the instructor feedback on whether he conveyed the information that he wanted during the lecture and if the students got what they wanted out of it, or if they were expecting something else. Although employment data can be hard to collect, the employment opportunities these workshops are training students for are restricted to tribes in the New Mexico area, so with cooperation with the tribes it may be possible to collect useful data about what people are doing after graduation from the program. Another sign of success that the University of Alaska Fairbanks keeps track of is the number of students who are sent to the program paid for by the tribe.⁵⁰

⁴⁸ Ron Solimon personal contact 2015

⁴⁹ Responsive Classroom website <https://www.responsiveclassroom.org/article/closing-circle>

⁵⁰ Carrie Stevens Skype 2015

5. Conclusion and Recommendations

There is a need for a course in tribal planning and development in New Mexico. Although there are other courses in tribal planning in the United States none of these programs are available to many people in the tribe of New Mexico. There are four main concerns that a program would have to address. The first is the non-existent and understaffed planning departments in the tribes. This is likely caused by the high cost of hiring professional planners. A program in tribal planning could remedy this problem if it was able to teach the skills necessary to be a planner in a tribe at a relatively cheap price and a lower time commitment than a four-year degree or master's degree. The second concern is the rotation of the tribal councils. In many tribes the tribal council acts as the planning board. However, many councilmen have term limits. When there is a rotation in the tribal council the new members often don't have the level of experience with planning that the previous members have gained. Many term limits are only one or two years which is shorter than the time to complete many of the programs offered in tribal planning. To reach this demographic we recommend that the certificate program IAIA is considering be accomplishable in a month or less over the course of a few weekends or other time slots that don't interfere with people's work. A third problem is the low perceived ratio of native to nonnative planners in the tribes. The IAIA can work to change this by following our recommendation to make the certificate program available to anyone with a high school diploma. A final concern is the overemphasis of economic development at the expense of community development. That is why we recommend that instead of a certificate in tribal planning the IAIA offers a certificate in tribal planning and community development and offers workshops on how to involve the community and effectively plan public services such as public health, public safety and education.

When researching existing programs we found that the subject matter could be divided into four distinct categories. There is conventional planning, indigenous planning, tool use and tribe specific planning. Since there are many institutions that teach conventional planning such as UNM along with many online resources available such as the courses offered at Planetizen we advise that IAIA should not attempt to create its own set of workshops to teach conventional planning but should instead offer credit towards their certificate to students who participate in conventional planning programs or workshops offered by another institution. Since the certificate is in tribal planning and community development we recommend that the IAIA does teach the indigenous planning portion of planning on their locations and over the web. We also recommend that the IAIA teaches tool use on site. Although there are resources that go over how to use tools that are already available online it is difficult to learn how to use technology by watching someone else use it or reading a manual. This aligns with the IAIA's belief in experiential learning. Although we don't recommend the IAIA attempting to create workshops for specific tribes we advise that they offer credit for workshops taken on tribal grounds, online

courses offered by the tribes, as well as for internships with the planning departments of specific tribes. From our interviews with key members of the tribal planning community we found that their work could be separated into eleven main categories. These are project management and community development, land use, utilities, transportation economic development, housing, environment and resource rights, public health, education, public safety and tribal sovereignty. Some planners we talked with did something in almost all of these categories, however many only felt a few were relevant to their current employment situation. This corresponded with the wide range of topics that were covered by tribal planning programs and the lack of consensus among them on the essential components of such a program. For these reasons we recommend that the IAIA offers each of these eleven categories as an available concentration in their certificate program. Within each of these categories we have listed the numerous subjects, grants, and agencies that we recommend as the subjects of the workshops made available to participants in the program. These can be seen in Appendix C.

There are a few resources that we recommend. The first is the Sustainable Native Community Collaborative. The collaborative has many resources that may be beneficial to use in this program. It offers training materials, case study information, best practices, essays and articles related to tribal planning. All of these could prove to be very important because from our talks with Carrie Stevens we found that there are very few textbooks that can be used to teach tribal planning. It is also a potential source of instructors for the workshops. It is comprised of two main team members, Joseph Kunkel, who recommended it to us, and Jamie Blosser. They may be able to recommend people who could lead workshops through their ties to other organizations such as Enterprise, Architecture for Humanity, Hud User, Art Works and the Global Center for Cultural Entrepreneurship. Another resource we recommend further investigation into is the courses offered online by Planetizen. This organization offers a wide range of courses under 38 subjects such as GIS, housing, land use, pedestrian travel, disaster planning, data analysis, design, and public health. Under each of these subjects is a wide range of individual classes that can be taken. The IAIA may be able to work on a deal with Planetizen to offer a group subscription to the course, or it could just offer credit to people who have taken the course by themselves. We also examined the resources that the IAIA already has considered such as locations to hold the program at and online courses. When looking at the locations we found the commutes of all but two tribes, the Jicarilla Apache Nation and the Mescalero Apache Nation would be below two hours. However to fix this problem would require two additional locations that would be capable of only serving those two tribes due to how far they are from other tribes. Neither of these tribes have a large enough population to support providing them with their own location. Even with the six locations offered by IAIA many commutes would be over an hour long. Because of this and the need to educate tribal council members quickly we recommend that the IAIA offers workshops over the course of a few weekends opposed to regular classes over the course of a semester. Since IAIA has online capabilities we recommend that they offer as many courses as they can online. Courses we recommend remain in a classroom setting are those that

require hands on learning, such as the use of GIS or workshops that could benefit from a discussion based format such as a workshop on strategies to involve the community in projects.

We recommend a phased launch approach in order to lower initial costs to start the program and to allow adjustments to be made to the program as it grows. A visual outline of the recommended launch is shown on Figure 9. In case the IAIA does not want to start off the program using all 6 potential locations we examined the most effective location to use in conjunction with the IAIA campus. We recommend that the first site utilized for the program be the one in Gallup. Our recommendation was based on the pair site that would reduce the most commute times to below two hours. Two sites, Gallup and Navajo Technical University did this equally well. However despite the name Navajo Technical University was farther than two hours for most of Navajo which makes up about 80% of the Indian population in New Mexico. We also examined the deadlines for important planning paperwork done by the tribes. We noticed that most of the paperwork had to do with transportation, housing or utilities. Since making these deadlines is important to funding projects in the tribes we recommend that the IAIA takes advantage of this by initially offering the transportation, housing and utilities portion of the certificate course. We recommend starting the program with three workshops. One in January for utilities and transportation. One in May for housing and utilities. And finally one in September for housing and transportation. When we checked for overlap in the different concentrations we found a strong relation between education and sovereignty, between project management and community development and tools, between health, education, and public safety, between economic development and resource rights, and between economic development, land use, utilities, housing and transportation. Since sovereignty provides the context for tribal planning we recommend that it be added by the second year. Since it is tied to education we recommend that both education and sovereignty portions of the certificate are added to the January workshop to take advantage of the Indian Education Formula Grant. We also recommend that the project management and community development and tools portions of the program be included in the second year in the May and September workshops. Finally we recommend that in the third year a second May workshop offering the concentrations in economic development, environment and resource rights, and public health is added to take advantage of the public health aspect of the IHS Safety Deficiency System and the Energy and Mineral Development Grant. Both of which are due in June. Finally land use is related to many different concentrations but we recommend appending it to the January workshop due to the importance of land use to tribal sovereignty and processes such as fee to trust transfer and negotiating easements and rights of way.

