

THE STATE OF AMERICAN INDIAN & ALASKA NATIVE EDUCATION IN CALIFORNIA 2016

DR. JOELY PROUDFIT WITH DR. THERESA GREGOR

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A MESSAGE FROM THE DIRECTOR

The byline for the California Indian Culture and Sovereignty Center states, "Education is the Path to Self-Determination." These words greet our staff, students, faculty, and visitors—and they are words that we live by. We live in a fast-moving and complicated era of tribal sovereignty in which the most common image that everyday citizens have of American Indians is a casino. As an American Indian educator I have spent my entire life combating harmful stereotypes of American Indians ranging from the drunken and poor Indian to the Indian-maiden costume that shows up all too frequently at Halloween and in "cowboys and Indians" themed parties. The motivation for me to fight the good fight always boils down to the byline for the CICSC—education is the path to self-determination—and this is true for all of us—Indian and non-Indian alike.

For American Indian people in particular the need for education to sustain the milestones and achievements that our tribal ancestors and leaders have worked so hard to build is paramount. In the report on the *State of American Indian and Alaska Native Education* (2012) we documented the gaps in education for American Indian and Alaska Native peoples in California. In the 2014 report on the *State of American Indian and Alaska Native Education in California* we highlighted promising practices to help bridge some of these gaps. These practices include: 1) formalizing institutional-tribal partnerships; 2) creating a kinship network of support for AIAN recruitment, retention, and graduation; 3) building and designating AIAN gathering grounds on campus in the form of dedicated meeting space, study space, and place for social interaction; 4) developing and delivering curriculum that meets tribal educational needs; and 5) creating pathways for persistence through college for AIAN students that focus on educational and career strengths (and are linked to culture and identity). To effectively implement these practices public institutions must develop American Indian Studies programs that include the hiring of AIAN faculty and staff to build and sustain relationships with tribal nations and communities.

From the day our doors officially opened at the California Indian Culture and Sovereignty Center we have been committed to providing useful tools, research, and curriculum for American Indian education in California. The *State of American Indian and Alaska Native Education in California* Reports are providing timely, necessary, and important data revealing gaps, highlighting successes, and pointing to areas in need of further research and improvement. The research at the CICSC originates from real community needs and we are determined to find solutions for these needs.

I have been asked many times how to build a program like we have at CSUSM—community members and colleagues alike ask me what they can do now to begin to create the programs, spaces, and services that we have at CSUSM on their campuses. The answers to these questions are too multi-faceted and complex to share in a post-conference conversation or even via email. Thus, the research team at the CICSC decided

to include our CICSC-CSUSM story as a main narrative focus and point of analysis in the opening pages of this report. Our history of growth and development at CSUSM is very unique and was built upon the simple premise that it was a university responsibility to serve and engage the more than thirty federally recognized tribal nations near our campus. The 2016 report is the third and final publication supported by the San Manuel Band of Mission Indians. This report provides a case study if you will for the creation of a 21st century model to recruit, retain, serve, and graduate American Indian students from a public university. In addition, the 2016 report updates all the important K-16 data we reported on in previous publications. We also "mapped" for the first time the K-12 data about high school graduation rates, dropout rates, and student completion of A-G requirements for college entry. This feature will be interactive when the report is hosted "live" on our website. I urge you to check it out and explore the data reports for your community.

At every new turn I have asked my team at the CICSC to help make the data contained in this report to be functional so that the information in the following pages can be used as a tool for advocacy. I am not talking about advocating for abstract ideals and power writ large but for hard and fast change that can only be brought about by shining a light on the real numbers, real stories and real experiences of struggle for parity in funding that American Indians by treaty are entitled to. Our goal is to provide our tribal educators, parents, and leaders with tools to develop their capacity to build educational infrastructure needed in their communities; and to have at their fingertips the facts to justify a greater investment in AIAN education for their youth. I want to personally thank the San Manuel Band of Mission Indians for funding the CICSC for the past three years. Your generosity and financial support has been a beacon for change and allowed our work to see the light of day.

