MISSION STATEMENT
The Native American Studies Department at the University of Montana builds its curriculum on the foundation of three interrelated principles: sovereignty, indigeneity, and community well-being. In so doing, we pay close attention to the continuing role of traditional value systems, the impacts of colonization, and the efforts toward decolonization within tribal communities. We define sovereignty broadly as one of the rights of all indigenous peoples, including both the political-legal foundations as provided in U.S. law and policy and self-determination more generally. Indigeneity underlies the unique holistic relationship that Native American communities have to the land and to the environment. In addition, our degree program not only intends to advance the well-being of our individual students, both Native and non-Native, but also to enhance the well-being of Indigenous communities across Montana, the United States, and globally, by providing necessary and relevant education about those communities as well as the skills and knowledge for those working within those communities to do so effectively. Our curriculum and the foundations of faculty research are broadly cross-disciplinary with these principles at their base.

DEPARTMENT ALIGNMENT WITH PRIORITIES FOR ACTION
After listing each departmental objective, indicate which of the five Priorities for Action the objective supports. In this section, you may also briefly describe any innovative or noteworthy programs/initiatives that support the Priorities for Action.

1. To teach both Native and non-Native students about the importance of Native American arts, athletics, culture, contemporary issues, ecology, history, language, law, literature, social structures, social practices, and sovereignty.

Aligns with Priorities for Action 1) Place Student Success at the Center of All We Do; 2) Drive Excellence and Innovation in Teaching, Learning, and Research; 4) Partner with Place

We offer a variety of courses that are designed to help our students develop a knowledge base about Native American life, past and present. We seek to empower students to serve tribal communities and Native American populations, pursue graduate and professional degrees in a variety of fields, and achieve their goals in a rapidly changing world. NAS courses, including our numerous general education offerings, consistently rate well in student evaluations. Of these courses, our introduction to Native American Studies, oral/written traditions, and beliefs/philosophy offerings consistently fill multiple sections each year. Hundreds of UM students each year fulfill their general education requirements through NAS courses. All of our classes stress the importance of understanding diverse cultural practices and perspectives and most of them are interdisciplinary in nature. In our department, faculty members trained in history, anthropology, and literature collaborate to design and maintain this interdisciplinary curriculum. We all teach some classes that extend into disciplinary fields other than those in which we are formally trained, stretching our knowledge bases and helping us demonstrate to students the importance of combining these disciplinary perspectives and methodologies.
2. To be a resource for Tribes, The University of Montana, and local community members for information and advice relative to Native American matters

Aligns with Priorities for Action 4) Partner with Place

Our faculty members serve in official advisory roles to Native American tribes and tribal colleges and universities, work with Native communities on language revitalization efforts, and play important roles in a variety of national and international academic organizations. In these, and other ways, we are dedicated to being accessible to the UM community, Native American communities, and the general public. We seek to present and represent the UM well in regard to our overall goal of becoming a leader in Native American education. One of our exciting new initiatives is the American Indian Governance and Policy Institute, which was created and is now directed by Dr. Heather Cahoon, one of our core faculty members. As was reported on UM’s website, the institute will “produce evidence-based information so that tribes can make informed decisions for a variety of governing decisions.”

3. To participate in statewide efforts to implement Indian Education for All

Aligns with Priorities for Action 4) Partner with Place

Some of our faculty members have worked closely with local K-12 teachers as part of a collective effort to move forward our state’s Indian Education for All activities. Dr. Shanley co-directed a National Endowment for the Humanities Institute for high school teachers on Indigenous Literature, which many teachers from the state and region attended. Indian Education for All materials were central to that pedagogical effort. Our faculty members have also served on UM’s ASCRC committee and Faculty Senate, created new course work, and otherwise been active in designing effective Native American-related curriculum on this campus.

4. To create and expand fully online offerings of some of our highest demand General Education courses, and also develop new graduate-level courses.