Finally, we researched how we would measure the success of the program as we all how to refine the program. We recommend that a few techniques are utilized. The first technique is a closing survey. Although IAIA doesn't have a standard closing survey for all of its classes we recommend that it finds one that the teachers feel has provided good feedback to use for each of its workshops. Another strategy we recommend is called a closing circle. For this to work everyone in the workshop is given a chance to provide a blurb summarizing what they felt they

gained from the experience. This not only helps reinforce the information in the students mind, but it allows the instructor to determine if they conveyed the information they wanted to in the workshop and will help show if the workshop met the expectations of the students. Another tool that should be used is enrollment data for the program. If the enrollment is high or it is increasing that is a fair indicator that program is doing its job. If it is not doing well, it is possibly because of poor advertising, but it may be indicative of a lacking program. A strong positive sign to watch out for is if the tribes are sponsoring people to take the program. This is an indicator that University of Alaska Fairbanks uses to determine if a program they are offering is adequate for the tribes. We also recommend that the IAIA attempts to keep track of where the graduates of the program are employed. Generally this data is difficult to keep track of but since the certificate is only meant to increase employment in the tribes of New Mexico it may be possible to obtain accurate figures for this provided communication with the tribes is good. In addition we recommend that the IAIA encourages internships with the tribes. This will work to provide free labor to the tribes, experience in planning for the students and it would give the tribes the opportunity to tell IAIA if they felt something was missing from their educational program.

Looking forward, we hope that the IAIA launches their certificate program in Tribal Planning and Community Development soon. There is a need for such a course in the New Mexican tribal community and the IAIA is in a great position to launch such a program. Hopefully in the coming years the first class of graduates from their program will be able to begin their tribal planning careers and give back to the indigenous community.



Figure 9: Recommended launch of the certificate program

Appendix A - Other Tribal Planning Programs

Data for Subjects covered in various tribal planning related education programs

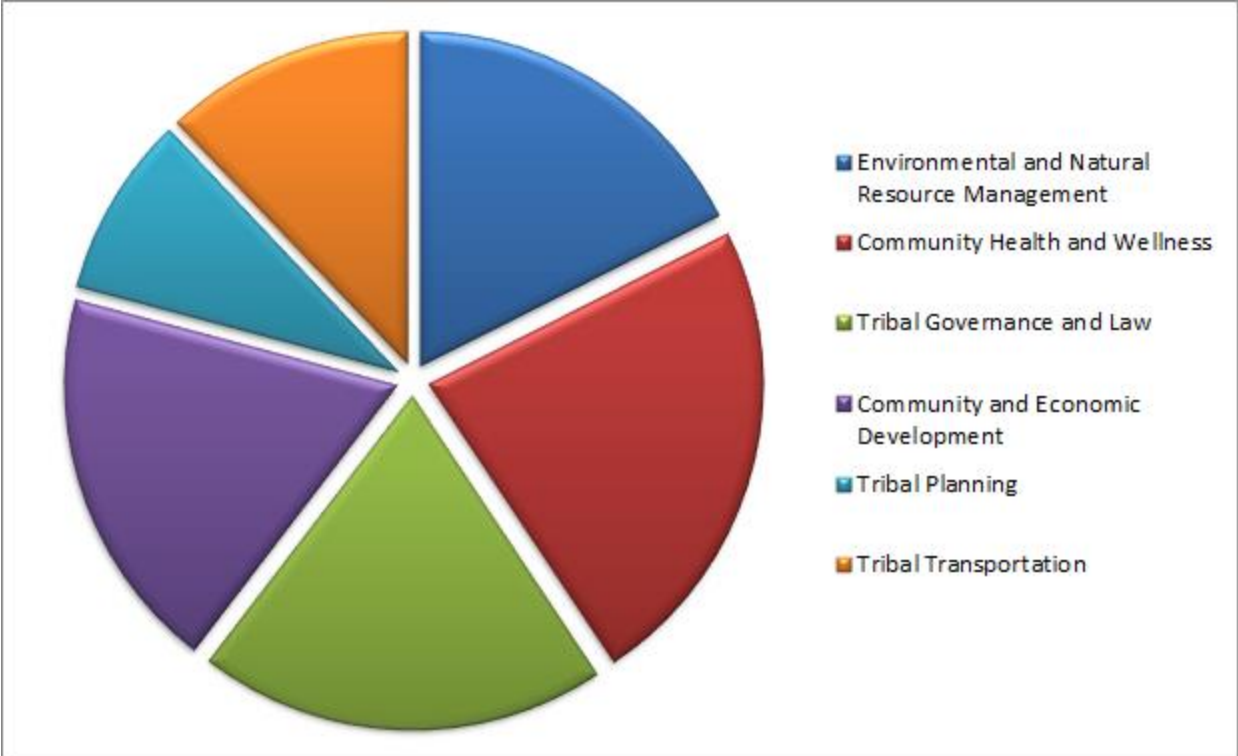
Category	Program	Tribal Environmental Management and Planning [30]	Executive Tribal Planning Program [27][28]& [29]	Tribal Planning and Resource Management [31]	Planning and Evaluating Tribal Programs [32]	Available In Native American Studies [33]&[34]
	University	Northern Arizona University	Eastern Washington University	Western Washington University	Northwest Indian College	University of New Mexico
	Learning Time	40	230	12	1500	180
Course Logistics	Tribal Case Studies	✓	✓			✓
CL	Online Offerings		✓			
Laws and Governance	Political Statues of Recognized Tribes	✓	✓	✓		✓
LG	Tribal Jurisdiction	✓	✓	✓		✓
LG	Identifying Stakeholders	✓	✓		✓	✓
LG	Tribal Involvement in Non-Tribal Plans	✓	✓			✓
LG	Indian Law for Planners		✓	✓		✓
LG	Land Use		✓	✓		✓
LG	Personnel Management	✓	✓			
LG	Staff Development	✓	✓			
LG	State-Tribal Conflict			✓		✓