This is not the end of our work and research on the state of American Indian education in California, but merely a new starting point for our journey forward together. By the time you read these words, CSUSM will be ready to launch its 21st Century American Indian Studies major with an anticipated start date of Fall 2016. I bet you want to know how we did it, don't you? Well, wait no more, turn the pages and read it for yourself.



Dr. Proudfit, Ph.D (Luiseño)

Director, California Indian Culture and Sovereignty Center (CICSC)

Chair, American Indian Studies Department, CSUSM

CALIFORNIA
DEPARTMENT OF
EDUCATION

TOM TORLAKSON
STATE SUPERINTENDENT OF PUBLIC INSTRUCTION

Now in full swing serving my second term as the State Superintendent of Public Education, I am more grateful than ever for the innovative research and promising practices developed by the California Indian Culture and Sovereignty Center at California State University San Marcos. *The State of American Indian and Alaska Native (AIAN) Education in California: Relationships, Resources and Data to Create High Impact Practices* provides valuable information, interactive online links to California Department of Education data and information that any educator, leader, or parent working with AIAN students in California can access.

Three years ago, the CICSC published its first *State of the American Indian and Alaska Native Education in California Report* funded by the generosity of the San Manuel Band of Mission Indians. This report sent shockwaves up and down the state and opened the eyes of elementary school teachers and college presidents to the severe gaps in American Indian and Alaska Native educational achievement in our great state.

In the pages of the *2016 Report on the State of the American Indian and Alaska Native Education in California* we get a behind-the-scenes look at the trailblazing work at California State University San Marcos to establish and institutionalize tribal initiatives, outreach programs, recruitment, retention, and graduation of AIAN students. Under the leadership of President Karen Haynes for the past eleven years, CSUSM has broken new ground in creating high impact practices to develop a tribal-institutional partnership in higher education that serves the regional needs of tribal constituents and the needs of all AIAN peoples seeking higher education.

Evidence of this partnership is visible in the research, community outreach, and campus presence of the California Indian Culture and Sovereignty Center at California State University San Marcos. In this third installation and study of AIAN educational achievement, Dr. Joely Proudfit (Luiseño) and Dr. Theresa Gregor (Iipay) provide the historical context and an overview of the regional climate this report grew out of alongside updated data and information about the AIAN achievements and gaps in education. The 2016 Report provides a compelling picture of the way things are and how, with innovation and institutional support, the way things can be.

I find the information contained in the following pages innovative, timely, and inspiring; and I am sure you will too.

Sincerely,

Tom Torlakson

Tom Torlakson



SAN MANUEL
BAND OF MISSION INDIANS

The report on the ***State of American Indian and Alaska Native (AIAN) Education in California 2016*** is the third publication in a three-part series made possible by financial support from the San Manuel Band of Mission Indians.

The San Manuel Band of Mission Indians is an invaluable tribal partner and has made an "investment change" in public policy reporting about the educational attainments, roadblocks, gaps, and achievements of American Indians and Alaska Natives in the State. Without their progressive investment this work would not be possible.

THANK YOU

2016 Executive Summary

34,704
Number of AIAN K-12 students in California Public Schools (2015)

1,530
Number of AIAN K-12 teachers in California Public Schools (2014)

826
AIAN high school graduates completed "A-G" requirements (2015)

K-12 Updates in AIAN Dropout and Graduation Rates

There is a 36.59% DECREASE in AIAN Dropouts from 2010-2015.

There were 962 AIAN high school dropouts in 2010 and only 610 in 2015.

610 AIAN did not graduate from high school in 2015.

The largest AIAN graduating class from high school was in 2009-2010 with 3,169 graduates.

There is a 2.1% INCREASE in AIAN high school graduates completing UC/CSU Requirements in 2015 than in 2010.

There is a 14.36% DECREASE in the total number of AIAN graduates in 2015 than in 2010.





Post-Secondary Education (PSE) Data Summary

All PSEs have experienced DECLINES and slight rebounds in AIAN enrollment since 2011.