Aligns with Priorities for Action 1) Place Student Success at the Center of All We Do; 2) Drive Excellence and Innovation in Teaching, Learning, and Research; 3) Embody the Principle of “Mission First, People Always”

In response to recommendations from our most recent program review, requests from our students, a perceived need for increased enrollments, and pandemic challenges, we are in the process of creating and expanding our online course offerings with an emphasis on our lower-division, high-demand, general education courses. We offered our first fully online versions of our 105 Introduction and 235 Oral and Written Traditions courses in the Fall of 2020, which enrolled well and received positive student evaluations. These successes were due in no small part to technical assistance generously provided by the staff at UMOlive. Students have requested online options to assist them in meeting their educational goals while also working part-time and parenting. In the UM’s mission to serve the educational needs of students, we hope to build more flexible options for them to reach their goals. In future semesters, we plan to expand sections of these classes, including potentially in the summer, as well as creating an online version of our 304 Beliefs and Philosophy course, which is also in high demand. Our hope is to expand enrollments and create more innovative ways of delivering course content, while also making it more convenient for our majors and minors to fit these required courses into their schedules, thereby boosting retention and graduation rates.

We are submitting an Intent to Plan in March for a Master’s degree that draws on several courses we offer and partners with several other disciplines to provide a focused degree to enhance our offerings. Our faculty serve on many Master’s in Interdisciplinary and Interdisciplinary PhD Studies programs at UM; in fact, a predominance of MIS and IIP degrees are Native American Studies subjects-based. Our proposed new degree will offer more definition to those studies and provide a
focus for graduate students working with Dr. Cahoon in the American Indian Governance and Policy Institute and with the Cobell Land and Culture Institute which is currently awaiting an opportunity to hire a director whose tenure will be in NAS.

5. To provide quality mentoring, advising, and support to Native American Studies majors and minors

Aligns with Priorities for Action 1) Place Student Success at the Center of All We Do

Our faculty members have worked together with UM advisors, staff in American Indian Student Services, and other support staff to serve our majors by staying in close contact with these students from their first year to graduation, and in many cases beyond. Working collectively, we have provided moral support and sympathetic ears for students facing the difficulties of transitioning from home to our institution, and have planned social and cultural events that help students feel valued and welcome. NAS regularly sponsors or co-sponsors Welcome Back BBQ gatherings and efforts to recognize students who make the honor rolls. We offer support for and collaborate with Native American student clubs, who frequently host community events such as Round Dances. NAS also oversees a campus-wide scholarship for Native American students, through our NAS Program Coordinator/Advisor. The NAS chair and Associate chair oversee the UM Foundation accounts associated with Native American student support efforts in NAS as well as campus-wide, and in doing so, meet with donors, participate in grant-writing and other development efforts, and work closely with student support entities and units across the campus, TCUs, and state and educational departments. As a public-facing department, people and students commonly seek help through NAS that we either provide ourselves or direct elsewhere, when appropriate.

6. To maintain and expand our role as a public-facing unit:

Aligns with Priorities for Action 5) Proudly Tell the U of M Story

Native American Studies, situated in the Payne Family Native American Center at the center of campus, greets the visiting public, conducts tours for teachers who bring their classes to UM to learn about the Tribes of Montana, and hosts conferences and events honoring Native American and Indigenous knowledge, heritage and cultures. In the past, we have hosted several Native Youth conferences, sponsored visiting lectures, and built vibrant collaborations with the Missoula community, especially the All Nations Health Center, through housing, supporting, and co-sponsoring events. NAS oversees the use of the PFNAC, and in that role offers the public opportunities to learn about the history of Native people in the region as well as on campus. We also showcase for visitors UM’s work to build strong connections to and support for Native American students and communities. We serve as an expert resource, a guide to both Native student services on campus and to the public in need of information or help. We are in the process of developing two videos: a virtual tour of the PFNAC, its history and purpose; and an introduction to NAS as a department and field of study. We are also planning a Native American and Indigenous conference for 2021-22, international in scope and focused on Indigenous education.

### STUDENT LEARNING GOALS and MEASUREMENT TOOLS

<table>
<thead>
<tr>
<th>Student Learning Goals</th>
<th>Assessment Exit Exam (2018-2019 only; 2019-2020 not administered due to the pandemic)</th>
<th>University-Wide Program Level Writing Assessment</th>
<th>In-Class Assessment Tools (Pre-Test/Post-Test and Other)</th>
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<tbody>
<tr>
<td><strong>1. Critical Thinking Skills:</strong> Upon completion of a major in Native American Studies, the student will be able to analyze and synthesize diverse types of information. The student will also be able to evaluate documents within their historical and cultural contexts.</td>
<td>Assessed through written questions on the exit exam related to historical, philosophical, and cultural topics.</td>
<td>Assessed among majors, and other students, in individual courses (e.g. 105, 210, and 280) through course papers and in-class essay questions.</td>
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### Student Learning Goals