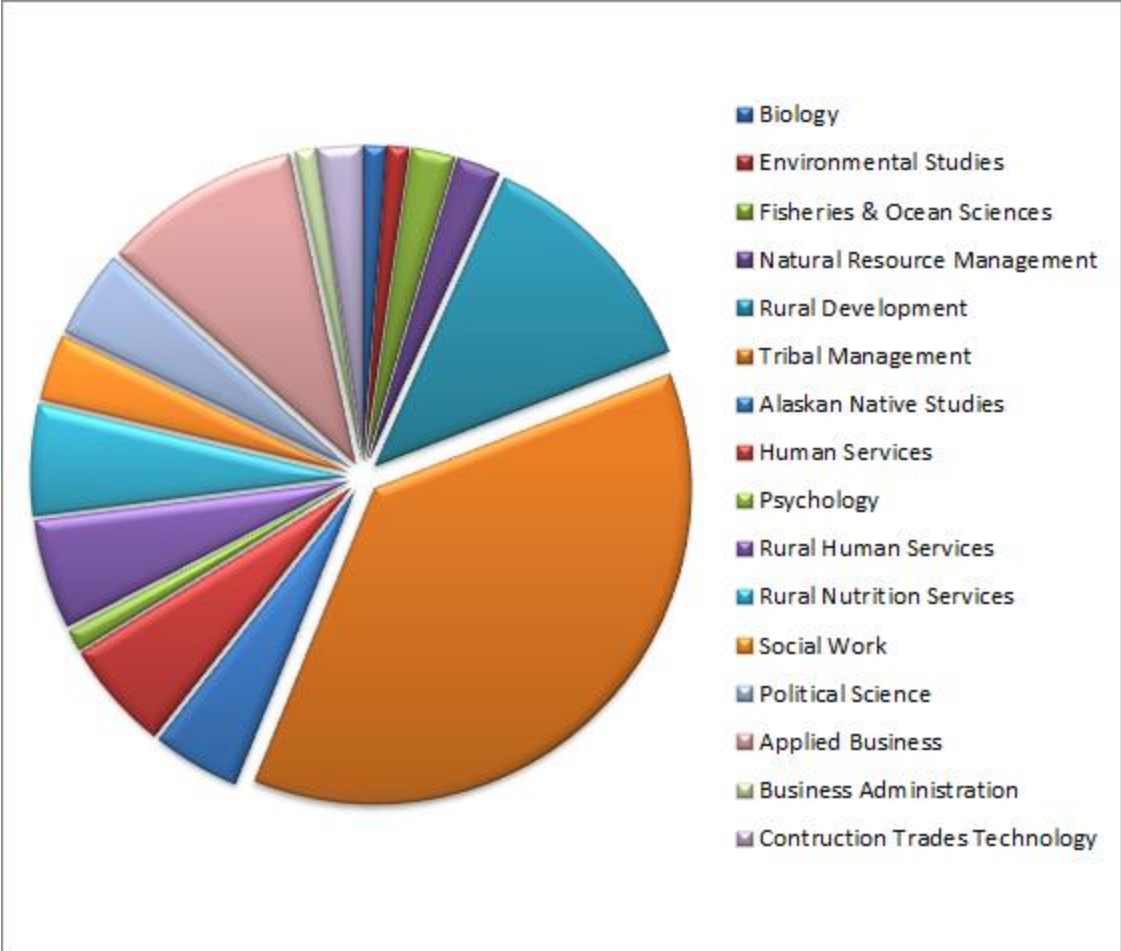
LG	Scope of Regulatory Authority			✓		✓
LG	Federal Plenary Powers			✓		✓
LG	Trust Responsibility			✓		
LG	Identity Politics					✓
LG	Tribal Government					✓
Economic Development and Community Development	Partnerships and Community Outreach	✓	✓		✓	✓
EDCD	Approaches to Community Involvement	✓	✓		✓	✓
EDCD	Implementing Community Involvement	✓	✓		✓	✓
EDCD	Economic Development		✓	✓	✓	✓
EDCD	Other Tribal Plans	✓	✓			✓
EDCD	Concepts of Strategic Planning	✓	✓			✓
EDCD	Grants Management	✓	✓			✓
EDCD	Working with Contractors/Consultants	✓	✓			
EDCD	Using Census and other Data Sources		✓		✓	
EDCD	Developing Work Plans and Budgets	✓	✓			

EDCD	Field Research		✓			✓
EDCD	Utilities		✓	✓		
EDCD	Health Care Systems		✓			
EDCD	Transportation Planning		✓			
EDCD	Planning Studio		✓			
EDCD	Isolationism, Assimilation Pluralism			✓		
EDCD	Water Resource Planning			✓		
EDCD	Quality Management Plans and Quality Assurance Project Plans	✓				
EDCD	Accountability				✓	
EDCD	Process				✓	
EDCD	Process, Outcome, and Efficiency Evaluations				✓	
EDCD	Needs Assessment				✓	
EDCD	Tools for Evaluating Plans				✓	
Environment	Developing EPA-Tribal Environmental Plans	✓		✓		
ENV	Funding Strategies Using EPA's Performance Partnership Grants	✓		✓		

ENV	Overview of Federal Environmental Laws(CWA, CAA, RCRA, EPCRA, TAS)	✓		✓		
ENV	Federal Environmental Review Process(NEPA, NHPA, ESA)	✓		✓		
ENV	Tribal Environmental Management Plans	✓				
ENV	Environmental Justice	✓				
Cultural Resources and Language	Community Vision	✓	✓		✓	✓
C	Evaluating Strengths and Weaknesses of Current Tribes	✓	✓			✓
C	Tribal Resources			✓	✓	
C	Cultural Competence				✓	✓
C	Ethics				✓	✓
C	Education of Indigenous Communities					✓
C	Tribal Gaming					✓
C	Language Recovery and Revitalization					✓

Data for Subjects and Majors involved in the University of Alaska Fairbanks[35]





Appendix B - Questionnaire

Surveys for Professional Tribal Planners and Tribal Planning Professors

Tribal Professional Questionnaire

- Q1. How long have you worked in this field?
- If more than 3 years; what do you wish employees knew before their first job in this career?
 - If less than 3 years; what do you feel has most prepared you for your job and/or what do you wish you knew before you began in this field?
- Q2. Do you have a favorite project?
- Would you be willing to summarize your work in this program?
- Q3. Did you have any credentials in tribal planning before this job?
- If no, do you feel it would have helped?
 - If yes, do you feel as if it helped?
- Q4. Would you consider teaching a course that covered the basics of tribal planning?
- If yes, would you be most available during the week or on a Saturday?
- Q5. What do you think would be a valuable course?

Appendix C - Sample Workshops

Project Management and Community Development

- Introduction to Project Management and Community Development*
- Capacity Building
- Design Review
- Planning with Community Support
- Requests for Price and Qualifications
- Survey Design
- Seven Tools of Project Management

Tribal Sovereignty

- Introduction to Tribal Sovereignty
- Capacity Building
- Characteristics of Effective Governance
- Compacting
- Fee to Trust Land

Land in Indian Communities

- Introduction to Land Use*
- Introduction to Land in Indian Communities
- Fee to Trust Land
- Subdivision Plans
- Zoning to Match Your Communities Goals
- HEARTH Act
- Open Space Subdivisions
- Rights of Way and Easements

Utilities

- Introduction to Utilities*
- Utilities in Indian Communities
- Subdivision Plans
- Zoning to Match Your Communities Goals*
- TIF
- USDA Programs
- ICDBG
- IHS SDS
- Rights of Ways and Easements
- TERAs