The CCCs are rebounding at a greater pace than the CSU and UC systems compared to data reported in 2014 from Fall 2011 the enrollment rate for AIAN at CCC has INCREASED by 1,037 students in the past four years.

AIAN students comprised 0.45% of the student body across the 113 California Community Colleges in 2014.

There was a 5.12% increase (495 AIAN students) in enrollment from fall 2013 to fall 2014. However, AIAN enrollment to from 2011-2012 to 2014-2015 at CCC has DECREASED by 2,436 students in the past four academic years, which is a 19.04% drop in AIAN attendance.

The CSU enrolled more AIAN First Time Freshman (FTF) than UC 8 out of the last 12 years.

Beginning in 2008, the UC AIAN enrollment of FTF begins to INCREASE over the CSU.

CSU AIAN Transfer (TXFR) student enrollment DECREASES continuously from 2002-2014. In 2014 the UC enroll more AIAN TXFR students than CSU.

From 2002 to 2014 the CSU experiences an almost 50% DECLINE in AIAN TXFR enrollment. Whereas the UC AIAN TXFR enrollment INCREASES 43% during this same period.

The overall percentage of AIAN undergraduate degrees awarded at the CSU DECLINED by 34.04% (less 160 degrees awarded) from 2011-2012 to 2014-2015. At the same time, the number of AIAN graduate degrees awarded also DECLINED by 19.72% (less 14 graduate degrees awarded) in the same three-year time span.

In 2010-2011, the CSU awarded 55.10% more undergraduate degrees to AIAN than the UC. However, over the next five year period (2010-2015) the UC INCREASED the number of AIAN undergraduate degrees it awarded by 32.13% and awarded 18.06% more AIAN undergraduate degrees than the CSU in 2014-2015.

Post-Secondary Education Data REPORTS 2016



Introduction

The California Indian Culture and Sovereignty Center is committed to presenting updated and relevant data about the educational achievement of American Indians in California. The following report presents publicly available information from California's post-secondary and K-12 educational institutions. The CICSC tracks high school student graduation rates, dropout rates, and college readiness; we chart college matriculation and graduation rates; and we identify the changes in the AIAN workforce in the state's educational systems.

The 2016 SAIANEC report begins first by presenting a comparative look at the past four years (2010-2014) of AIAN enrollment in California's Community Colleges (CCC), California State Universities (CSU), and the University of California (UC). Next we take a closer look at each postsecondary system to compare specific changes from previously reported data. Finally we turn to the K-12 public schools to look at AIAN high school graduation, college readiness, and dropout rates. This year, in response to requests to disaggregate the data, we "mapped" the K-12 school district data alongside tribal lands in California for readers to interactively see what the AIAN student population is in their region and school district. The map allows users to swipe between a demographic map and a map of the achievement rates for the same region/school district. It is our goal that the data will be more user-friendly and useful to our AIAN parents, educators, tribal leaders, and advocates throughout the state. FInally, the 2016 report includes a retrospective that details the implementation of the Native American (Tribal) Initiative at California State University San Marcos.

AIAN College Data Updates

All of California's post-secondary institutions have experienced declines and various rebounds in AIAN enrollment since 2010. After presenting data from previous reports and engaging representatives from the UC/CSU in a discussion about the decline in AIAN enrollment trends at the CSU, two contributing factors emerged. The first and most significant explanation for the drop-off and decline of AIAN enrollment in the CSU is due to changes for "Maintaining, Collecting, and Reporting Racial and Ethnic Data to the US Department of Education."[1] This change in collecting and reporting was meant to align with the results of the Census 2000, which utilized revised standards from the Office of Management and Budget (OMB) from 1997 to allow respondents to select one or more racial categories for identification. This was the first time the US Census captured multiracial/ethnic data about individuals. The revision added two additional categories for reporting: "Hispanic/Latino" and "Two or More Races" in addition to the original five aggregate reporting categories: American Indian and Alaska Native, Asian, Black or African American, Native Hawaiian or Other Pacific Islander, White.