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<tr>
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<th>Assessment Exit Exam</th>
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<tbody>
<tr>
<td><strong>2. Written Communication Skills:</strong> Upon completion of a major in Native American Studies, the student will be able to write papers of various length in which: 1) a clear thesis statement is made and supported with appropriate evidence, 2) proper grammar and efficient style are employed, 3) critical thinking skills are demonstrated throughout, and 4) proper citations are provided.</td>
<td>Assessed through written questions on the exit exam.</td>
<td>Our writing courses also participate in the university-wide program-level writing assessment.</td>
<td>Assessed in our 280 course through Pre- and Post-Tests (only in terms of citation skills) as well as draft and final versions of a course research paper.</td>
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<tr>
<td><strong>3. Primary and Secondary Research Skills:</strong> Upon completion of a major in Native American Studies, the student will be able to identify, locate, and properly cite a variety of research materials including: 1) books and academic journal articles, 2) oral interview subjects, 3) published government documents (e.g. Congressional materials, treaty documents, census reports, etc.), and 4) archival materials. The student will also be able to incorporate these materials into their written work, as described in learning goal #2.</td>
<td>Assessed through a short answer question about primary resources on the exit exam.</td>
<td></td>
<td>Assessed in our 280 course through Pre- and Post-Tests, as well as in-course papers in 280 and other classes.</td>
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<tr>
<td><strong>4. Subject Knowledge:</strong> Upon completion of a major in Native American Studies, the student will have at least a basic knowledge of key facts/issues/concepts stressed in the required coursework. For example, the student should know and be able to discuss the significance of key federal Indian policies.</td>
<td>Assessed through written questions on the exit exam. The survey portion of the exit assessment also asks students about content areas that most interest them and new courses they would like us to add. Their responses to that portion of the survey help us plan our course offerings.</td>
<td></td>
<td>Assessed in individual classes (e.g. 105 and 210) through in-class essays and other assignments.</td>
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### RESULTS and MODIFICATIONS

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<tr>
<th>Learning Goal results</th>
<th>Modifications made to enhance learning</th>
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<tbody>
<tr>
<td><strong>1. Critical Thinking Skills:</strong> The large majority of our majors have demonstrated strong analytical skills in their classwork, as exemplified by the high percentage (81% over two years) of them who scored in the satisfactory (C or B grade level) or high achieving (A level) range on their final papers in the 280 Research Methods course. We are also very satisfied with how</td>
<td>We are pleased with outcomes for this goal but nevertheless continue to adjust our courses to continue engaging and challenging our students. Recently, a primary emphasis has been on maintaining these standards while transitioning to hybrid and fully on-line formats, both in response to the pandemic and our ongoing effort to expand our online curriculum. Since our</td>
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</table>
### Learning Goal results

Insightful and thoughtful our majors and minors are in class discussions. Their performance on the exit exam, however, was less encouraging, with fewer than half of them demonstrating the same level of effort and/or ability here as we see in their coursework. Assessments of student outcomes for this goal in most of our classes (apart from 280 and 494) do not separate out majors from our other students, but the results are generally encouraging, with between two-thirds and three-quarters of them performing at satisfactory levels or higher on essay assignments.

### Modifications made to enhance learning

Last assessment report in 2018, we have also made some additions and omissions to our exit exam to better reflect our current priorities and course offerings. We will continue to do so moving forward.