Transportation

- Introduction to Transportation*
- Introduction to Tribal Transportation
- Subdivision Plans
- Zoning to Match your Communities Goals
- Good Road Design
- Traffic Monitoring
- TIF
- Funding Transportation Plans
- Reviewing and Updating Inventory
- Reviewing and Updating LRTP
- Reviewing and Updating TTIPs and Control Schedules

Economic Development

- Introduction to Economic Development*
- Economic Development in Tribal Nations
- Subdivision Plans
- Zoning to Match Your Communities Goals
- TIF
- USDA Programs
- Compacting
- Agriculture
- Energy and Mineral Development
- Gaming and Tourism
- Guaranteed Loans
- UCCs

Housing

- Introduction to Housing Planning*
- Housing in Indian Communities
- Subdivision Plans
- Zoning to Match Your Goals
- Guaranteed Loans
- ICDBG
- HEARTH Act
- Building Codes
- HIP
- IHBG
- LIHTC
- Special Permits and Variances

Environment and Resource Rights

- Introduction to Environment and Resource Rights*
- Resource Rights in the Tribes
- Agriculture
- Energy and Mineral Development
- IHS SDS
- Hunting and Fishing Rights
- Water Rights

Public Health

- Introduction to Public Health Planning*
- Healthcare in the Tribes
- IHS SDS
- EMT
- Federal Obligations
- IHS
- Older American Act

Education

- Introduction to Education Planning*
- Tribal Education
- *Federal Obligations*
- *Capacity Building*
- *Indian Education Formula Grants*
- *Johnson-O'Malley*

Public Safety

- Introduction to Public Safety*
- Public Safety in the Tribes
- *Federal Obligations*
- *IHS SDS*
- EMT
- Emergency Management
- Firefighting
- Police

Tools

- Zoning to Match Your Communities Goals
- Design Review
- Survey Design
- GIS, Factfinder and Social Explorer

We recommend that programs marked with a * be taught by another planning program such as UNM

We also recommend that programs in italics be made available online

Appendix D. - Similar Program Syllabi

University of Alaska - Fairbanks

TRIBAL MANAGEMENT

Certificate Requirements
30 Credits

CERTIFICATE REQUIREMENTS

COMMUNICATION:- (3)

ABUS 170 (3)___ or an approved 3 credit
communication course at the 100-level or above:
_____ ()___

COMPUTATION:- (3)

ABUS 155 (3)___ or an approved 3 credit
computation course at the 100-level or above:
_____ ()___

HUMAN RELATIONS:- (3)

ABUS 154 (3)___ or an approved 3 credit human
relations course at the 100-level or above:
_____ ()___

*You must have a grade point average (GPA)
of at least 2.0 in all coursework as well as in your major.
15 semester hours must be UAF residence credit.*

MAJOR REQUIREMENTS:

1. Complete the following courses:

TM 101 (3)___
TM 105 (3)___
TM 199 (3)___

2. Complete 12 credits from any of the following categories:

ENVIRONMENT AND NATURAL RESOURCES

Biol 104 (3)___ Fish 101 (3)___
Nrm 101 (3)___

Advisor approved Environmental elective:
_____ ()___

HEALTH and SOCIAL/HUMAN SERVICES

Hlth 105 (2)___ Hums 120 (3)___
Hums 105 (3)___ Psy 101 (3)___

EDUCATION AND EMPLOYMENT

Ed 102 (2)___

PUBLIC ADMINISTRATION and POLICY

Abus 150 (1)___ Hist 110 (3)___
Abus 179 (3)___

TRIBAL BUSINESS

Abus 135 (3)___ Abus 158 (1-3)___
Abus 151 (1-3)___ BA 151 (3)___

ECONOMICS

Econ 100X (3)___ Econ 111 (3)___

TRIBAL PLANNING

RD 250 (3)___
Advisor Approved Elective: _____ (3)___
Advisor Approved Elective: _____ (3)___

Credits for general requirements:	9
Credits for major requirements:	21
Total credits required for certificate	30

Eastern Washington University

TRIBAL PLANNING EXECUTIVE CERTIFICATE (23 Credits)

Dr. Dick Winchell, Program Advisor

Margo Hill, JD, Program Coordinator

Through the unique relations between EWU's urban planning programs and American Indian tribal governments in the region along with the Affiliated Tribes of Northwest Indians (ATNI), and the operation of the Northwest Tribal Technical Assistance Program, EWU has developed a curriculum in American Indian tribal planning at the graduate level to serve tribal government leaders and staff, American Indian students, and anyone interested in understanding tribal planning. The Tribal Planning Executive Certificate is a 23 credit curriculum that can be part of the MURP or other graduate programs at EWU or a stand-alone certificate. The purpose of the Executive Certificate is to provide executive-level education on tribal planning and tribal government administration, programs and services to American Indian tribal leaders, staff, tribal members and all interested students. All students must complete the graduate admission requirements for the MURP Program (below). To complete the Certificate students must complete the 23 credits listed below. This program will be offered in regular EWU courses, as an on-line program, or a combination of the two.

GRADUATE CERTIFICATE PROGRAM

Tribal Planning Executive Certificate

Dick G. Winchell, Certificate Advisor

Department of Urban Planning, Public and Health Administration

College of Business and Public Administration

EWU, Phase One Classroom Building

668 N. Riverpoint Blvd., Suite A

Spokane, Washington 99202-1660

Telephone: 509.828-1205

Admission Requirements/Preparation

Admission requirements of the Tribal Planning Executive Certificate include those required by the graduate school (found in the front of this catalog) as well as the following:

1. Two letters of recommendation submitted to the Certificate Advisor within the Department of Urban and Regional Planning. Both letters should be from instructors familiar with the applicant's undergraduate or, employers or tribal leaders/staff familiar with the applicant, and where applicable, graduate academic record. In the event the applicant has professional planning experience, letters may come from a supervisor or person familiar with planning work of the applicant.
2. All applicants shall also submit a personal letter of intent explaining why they wish to study tribal planning and outlining their educational and career goals.

Certificate Requirements

Each student will be expected to complete a minimum of 23 credit hours taking all courses listed below. Students can complete this certificate as a "stand alone" program, or as part of the MURP program or other graduate degrees at EWU.

Program Requirements (All of the following courses)

PLAN 523 American Indian Planning	3 credits
PLAN-524 Advanced Strategic Planning	3 credits
PLAN 530 Contemporary American Indian Planning	3 credits
PLAN 531 Census Data for American Indian Planning	2 credits
PLAN 532 American Indian Economic Development	3 credits
PLAN 533 American Indian Law for Planners	3 credits
PLAN 534 American Indian Transportation Planning	3 credits

PLAN 560 American Indian Planning Studio 3 credits

Total Credit Requirements: 23
credits.

Western Washington University

TRIBAL PLANNING AND RESOURCE MANAGEMENT

ENVR 475. Spring Quarter 2001

Instructor: Nicholas C. Zaferatos, Ph.D., AICP

COURSE SYLLABUS

COURSE INTRODUCTION:

American Indian tribes retain sovereign powers of self-government over their internal affairs and over their self-reserved territories and natural resources in order to sustain their continued existence. The powers of tribal governments, particularly their jurisdiction over lands and natural resources, are poorly understood. The contemporary development of Native American political communities continues to be adversely affected by federal Indian public policy, jurisdictional conflicts in state-tribal relations, and incorporation conflicts with the U.S. political economy. This course seeks to explore the political aspects of tribal sovereignty and the emergence of self-governance as the basis for tribal community development, self-determination, and community sustainability.