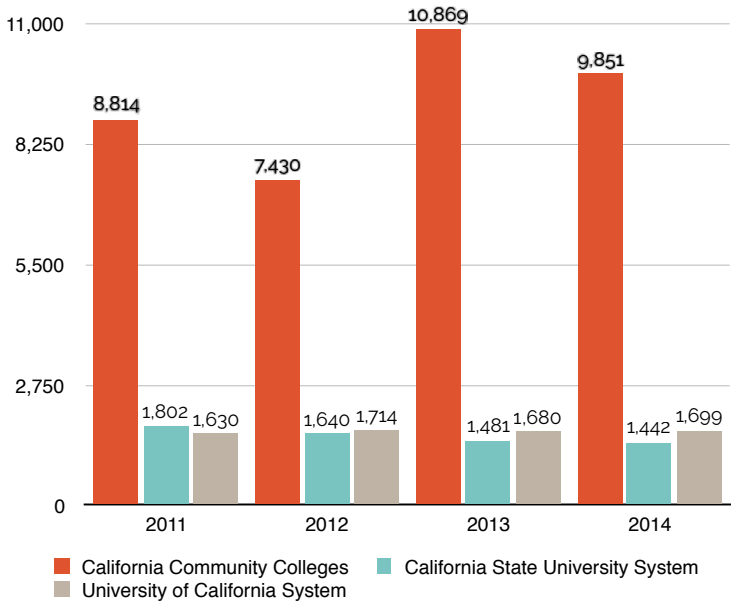


Figure 1: AIAN Enrollment Fall 2011 to Fall 2014 at Post Secondary Institutions in California[6]

The Federal Registry published the comments regarding each of the changes to the Department of Education's reporting and data collection. "Section III. B. Two or More Races Category Reporting" notes that the addition of the two or more races category will change the population counts in single race categories. Commenters responded to this claim by pointing out that long term data will not accurately depict the demographics in single race categories such as Black, White, American Indian, and Asian depending on the population density in a particular state. *They argued that "using the two or more races category will result in longitudinal data falsely showing declining minority populations in current single race categories."*[2] In its response to the comments, the Department of Education acknowledges that there will be changes but that these changes "will not be large enough to cause significant shifts in student demographics" and that the change in categories will produce "more accurate data."[3] They also state that they will "monitor the data trends reported" and "[i]f necessary, we will request access to the specific racial and ethnic data provided in response to the two-part question by the individual."[4]

This is extremely problematic for several reasons and should be a major area of concern for tribal leaders and educators. First and foremost, American Indian and Alaska Native people are a political group with multiple heritages not any single racial/ethnic group. As a political group, American Indian/Alaska Native identification should be counted so that our numbers rise to the top instead of being erased in a generic mixed-race category that is invisible and uncounted. Second, it is clear that the US Department of Education's process is failing to accurately report the actual numbers of AIAN students in California, which we know from the US Census that California is second only to Oklahoma as having the highest number of people identifying as American Indian and Alaska Native. Furthermore, California ranks highest for all census respondents who identified as American Indian or Alaska Native alone or in combination with another race. In a recently released Pew Study on multiracial identity of approximately 1,600 individuals between February and April 2015 shows that 6.9% of those surveyed claimed a mixed-heritage and that the largest bi-racial group (50%) reported was White and American Indian/Alaska Native. The study diverged from the Census Bureau's data collection methods to account for the parents' and grandparents' racial identification of the adults in addition to the information that was self-reported.[5]

Given the unique political distinction of American Indian/Alaska Native people it seems logical and necessary now more than ever that we advocate for changes to these data reporting policies—our numbers are not insignificant—and every one of our students identifying as AIAN should be counted on their own and then in conjunction with one or more races if that is what is reported.

The call for change is needed sooner rather than later because the data counts justify and determine the level and amount of federal aid for AIAN education in the state. The corollary outcome is that our low numbers correspond to the lack of or low educational funding for AIAN students in the state. Tribal leaders and educators also need to educate parents and students about the reporting guidelines and how AIAN and mixed-race identity is counted so that individuals can more accurately be counted when they primarily identify as AIAN people.