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<tr>
<th>2. Written Communication Skills</th>
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<td>As stated above, the student papers in the 280 course over the past two semesters attest to our majors’ writing abilities at satisfactory levels or above. Those students who provided full answers to questions on the exit exam generally expressed themselves well (apart from some sloppy spelling and grammar)—better, in fact, than we’ve seen on past assessments. By the conclusion of the 280 course, more than 70% of the students can also properly identify when and how to cite sources in the CMS and MLA styles compared to approximately 10% who were able to do so on a pre-test.</td>
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<tr>
<td>We continue to work closely with our students on developing their writing skills, particularly in NASX235 and NASX280. We also encourage them to work with the UM writing center as much as possible. We hope to capitalize on progress made in these lower-division courses by adding a graduate-level research and writing course, proposed as NASX580.</td>
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<th>3. Primary and Secondary Research Skills</th>
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<td>As was the case in our previous report, student performance on final papers in the 280 courses these past two years indicate that they are able to identify and effectively use a variety of primary and secondary source materials. Pre-tests and post-tests, as well as standard quizzes in that course further indicate that more than three-quarters of the students depart that class with the ability to identify and locate different types of sources, including government and archival materials. Positive results for the exit exam question about primary sources reinforces that data.</td>
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<td>We remain pleased with outcomes for this goal. Nevertheless, we continue looking for ways to update and improve our 280 Research Methods course. Most recently, it has been modified to serve in a hybrid format that, if need be, could function as a fully online experience. The new version of the course places greater emphasis on digitally accessible resources. This modification was not only a necessary response to the pandemic, but has also proved beneficial by allowing students greater ease and access in conducting research for this, as well as their other NAS courses. We are also in the process of designing a graduate-level version of this course.</td>
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<tr>
<th>4. Subject Knowledge</th>
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<td>We are generally pleased with student outcomes for this goal. In particular, our students perform well in the classroom and on this exit exam in terms of their general cultural knowledge, as well as knowledge of history, geography, tribal governance, and legal issues. There are, however, some areas of concern. One is our majors’ comparatively weaker performance on the exit exam in listing key policy eras in the history of U.S.-Native affairs and providing the related date ranges. Although most students could list some or all of</td>
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<td>On past assessments, we have also noted that our majors generally perform well in their historical content knowledge, both in terms of their classroom performance and on the exit exams, but that they struggle to provide accurate date ranges for key policy areas and are inconsistent in naming these eras. Since the last assessment exam was taken, two of our professors who teach history and policy content have co-instructed a section of our Introduction to NAS course. This proved to be a great opportunity for us to</td>
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<tr>
<td>Learning Goal results</td>
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<td>the key eras, only 20% could provide the approximate date ranges. Students also did poorly on the question related to literature and, for the first time, were not required to answer questions related to ecology due to staffing challenges that have prohibited us from offering the full range of courses we have in the past.</td>
<td>confer about the content we teach in our individual classes and strategize ways to better coordinate our efforts moving forward. We hope that this will help address this problem area. We also hope that, in the near future, we will be able to address some of our current curricular shortcomings by adding faculty specialists in ecology and religious studies, and offering more sections related to literature and film studies.</td>
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<tr>
<td>Student responses to the survey portion of the exit exam are encouraging. The large majority of graduating seniors believe that their NAS coursework was rewarding and challenging (see the responses to question #5). They also appreciate the attention and guidance they received from the NAS faculty and staff during their time here. As they have on past assessments, many of them request more coursework related to current issues, ecology, language, law, literature, religions, and sovereignty.</td>
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**FUTURE PLANS FOR CONTINUED ASSESSMENT**

Our priorities include further revising our exit exam to better reflect our current priorities and course offerings which have continued to change along with the composition of our faculty. We will also work to develop a fully online version of this exam and survey to respond to the pandemic and ensure that a larger percentage of our graduating seniors participate. In the past, our assessments have occasionally been skewed by the small number of students who were present for the exam/survey on the day it was administered. An online version will allow them more flexibility. As part of this, we need to be more explicit about the importance of this process so more of them will put the same level of effort into their answers that they do for us on graded assignments. The most recent surveys have also asked students to provide their contact information, and permission, to allow us to track their progress as alumni, as well as solicit their endorsements and advice. To date, staffing changes and the pandemic have interfered with our ability to put this information to good use. We hope to do so in the near future.

**APPENDICIES**

1. **2018-19 exit exam and survey of graduating majors** (note: the 2019-20 version was not administered due to disruptions caused by the pandemic)

2. **NAS 2021 Curriculum Map**

**1. NAS Graduate Assessment Exit Exam and Survey—2018/19**

**Directions:** Thank you for completing this exit exam/survey! It *has no effect on your status as a student or graduate of NAS.* This survey is meant to help the NAS faculty and staff get a better sense of how well we are preparing and serving our majors. Please do not put your name or any other identifying information on the exam or survey. Please try to answer each question as fully and as honestly as you can. If you do not know an answer, please skip it and continue with the exam.
Note: The correct answers to the multiple choice questions are shown in bold print and the number of students selecting each option are shown in the column to the right. Student answers to the short answer questions are represented exactly as written.