PURPOSE:

The goal of this course is to promote understanding about approaches to effective management of tribal reservation lands and natural resources that result in tribal benefit. The course will explore the unique and evolving nature of the tribal form of government. The course explores past policy events that led to diminished tribal powers to provide the student with a context for understanding complex contemporary tribal issues, stressing an understanding of tribal political development as an exercise of inherent sovereignty. Emphasis will be placed on approaches to inter-jurisdictional cooperation.

The Goal of this course is to prepare students entering the fields of planning and public policy to effectively participate in the improvement to the relationship between tribes and non-tribal governments.

STRUCTURE OF THE COURSE:

The course will consist of instructor and student-led discussions on selected readings, presentation of student research assignments during week 10, talks with invited speakers, and participation in the Building Bridges conference. Students will select one week between week 2 through week 9 to lead class discussion based on our readings.

GRADING:

Midterm exam (25%); Final Paper (50%); Class Participation and student led discussion (25%).

The Final paper consists of a student chosen topic on contemporary conflicts in tribal planning. Requires instructor's prior approval of topic. Students will research and critically evaluate issues surrounding the problem and evaluate alternative solutions to resolution. The paper should be 10 – 15 pages in length, doubled space, due during finals week. The Midterm exam is of a short essay type exam. Questions will be made available on the class Web Page approximately 1 week prior to the deadline (end of week 6). This class emphasizes active student participation and learning in each class discussions based on assigned readings.

REQUIRED TEXTS:

Deloria, Vine Jr. (1992). American Indian Policy in the Twentieth Century. University of Oklahoma Press: Norman, Ok.

Pevar, Stephen L. (1992). The Rights of Indians and Tribes.

Wilkinson, Charles (2000). Messages from Frank's Landing: A Story of Salmon, Treaties, and the Indian Way. Seattle: University of Washington Press.

ADDITIONAL READINGS ON RESERVE OR ON INSTRUCTOR'S WEBSITE (/~zaferan):

Fraidenburg, Michael E. (1989). "The New Politics of Natural Resources: Negotiating a Shift Toward Privatization of Natural Resource Policymaking in Washington State." Northwest Environmental Journal. 5:221-240. On Reserve.

Halbert, Cindy, and Kai N. Lee (1990). "The Timber, Fish, and Wildlife Agreement: Implementing Alternative Dispute Resolution in Washington State." Northwest Environmental Journal. University of Washington. 6:139-175. On Reserve.

Northwest Renewable Resources Center (1997). Building Bridges: A Resource Book for Tribal/County Intergovernmental Cooperation. Selected Chapters on Reserve.

Pevar, Ch. I, pp. 1-11 (History); Ch. II, (Definitions); Ch. III, (Trust Responsibility)

Deloria, Ch. I, (American Indian Policy: Overview)

WEEK 2 (4-10): INDIAN POLICY HISTORY, POLITICAL SOVEREIGNTY & TRIBAL POWERS.

History of federal Indian policy. Trust Responsibility. Effects of assimilation and allotment. Concepts of alienation and incorporation. Legal foundations of tribal inherent sovereignty, conveyed rights, and proprietary rights. Scope of civil regulatory authority. Federal plenary powers over tribes.

Reading Assignment for Tuesday, Thursday, April 10, 12:

Pevar, Ch. IV, (Treaties); Ch. V, (Federal Powers); Ch. VI, (Self Government); Ch. XVI, (Government Services to Indians)

Deloria, Ch. 2. (Federal Indian Policy and International Protection of Human Rights)

WEEK 3 (4-17): SELF-DETERMINATION and RESERVATION PLANNING POLICY.

Federal self-determination policy and tribal self-governance. The tribal development strategy. Federal role in tribal political development. State Power in Indian Affairs. Civil Jurisdiction.

Reading Assignment for Tuesday, Thursday, April 17, 19:

Pevar, Ch. VII, (State Powers); Ch. IX, (Civil Jurisdiction)

Zaferatos, "Planning the Native American Tribal Community"

WEEK 4 (4-24): FEDERAL ENVIRONMENTAL AND RESOURCES POLICY.

EPA Indian policy. State control of tribal resources. Scope of tribal planning activities.

Reading Assignment for Tuesday, Thursday, April 24, 26:

Pevar, Ch. XI, (Hunting, Fish and Gathering Rights)

USEPA "Indian Policy Statement".

Centennial, Millennium Agreement (on class web site)

Friadenburg "The New Politics of Natural Resources."

Halbert, Lee "The Timber, Fish, and Wildlife Agreement."

WEEK 5 (5-1): INDIAN RESERVED WATER RIGHTS.

Water Rights. Reservation Water Resource Planning.

Reading Assignment for Tuesday, 1 (conference in lieu of Thursday class):

Pevar Ch. XII, Indian Water Rights

Deloria, Ch. 9. The Supreme Court and Indian Water Rights

Wilkinson, Charles (2000). Messages from Frank's Landing: A Story of Salmon, Treaties, and the Indian Way

WEEK 6 (5-8): STATE-TRIBAL CONFLICT AND CONFLICT RESOLUTION.

Range of state-tribal conflicts in land and natural resources management. Litigation vs. Cooperation vs. Cooptation. The Centennial Accord. Survey of government-to-government relations in Washington State. Growth Management and the tribes. Institutions for mediation.

Reading Assignment for Tuesday, May 8 (conference in lieu of Thursday class):

Wilkinson, Messages from Frank's Landing: A Story of Salmon, Treaties, and the Indian Way.

Deloria Ch. 4, The US and American Indians: Political Relations

WEEK 7 (5-15): LOCAL GOVERNMENTS AND THE TRIBES.

Survey of local-tribal conflict. Case study examination of cooperative models at the local level. Land Use, resources management, utilities delivery. Models for mediation.

Reading Assignment for Tuesday, Thursday, May 15, 17:

NRRC, Building Bridges. Ch. 1, 2, 3,4.

Zaferatos, "Tribal Planning as Strategic Political Action: A Case Study"

Guest Speaker: On Tribal-Non-Tribal Relations

WEEK 8 (5-22): POLITICAL PLURALISM, ANTI-INDIAN MOVEMENTS.

Tribal self-determination in the current political climate. Crisis in Tribal governments. Can political and cultural pluralism work?

Reading Assignment for Tuesday, Thursday, May 22, 24):

Deloria, Ch. 6, The Crisis in Tribal Government

Pevar, Ch. XIII (Civil Rights of Indians); Ch. XIV (Indian Civil Rights Act), Appendix A; Ch. XV (The Special Status of Indian Groups

Ryser, Selected Chapters.

WEEK 9 (5-29): DIFFICULT ISSUES AND OUTLOOK TO THE FUTURE.