* = correct answer

1) Which one of the following acts deals with repatriation of human remains and cultural artifacts?
   a) AIRFA
   *b) NAGPRA  9
   c) ICWA
   d) CERT

2) Which of the following is a term of spiritual significance to the Lakota?
   *a) Wakan  8
   b) Hozho
   c) Konerko
   d) Manitou  1

3) Which of the following is a term of spiritual significance to the Anishinaabe/Algonquian tribal groups?
   a) Wakan
   b) Hozho  1
   c) Konerko
   *d) Manitou  8

4) During which period did John Collier serve as Indian Commissioner?
   a) 1876 to 1890
   b) 1887 to 1898  2
   *c) 1933 to 1945  7
   d) 1952 to 1958
   e) 1962 to 1970

* = best answers

5) List the eras of federal Indian policy with approximate dates
   -Treaties 1855-1870; IRA 1934; Termination 1920-1960
   -Assimilation; Reservation; Self-determination
   Treaty Era 1850s-1890ish; Forced Assimilation 1887-1940ish; Allotment Era 1920s-1940ish; Indian Reorganization 1950s-present
   -Assimilation; Reservation; Self-determination
   -Treaty, contact-1878; Assimilation 1880s-1920s; Relocation 1920s-40s; Termination 1950s-60s; Self-determination, 1960s-present
   *-Treaty, 1776-1871; Allottment, 1880s-1933; Collier, 1933-1945; Termination, 1950s-1960s; Self-Determination, 1970s-now
   -Colonization; Treaty Making; Reservation; Allotment; IRA; Self Determination; now?
   *-Treaty making, 1776-1869; Removal, 1830-1869; Assimilation 1889-1934; IRA, 1934-1952; Self-determination 1969→
   -Contact, Treaty, Reservation, Termination, Reformation, Self-determination [student indicates that all group under “Assimilation Era”]
   -Assimilation, Termination, Self Determination

* = best answers

6) List four European countries that colonized Native North America
   *-French; Dutch; Spanish; English
   -England; France; Spain
   -Spain; France; Britain
   *-France, England, Spain, Russia (kinda)
   *-England, France, Spain, Netherlands
7) Identify three pan-Indian (multi-tribal) uprisings against European colonial rule and provide approximate dates?
* -Pueblo Revolt of 1680s; Pontiac’s War 1700s
- King Phillip’s War (1675-1700s); Pontiac’s Rebellion (1763); The Pueblo Revolt (1640s)
- Tecumseh’s/Tenskwatawa’s War (1770s-1813); Sioux War, 1860s
- Pueblo Revolt 1680; King Philip’s War 1760; Tecumseh and Tenskwatawa 1790
- AIM modern; Pope’s [Pueblo] Uprising 1800; Wovoke late 1800

* = best answers

8) What three-word phrase did the Supreme Court use to describe Cherokee sovereign status (meaning the nature of their relationship— or lack thereof— with the federal and state governments) in the Cherokee Nation v. Georgia case? Pointing to this phrase, what did Marshall say about the Court’s ability to render a binding decision in the case? (answer in one to two sentences).
- Domestic Dependent Nation
- Ward
- dependant guardian/plenary power-ish Marshall set presedence for many tribal policies during the Marshall Trilogy-three very important cases that became binding laws-but were also broken by federal government

* = best answers

9) In a few sentences, explain what Judge Boldt decided in the fishing rights case and how he arrived at his decision?
* - N/A
* - Judge Boldt ruled that the Natives could still fish in their usual and accustomed places— because they were “promised” them in their treaties
- That the tribes of the West Coast had rights to the land/water (time and memorial)
- The Boldt decision recognized tribes right to fish in their usual and accustomed places. Boldt came to this conclusion because tribes never gave up that right in treaties
- left blank
- Natives had retained the rights to fish in their usual and accustomed places as they had been promised in their treaty since time an memorial
* - Boldt decided that native peoples on the Columbia maintained their fishing rights on the Columbia River and its tributaries. He decided by looking at treaty and agreement rights agreed to by federal gov’t and retained rights of tribes
* - That the treaty language should be applied as the understanding would be applied during the time in which the treaty was signed. So “usual and accustomed places” would be where the people traditionally harvested fish. Except his decision was in about 200 pages.
- left blank
10) List three different types of primary source documents.

-Treaties, Laws
* -Photos, Interviews, Court cases, federal documents/Congress etc.
-Newspapers, Photos, letters
-Newspaper, Journal, Legal documents
-Journals, Videos, Pictures
*-Letters, Gov Docs/Laws/Treaties, Superiendent reports
-photographs, census info, government documents
*-Letters, Commissioner Reports, Newspapers, Interviews, U.S. Codes
-Pictures, treaties, letters

* = best answers

11) What is the Native American Church (answer in no more than four sentences)?

-It’s a church that using tradition Native customs and belief, peyote
* -The Native American Church believes in the use of peyote as a sacred (sacrament) that gives them visions. They were outlawed for a long time and only became religiously protected (most of the time) in the last 40 years
-A religious movement that is syncretic. Peyote is used as a tool to communicate with creator. This is not a recognized religion, there are limits as to who can participate
-The Native American Church is a religious organization that practices traditional Native American beliefs and ceremonies. I believe its biggest in the South West.
-left blank
*The Native American Church is a church that blends Native religion with western religion. The focus is more on Native Religion and they are known for their use of peyote and were granted rights under the 1978 Religious Freedom Act to be able to use peyote for ceremony. Later another act had to be passed to specifically protect this right as Natives were sill arrested for using peyote
-The NAC is the legal practitioner entity that can transport and use peyote in their Church. They are a result of the Indian Religious Freedom Act
-The NAC is a modern church for Christianity that uses peyote in ceremony

* = best answer

12) Define the concept “distributed power” as related to Native American philosophy and oral literatures.

-How government assigns power over tribes
-Distributed Power gives everyone a voice and a purpose and is upheld by passing on each unique tribal stories, culture, history, etc to each generation
-Distributed power pertains to the shared power community’s had regarding storytelling/oral tradition?
*-Power in Native Belief systems usually refers to spiritual power, which every living and non-living thing has to some extent thus it is distributed by supreme beings.
-left blank
-Distributed power is power that is given to Native people through practicing their religions. They are given power through prayer and ritual but ultimately acknowledgement of their spirit worlds over their lives
-It is the idea that there is a presence, being, relation in all things. All things work in relation to one another and can help or hinder one another. These beings may be addressed, implored, interacted with through ritual, religion, belief, or action
-There is not a sole leader/deity. There are opposing forces that balance one another
-Distributed power refers to attaining, by fasting, asking, dreaming, spiritual power

13) When did the Native American Literary Renaissance begin? List three Native American writers from this period.

-Deloria, 1920-present
-1970’s-present, Vine Deloria, Jr., Winona LaDuke
-1990’s-now?,; Vine deloria, Basil Johnston, Sara Deer
-The 1960s or 70s, Vine Deloria Jr., Sherman Alexie, Simon Ortiz
-1970s and 1980s, Vine Deloria, James Welch
14) List the Montana reservations, the tribes living on each and the name of the non-recognized tribe in Montana.
- Little Shell, state recognized; Fort Peck, Nakota, Dakota and Assinbone; Rocky Boy, Chippawa/Cree; Blackfoot, Blackfoot; Crow, Crow; Cheyene, Northern Cheye; Flathead, Salish, Pendo, Kooteni
- Confederated Salish and Kootenai Nation-Flathead, Salish, Kootenai, Pend’Orielle; Blackfeet Nation, Blackfeet; Fort Belknap, Assiniboine and Gros Ventre; Rock Boy, Chippewa/Cree; Fort Peck, Assiniboine and Sioux; Crow Nation, Crow; Northern Cheyenne Reservation, Cheyenne; Little Shell, unrecognized tribe
- Flathead, Salish, Kootenai, Penerille; Blackfeet, Blackfeet; Ft. Peck, Nakoda/Dakota; Crow, Crow; N. Cheyenne, N. Cheyenne; Ft. Belknap, Grosventre/Nakoda?; Little Shell, Non regonized tribe
- Flathead, Salish, Kootenai, Pend O’reille; Blackfeet, Blackfeet; Rocky Boy, Chippewa/Cree; Fort Belknap, Assiniboine, Gros Ventre; Fort Peck, Assiniboine, Sioux; Crow, Crow; Northern Cheyenne, Northern Cheyenne; Unrecognized, Little Shell Chippewa
- Little Shell, Chippewa; Blackfeet, Blackfeet; Fort Peck, Cree; Rocky Boy, Lakota; Crow, Crow; Northern Cheyenne, Northern Cheyenne; Flathead, Salish/Kootenai
- Flathead, Salish, Kootenai, Pend D’Orielle; Blackfoot, Blackfoot; Northern Cheyenne, Northern Cheyenne; Crow, Crow; Rocky Boy; Fort Peck, Gros Ventre; Fort Belknap, Assiniboine; Little Shell Chippewa
- Little Shell Chippewa, non-recognized; Flathead, Salish, Kootenai, Pend d’Oreille; Blackfeet, Blackfeet; Northern Cheyenne, Northern Cheyenne; Crow, Crow; Rocky Boy, Assiniboine, Gros Ventre; Fort Peck, Gros Ventre, Assiniboine, Sioux; Fort Belknap, Sioux, Cree
- Flathead, Pend O’reilles, Kootenai, Salish; Blackfeet, Blackfeet; Rocky Boy, Chippewa Cree; Northern Cheyenne; Crow; Fort Belknap; Fort Peck; Little Shell
- Flathead, Assiniboine, Sioux; Blackfeet; Fort Belknap; Fort Peck; Crow; Northern Cheyenne; Rocky Boy, Chippewa, Cree; Little Shell