The Tribal Perspective. The new terminationist policies. Normative problems in Indian-non-Indian relations. Sustainable Tribal Development.

Reading Assignment for Tuesday, Thursday, May 29, 31):

Deloria, Ch. 7, Cultural Values and Economic Development on Reservations; Ch. 11, The Evolution of Federal Indian Policy Making
Zaferatos "Toward a Theory of Tribal Community Development" (Class web site) (Optional Reading)

Speaker: Tentative.

WEEK 10 (6-5): PRESENTATION OF STUDENT PAPERS and COURSE SUMMARY.

Presentation of Student Papers, Discussion and Wrap-up.

FINAL PAPER DUE: 6-7-01

Northwest Indian College

Bachelor of Arts

Tribal Governance and Business Management

The Bachelor of Arts in Tribal Governance and Business Management will provide students with the knowledge necessary to be productive and successful administrators in tribal community and business organizations. The program is designed to develop the skills that support tribal governance and business management. The program of study offers students with the fundamental knowledge and experience necessary to succeed in the areas of leadership, sovereignty, economic development, entrepreneurship, and management.

NORTHWEST INDIAN COLLEGE CORE COURSES					11 CREDITS
COURSE NUMBER	COURSE TITLE	CREDITS	GRADE	QUARTER	✓
CMPS 101	Introduction to Computers, or above	3			
HMDV 110	Introduction to Successful Learning	4			
CMST 101 or CMST 210 or 220	Intro to Oral Communication or Interpersonal Communication or Public Speaking	4			

NORTHWEST INDIAN COLLEGE FOUNDATIONAL REQUIREMENTS					35 CREDITS
COURSE NUMBER	COURSE TITLE	CREDITS	GRADE	QUARTER	✓
CSOV 101	Introduction to Cultural Sovereignty	5			
CSOV 102	The Language of our Ancestors	5			
CSOV 120	Reclaiming our History	5			
CSOV 130	Icons of Our Past	5			
ECON 250	Subsistence Economies: Restoring Prosperity	5			
EDUC 202	The Tide Has Changed: Educating Our Own	5			
POLS 225	History of Federal Indian Policy	5			

GENERAL EDUCATION REQUIREMENTS					30 CREDITS
COURSE NUMBER	COURSE TITLE	CREDITS	GRADE	QUARTER	✓
ENGL 101	English Composition I	5			
ENGL 102 or 202	English Composition II or Technical Writing	5			
MATH 107	Elementary Statistics	5			
HUMANITIES - All 15 credits required met in Foundational Requirements					
SOCIAL SCIENCES - All 15 credits required met in Foundational Requirements					
NATURAL SCIENCES (NS/NSL) - See General Direct Transfer requirements - 15 credits					

**Bachelor of Arts
Tribal Governance and Business Management**

Degree requirements
worksheet

CORE PROGRAM REQUIREMENTS 73 CREDITS

COURSE NUMBER	COURSE TITLE	CREDITS	GRADE	QUARTER	✓
CMPS 116	Microsoft Office I	3			
BUAD 202	Business Law & Ethics	5			
BUAD 212	Financial Accounting	5			
BUAD 235	Managerial Accounting	5			
ECON 203	Contemporary Tribal Economics	5			
POLS 350	Native Governments and Politics	5			
TGBM 310	Human Resources Management in Native Communities	5			
TGBM 315	Project Management	5			
TGBM 330	Grant Management	5			
TGBM 350	Hospitality and Casino Marketing	5			
TGBM 410	Finance: A practice for Individual and Community Asset Building	5			
TGBM 420	Citizen Entrepreneurship	5			
TGBM 440	Structure and Organization of Tribal Governance	5			
TGBM 499A	Capstone Project	5			
TGBM 499B	Capstone Project	5			

TGBM CONCENTRATION REQUIREMENTS 31 CREDITS

Students may choose from the concentration areas listed below to complete elective courses for graduation requirements. These courses may satisfy general education requirements and may also lead toward a concentration area. Please work with your advisor to determine the appropriate concentration for your area of interest. Students who do not select a concentration area will need to choose at least 31 elective credits, a minimum of 10 which must be 300-499 level courses.

Choose One	COURSE NUMBER	COURSE TITLE	CREDITS	GRADE	QUARTER	✓
Tribal Casino Mgmt	HRCM 111	Introduction to Casino Management	5			
	HRCM 285	Leadership and Financial Management	3			
Tribal Entrepreneur	BUAD 121	Personal & Small Business Finance	3			
	BUAD 135	Small Business Management	3			
Public and Tribal Administration	PTAD 210	Principles of Planning	3			
	PTAD 220	Public Policy Process	3			
	PTAD 230	Tribal Organizational Theory and Development	3			
ELECTIVE REQUIREMENTS Credits earned from additional concentration and elective courses to total at least 31 credits, a minimum of 10 which must be 300-499 level courses						

TOTAL DEGREE REQUIREMENTS180 CREDITS

Northern Arizona University

**TRIBAL ENVIRONMENTAL MANAGEMENT AND PLANNING
COURSE SYLLABUS**

Course Title	Tribal Environmental Management and Planning
Offered by	Northern Arizona University: <ul style="list-style-type: none">- Institute for Tribal Environmental Professionals (ITEP);- College of Social and Behavioral Sciences, Department of Applied Indigenous Studies (AIS); and- College of Engineering, Forestry, and Natural Sciences (CEFNS)
Course Hours	Approximately 40 hours of total learning time over the course of eight weeks which is equivalent to 4.0 continuing education units (CEUs). CEUs and learning times for individual modules are identified in the outlines below.
Instructors	Ondrea Barber, Executive Director, DEQ, Gila River Indian Community Renee Fredericks, Owner, JOT Consulting Sharon Hausam, PhD, AICP, Planning Program Manager, Pueblo of Laguna Karen Jarratt-Snider (Mississippi Choctaw), PhD, Assistant Professor, Department of Applied Indigenous Studies, Northern Arizona University Dean B. Suagee, of Counsel with Hobbs, Straus, Dean & Walker, LLP
Office Location	Institute for Tribal Environmental Professionals Northern Arizona University – Box 15004 Flagstaff, AZ 86011-5004 Phone: 928-523-0673 Fax: 928-523-1266

This Syllabus includes the following sections:

[Course Description](#)

[Module Outlines and Learning Outcomes](#)

[Assessment of Student Learning Outcomes](#)

[Course Policies](#)

Course Description

Tribal Environmental Management and Planning is a comprehensive course that has been developed collaboratively with NAU's Applied Indigenous Studies faculty, the Institute for Tribal Environmental Professionals, and tribal environmental professionals from across the country. This unique, tribally focused, and applied instruction is intended for tribal environmental professionals that work or plan to work with tribal environmental programs. This course is designed to equip participants with the tools and resources for successful program management.

Through five modules, this course examines the various aspects of environmental management within American Indian tribal governments, including regulations, laws, policies, and programs specific to environmental management in a tribal administrative setting. Participants will explore environmental issues common in Indian Country (as defined by federal law) and unique jurisdictional aspects of managing environmental programs on tribal lands.