Survey Portion:

**Major Requirements:**

1. Did you have difficulty getting into any required NAS course(s)?
   - Yes
   - No
   If so, which one(s)?

*individual answers kept on file to protect their confidentiality. Four indicate yes and five no. Yes answers include one each for 105, 235, 303, 304, 475, and 494. No two students said yes for the same course.

2. What additional course topics would you like to see NAS offer?
   - More NAS labeled Environmental/Botany/Farming classes
   - More courses on literature and spirituality
   - More classes that breakdown current (last 100 years) issues
   - Tribal Justice/law
   - An approach to a graduate NAS degree
   - Additional literature specific (I think there was only one?) or oral storytelling; tribal sovereignty part 2 (activism...)
   - A cultural restoration class, tribal sovern II, Blackfoot 3 and 4
   - Tribal Sovereignty-part 2, more classes on current Native events since there is already a large focus on history. A tribes of Mt class—if we don’t already have one
   - Mental health/history of Natives in the military/Native film

3. What would you change, if anything, about the course requirements needed to complete a NAS major?

*individual answers on file. Six suggest no changes. Suggested changes include a more stringent admissions process, greater diversity in course offerings, and a Native language requirement.

4. Why did you choose NAS as your major?
5. On a scale of 1 to 5 (5 being the highest and 1 being the lowest rating) please rate each of the following categories:
   a) value of average NAS course content: **Avg.: 4.8**
   b) amount of effort required to succeed in the average NAS course: **Avg.: 4.2**
   c) amount of effort required to succeed in your average non-NAS courses: **Avg.: 3.5**
   d) variety of NAS course selection: **Avg.: 3.7**
   e) number of sections offered for required NAS courses: **Avg.: 3.2**

Declaring your Major:
6. What year were you when you declared NAS as your major?
   - Freshman: 0
   - Sophomore: 2
   - Junior: 5
   - Senior: 1
   - "Post-Bac": 1

7. Did you switch majors while at UM?  **Yes**  **No**
   If so, in what field(s) did you originally major?
   *individual answers on file. Six indicate no and three yes.*

8. Did you transfer to from another College or University?  **Yes**  **No**
   If so, which institution?
   *individual answers on file. Six indicate yes and three no.*

9. Please rate from 1 to 5 (with 5 being the best rating and 1 being the lowest rating) the transferability of your NAS classes from that institution to NAS at UM:
   - 4 answered
   - **Avg.: 3.25**

10. How many semesters did it take you to complete your bachelor’s degree?
    *Answers range from four to thirteen, with an average of six.*

Future Goals:
11. What are your future professional and/or academic goals?
    *individual answers on file. Six indicate an interest in pursuing graduate studies and/or law school; three want to work to advance social causes; and two want to teach at the K-12 or college levels.*

12. How well do you feel NAS prepared you to meet your career goals?
    *individual answers on file. All nine say they were prepared well or very well.*

Student Experience:
13. What was the greatest obstacle you faced in completing your degree?
    *individual answers on file. Three list family concerns; three writing challenges; two finances; one medical concerns; one building relationships as a nontraditional student; and two left this blank.*

14. How were you able to overcome that obstacle?
    *individual answers on file.*

15. What was your greatest success?
    *individual answers on file.*
Department Services:
16. During an average semester, how many times did you seek assistance from (please circle one): note: the number listing each entry is shown in the space below

<table>
<thead>
<tr>
<th>Service</th>
<th>Never</th>
<th>1-2 times</th>
<th>3-5 times</th>
<th>6-8 times</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) NAS Professors:</td>
<td>0</td>
<td>4</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>b) Other Professors at UM:</td>
<td>4</td>
<td>4</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>c) NAS Advisor:</td>
<td>3</td>
<td>2</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>d) Amer. Indian Student Services:</td>
<td>4</td>
<td>4</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>e) Writing Center:</td>
<td>5</td>
<td>3</td>
<td>0</td>
<td>1</td>
</tr>
</tbody>
</table>

17. Rank the following services in order from 1 to 5 according to how helpful they were (with 1 being the service you found most helpful). If you never utilized one or more of these services, please note.

<table>
<thead>
<tr>
<th>Service</th>
<th>Rank</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) NAC computer lab</td>
<td>1; 3; 1; 2; 2; 1; 5; 5, 2</td>
</tr>
<tr>
<td>b) NAS copy machine</td>
<td>1; 5; 2; 2; 3; 3; never; 5; 1</td>
</tr>
<tr>
<td>c) NAC telephone</td>
<td>2; 3; 4; 4; 4; 4; never; 5; never</td>
</tr>
<tr>
<td>d) NAC student lounge and NAS office coffee/tea/water services</td>
<td>1; 5; 3; 1; 2; 5; 5; 3</td>
</tr>
</tbody>
</table>

18. Rate from 1 to 5 (with 5 being the best rating—i.e. very available) the following faculty/staff in terms of their availability when you needed assistance:

<table>
<thead>
<tr>
<th>Faculty/Staff</th>
<th>Avg.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) NAS Professors:</td>
<td>4.4</td>
</tr>
<tr>
<td>b) NAS Advisor:</td>
<td>4.4</td>
</tr>
<tr>
<td>c) NAS Office Personnel:</td>
<td>4.25</td>
</tr>
</tbody>
</table>

19. Rate from 1 to 5 (with 5 being the best rating and 1 being the lowest rating) the following faculty/staff in terms of the quality of service they provided to you:

<table>
<thead>
<tr>
<th>Faculty/Staff</th>
<th>Avg.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) NAS Professors:</td>
<td>5</td>
</tr>
<tr>
<td>b) NAS Advisor:</td>
<td>4.6</td>
</tr>
<tr>
<td>c) NAS Office Personnel:</td>
<td>4.2</td>
</tr>
</tbody>
</table>

20. What do you feel are the strengths of the NAS department?
*individual answers on file. All nine indicate the guidance, support, and/or knowledge of the faculty and staff; and two also the PFNAC building.

21. How could NAS improve our services?
*individual answers on file. Four suggest expanding class offerings and/or the number of faculty; two request additional services; three either leave this blank or request that we retain our current faculty.

Scholarships:
22. Did you apply for any of the Native American Student Scholarships? Please list the scholarship(s) you received?
*individual answers on file. Three indicate yes; six either say no or leave this blank.

23. Were the NAS standards used for determining scholarship awards clearly stated? Were the standards fair? If not, please explain.
*individual answers on file. Four say yes; five either indicate this is not applicable or leave this blank; none say no.

24. Please share any additional comments you have about the NAS department?
*individual answers on file. Four express their gratitude to the department or otherwise speak positively about their overall experience; one requests the addition of more Native faculty/staff; four leave this blank.
### Intended Student Learning Outcomes

<table>
<thead>
<tr>
<th>Courses</th>
<th>Critical Thinking Skills</th>
<th>Written Communication Skills</th>
<th>Primary and Secondary Research Skills</th>
<th>Subject Knowledge</th>
</tr>
</thead>
<tbody>
<tr>
<td>NASX 105</td>
<td>I, A</td>
<td>I, A</td>
<td>I, A</td>
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</tr>
<tr>
<td>NASX 141/142</td>
<td>I</td>
<td></td>
<td>I</td>
<td></td>
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<tr>
<td>NASX 201</td>
<td>I</td>
<td></td>
<td>I</td>
<td></td>
</tr>
<tr>
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<td>I, A</td>
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<td></td>
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<tr>
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<td>I</td>
<td>I</td>
<td></td>
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<tr>
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<tr>
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<td>D</td>
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<tr>
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<td>NASX 405</td>
<td>D</td>
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<tr>
<td>NASX 464/465</td>
<td>M</td>
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<td>NASX 475</td>
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<td>NASX 488</td>
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<td>M</td>
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<td>NASX 494</td>
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<td>M</td>
<td>M</td>
<td></td>
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<tr>
<td>NASX 499</td>
<td>M</td>
<td>M</td>
<td>D, M</td>
<td>M</td>
</tr>
</tbody>
</table>