The course utilizes lecture content delivered by webinars, videos, group discussions, and project work that will be delivered online. All presentations, assignments, and discussion boards will be available on the first day of each module for participants to complete at their own pace. There are deadlines assigned to various discussions and assignments, keeping participants engaged with each other on similar topics within specified timeframes.

- ✂ Pre-Course Presentation and Assignment – A pre-course presentation along with assignments that will walk participants through the learning platform will be available prior to the course. Participants enrolled in multiple modules will only be required to complete the pre-course assignments one time.

Module Outlines and Learning Outcomes

- ✂ **Strategic Planning for Tribal Professionals** – Provides environmental professionals with tools and resources to develop tribally specific approaches to strategic planning with tribal leadership, elected officials, governmental agencies, and other organizations. This module is equivalent to 1.0 CEU and requires approximately 10 hours of total learning time over the course of two weeks.

Outline

- Concepts of Strategic Planning
- Strengths, Weaknesses, Opportunities, and Threats
- Tribal Case Studies: Strategic Planning under GAP Guidance; Integrated Resource Planning
- Developing EPA-Tribal Environmental Plans (ETEPs)
- Funding Strategies Using EPA's Performance Partnership Grants

After completing this module, participants will be able to:

- Define and develop with your tribal leadership: vision, mission, goals, objectives, and activities to implement a strategic plan.
- Define your tribe's strengths, weaknesses, opportunities, and threats.
- Identify possible impacts of other decision-making organizations and agencies that may affect tribal planning efforts.
- Draft an outline for a strategic plan using relevant templates, tribal examples, existing tribal resources and documents.
- Explain 2015 GAP requirements for EPA-Tribal Environmental Plans and implementation.
- Develop and apply performance measures to planning goals and objectives, ensuring program progress, capacity building, and addressing tribal needs.
- Develop a comprehensive funding strategy with EPA grants.

- ✂ **Environmental Law and Policy for Tribal Professionals** – Provides environmental professionals with an overall understanding of how environmental policies, regulation, and laws apply in Indian Country and can be utilized to find solutions to environmental challenges. This module is equivalent to 1.0 CEU and requires approximately 10 hours of total learning time over the course of two weeks.

Outline

- Unique Legal and Political Stature of Federally Recognized Tribes
- Overview of Federal Environmental Regulatory Laws: CWA, CAA, RCRA, EPCRA, TAS
- Federal Environmental Review Process: NEPA, NHPA, ESA
- Introduction to Tribal Jurisdiction

After completing this module, participants will be able to:

- Explain the unique legal and political status of federally-recognized tribal nations, and how that status pertains to environmental management.
- Provide examples of federal environmental and related laws and how they may be implemented by a tribe.
- Explain the significance of a federally recognized Indian tribe's application for US EPA approval to be treated in the same manner as a state (TAS) under various environmental statutes.
- Engage with federal agencies on priority issues to tribes.
- Identify areas of concern within a specific tribe that a regulatory program and/or tribal ordinances can address.

- ✂ **Environmental Management and Planning for Tribal Professionals** – Provides environmental professionals with tools and resources to develop tribally specific, cohesive environmental plans for effective implementation. This module is equivalent to 1.0 CEU and requires approximately 10 hours of total learning time over the course of two weeks.

Outline

- Tribal Environmental Management Plans
- Quality Management Plans and Quality Assurance Project Plans
- Other Tribal Plans
- Tribal Involvement in Non-Tribal Plans
- Environmental Justice

After completing this module, participants will be able to:

- Identify the need, required elements, and funding sources for various media-specific and project-focused tribal environmental plans.
- Recognize the importance of, participate in, and use information from other tribal planning efforts such as natural resources, land use, housing, transportation, and economic development.
- Recognize the importance of, participate in, and use information from non-tribal planning efforts affecting the tribe at the regional, state, and federal level.
- Identify tribal environmental priorities that can be addressed through either federal regulations or inherent sovereignty and develop a framework for developing tribal environmental management plans needed by your organization.

- ✂ **Partnerships and Community Outreach for Tribal Professionals** – Provides environmental professionals with tribally specific tools and resources to engage their community and other stakeholders in the development and implementation of their tribal environmental management plan. This module is equivalent to 0.5 CEUs and requires approximately 5 hours of total learning time over the course of one week.

Outline

- Importance of Partnerships and Community Outreach
- Identifying Stakeholders
- Approaches to Community Involvement / Degrees of Involvement
- Important Considerations in Community Involvement
- Visioning with Your Community
- Implementing Community Involvement

After completing this module, participants will be able to:

- Understand why community outreach is important to environmental management, and explain the value of both giving and getting information.
- List stakeholders who should be involved in a community outreach effort.
- List methods and tools for community involvement, and determine which are appropriate in various situations.
- Develop a community involvement plan for a tribal environmental outreach process.

- ✂ **Leadership and Administrative Skills for Tribal Professionals** – Provides environmental professionals with tribally specific tools and resources to effectively implement their strategic plan by successfully managing and sustaining assets, grants, and personnel. This module is equivalent to 0.5 CEUs and requires approximately 5 hours of total learning time over the course of one week.

Outline

- Personnel Management
- Staff Development and Succession Planning
- Developing Work Plans and Budgets for an Environmental Program
- Introduction to Grants Management
- Working with Contractors and Consultants

After completing this module, participants will be able to:

- Explain key concepts of personnel management in a tribal context.
- Develop a work plan and budget for an environmental program that is responsive to a request for proposal that is aligned with tribal priorities.
- Apply key principles of grant management and locate training specific to grant requirements.
- Identify training needs and competency progression for environmental staff development and retention.
- Draft a succession plan by identifying needs and processes to increase capacity and maintain a sustainable workforce.
- Determine when the tribe can complete tasks with existing personnel and when it may be advantageous to hire a contractor.
- Develop requests for proposals, contracts, and an associated scope of work.

Assessment of Student Learning Outcomes

Methods of Assessment – The point structure will be provided in a detailed syllabus at the beginning of each module.

- Pre-course assignments.
- Presentation quizzes, online assignments, group participation in discussions, and a final module exam.
- Attending live webinars, completing reflective writings and surveys provide an opportunity for extra points.

Timeline for Assessment

- The pre-course assignment will be completed and submitted prior to the first module that participants are enrolled in.
- Presentation quizzes, online assignments, and group discussions will be completed during the module dates with a one week extension allowable for completion.
- Completion of the final module exams must be completed within three weeks of the final date of the course.

Certificate of Completion and CEU Eligibility

- Participants will receive a certificate of completion and the continuing education units (CEUs) identified for each module upon completion (with 75% pass rate on each module's final exam **and** 75% total score for all discussion boards, assignments, and quizzes). Students may repeat quizzes and final exams to receive higher points and a passing score. Extra points are also available by attending the live webinar scheduled for each module and completing reflective writings and surveys.

Course Policies

Registration in Professional NAU courses and modules places a special obligation on all members to preserve an atmosphere conducive to a safe and positive learning environment. Professional NAU courses and modules are delivered through NAU and adhere to NAU policies which may be accessed at <http://nau.edu/University-Policies/Index/>.

University of New Mexico

Native American Studies, BA

University College- Department of University College

Program Description:

A Bachelor of Arts degree in Native American Studies from University Studies is designed to give students a relatively broad background while allowing concentrated study in one of the four areas of concentration. Students formally declare **both a major and minor** when they enter University Studies. They **must file** a degree application with the Department Advisor upon completion of 80 hours. A list of courses required for graduation is then sent to the student. *The student is solely responsible for being familiar with and completing all graduation requirements.*

A Bachelor of Arts degree in Native American Studies from University College is awarded upon completion or accomplishment of the following:

NATV Major Required Core Courses: 18 credit hrs or 6 courses
Required from NATV concentration: 12 credit hrs or 4 courses
Remaining upper division courses: 6 credit hrs or 2 courses

Completion of UNM CORE

A total of 128 acceptable hours to graduate

A grade point average of at least 2.00 as defined in the General Academic Regulations section of the catalog and a Major specific Grade Point Average (GPA) of 2.5

Fifty hours of upper-division course work (courses numbered 300 or 400) with a minimum grade point average of 2.00 on all upper-division hours accepted

NATV Major Required Core Courses

NATV 150. Introduction to Native American Studies. (3)

This course surveys the significance of Native American Studies through an inter-disciplinary approach to four major areas of academic concentrations: Arts and Literature, Education and Language, Cultural Studies and Environment, and Leadership and Self-determination.

NATV 250. Sociopolitical Concepts in Native America. (3)

Regional, national, and international laws and policies impacting sovereign Native American nations and communities are analyzed. Concepts such as colonization, nationalism, and globalization's impact on Native American peoples are considered from an inter-disciplinary perspective. Prerequisite: 150.

NATV 251. Research Issues in Native America. (3)

Critically examines research theories, methodologies, and practices used by academic disciplines to study Native Americans. Research databases and collections and their impact and value for Native communities are considered from an inter-disciplinary perspective. Prerequisites: 150 or 250.

NATV 300. Research Methods in Native American Contexts. (3)

Examination of the research processes and techniques involving various methodological designs. Emphasizes attention to culturally appropriate research and protocols for conducting research in Native communities. Includes practical experience conducting a research project involving Native American issues. Prerequisite: NATV 251.

NATV 351. Individual Study (1-6)

Directed topics related to Native American Studies.

NATV 351 Individual Study Guidelines

This course is restricted to NATV majors and minors and the permission of the instructor is required before registering. This course is a directed study of Native American Studies topics not covered in regular courses. The student must approach the instructor the semester before they plan to take the Individual Study. The student will develop a plan of study with the instructor. A formal presentation or paper will be required.

NATV 352. Internship (1-6)

Internships in off-campus learning experiences related to the study of Native American cultures. Students, in collaboration with NAS Senior Academic Advisor, may select a sponsoring institution or program to oversee internship.

NATV 474. Traditions of Native American Philosophy. (3)

An examination of philosophical thought by Native peoples in both historic and modern context in science, government, law, education, psychology, and cosmology. Native social systems and Native philosophical contributions to the world's societies are examined.

Admission Requirements:

Earned 26 credit hours

Earned a 2.0 GPA

Satisfied the English Competence Requirement in one of these ways:

- Completion of English 102 with a grade of C (2.00) or higher
- A score of 29 or better on the English portion of the Enhanced ACT
- A score of 650 or better on the verbal portion of the SAT
- Credits for English 102 through CEEB Advanced Placement program
- Acceptance of the writing proficiency portfolio
- Complete NATV 150, 250, 251 with a grade of C (2.00) or higher
- Complete NATV application

Contact Information:

Margaret Lumpmouth: Senior Academic Advisor

(505) 277-2631

maggie78@unm.edu

Appendix E - Topics in Tribal Planning

Sovereignty

Overview, foundation of governance

Treaties, constitution

Marshall trilogy

Plenary power

Trust responsibility

NM tribes: Navajo, Apache, Pueblos (not treaty, court cases to US v Sandoval)

Alaska, Hawaii (ANCSA)

Self-Determination

IRA

PL 280

Termination

Relocation

Indian Self-Determination Act

Contracting, compacting

Governance

Government structures

IRA, constitutional

Traditional

Identity and Demography

Blood quantum

Enrollment versus residence

Enrollment data

Census data

Land Ownership

Trust status

Land loss

Allotment – checkerboard, fractionation, probate

Regaining land – executive orders, public domain (Navajo), ICC, Congressional acts, purchase

Fee to trust process

Regulation of Land

Governance

Land tenure (unlike capitalist land use)

Land assignments
Land use maps, zoning, tribal processes
Site planning

Rights of Way and Easements

Railroads to telecommunications, energy
Appraisals
Negotiations and agreements

Leasing

Environmental requirements
Home sites
HEARTH Act

Housing

HUD, mutual help through NAHASDA, including environmental certification
LIHTC
BIA HIP
Other successful programs
Mortgages (refer back to HEARTH Act)

Economic Development

FNDI asset framework: financial, physical, natural, institutional, cultural, social, political, human
CDFIs
Guaranteed loans
Section 17 corporations
Separation of tribe and business
Gaming, Cabazon, IGRA, compacts
Governmental stability for business dealings – UCC's
Sovereign immunity
Tax – property, income, sales, gas, possessory use / dual taxation / agreements

Utilities/Infrastructure

Service line agreements (link back to right of way, lease, land)
USDA
ICDBG
IHS SDS
EPA CWA ISA
Energy – TERA's
Irrigation
Stormwater, drainage, flooding
State funding (NM, TIF)

Phasing: plan, design, construct

Transportation

BIA, IRR/TTP, FHWA direct – MAP-21

TTAM

Inventory and RIFDS

L RTP

Tribal transit through FTA

TTAPs

MPO participation

Environment

Treatment as a state

Isleta court case - Browner

NEPA

Water Rights

Winters/Prior appropriation

Aamodt

Settlements

Natural Resources

Hunting and fishing rights

BIA programs – forestry, fire

NRCS, agriculture

BIA IRMP

Energy and mineral development

Climate change

Indigenous knowledge

Cultural Resources and Languages

NHPA, section 106

AIRFA

NAGPRA

Oregon v. Smith

Native American Languages Act

Esther Martinez Native Languages Preservation Act

Health Care

Snyder Act and BIA

IHS

Urban Indian health care

Education

Boarding schools

Day schools

Snyder Act

BIA and tribal schools

ISDEAA

Johnson-O'Malley

Tribal community colleges

Elders

Older Americans Act

Public Safety

Criminal and civil

General Crimes Act

PL 280

Tribal Law and Order Act

VAWA

Emergency management – FEMA,

TERC, hazardous materials

Organizational/Strategic/Action Planning

Vision, mission, objectives

SWOT analysis

Community involvement

Regional coordination/planning

Contracting

Procurement: RFQ/RFP, RFI

Scope of Work

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