The data that follows shows the drop-off and plateau in AIAN student enrollment for both full time freshman and transfer students beginning around 2008 when the new reporting requirements were being implemented.

UC-CSU AIAN Freshman Enrollment Comparisons

In the 2014 SAIANEC Report we provided a side-by-side comparison of the enrollment rates for AIANs at the UC and CSU. We have updated these charts with data from 2002-2014 for freshman and transfer students. In the CSU system the decline is drastically sharp from 2007 with 355 AIAN Full-Time Freshman (FTF) and in 2008 137 and as of 2014 this decline never rebounds for the CSU. The UC numbers show an uptick in AIAN enrollment since the implementation of the Plus Factor which gives AIAN applicants additional consideration as a political classification not an ethnic/racial minority when they apply for admission to the UC.[8]

UC-CSU AIAN Transfer Admission Enrollment Comparisons

Although AIAN transfer rates for admission remain relatively steady for the CSU, the UC began closing the gap in 2010; and in 2014 more AIAN transferred to UC campuses than CSU campuses. According to the UC Accountability Report (2014), 30% of transfer student enrollments to the UC are from California Community Colleges (iii).

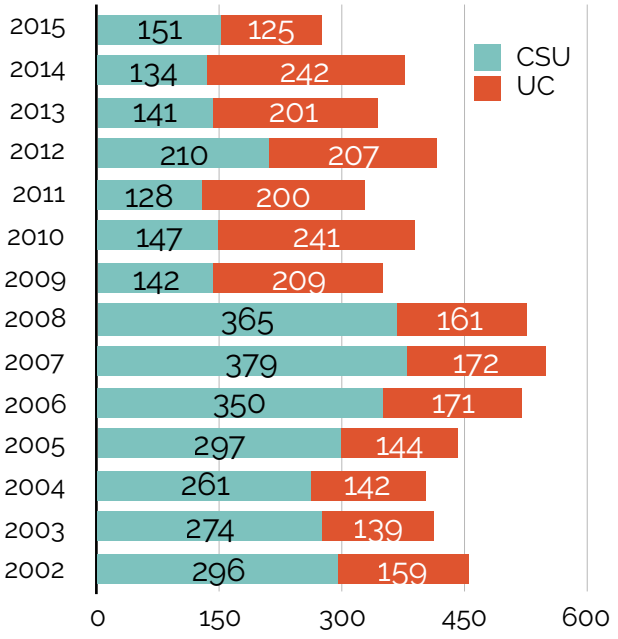


Figure 2: AIAN Full-Time Freshman Enrollment at UC/CSU 2002-2015 [7]

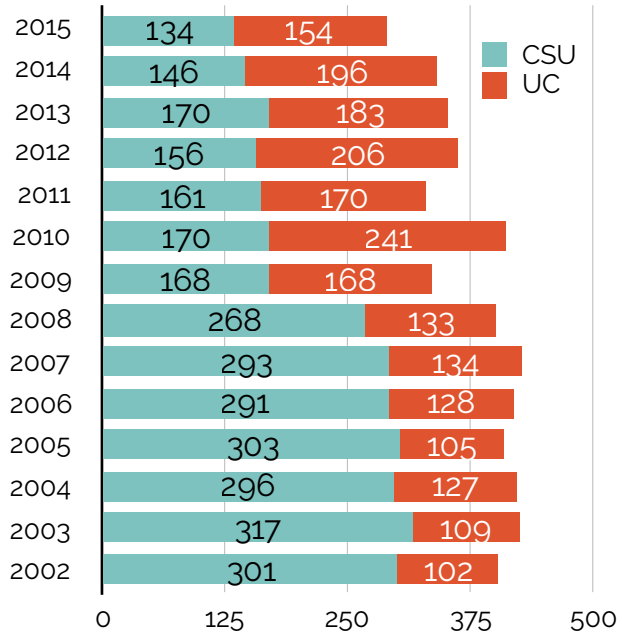


Figure 3: AIAN Transfer Admissions to UC/CSU 2002-2015

The California Community College system continues to enroll the highest number of AIAN Students with 12,792 in Fall 2011.

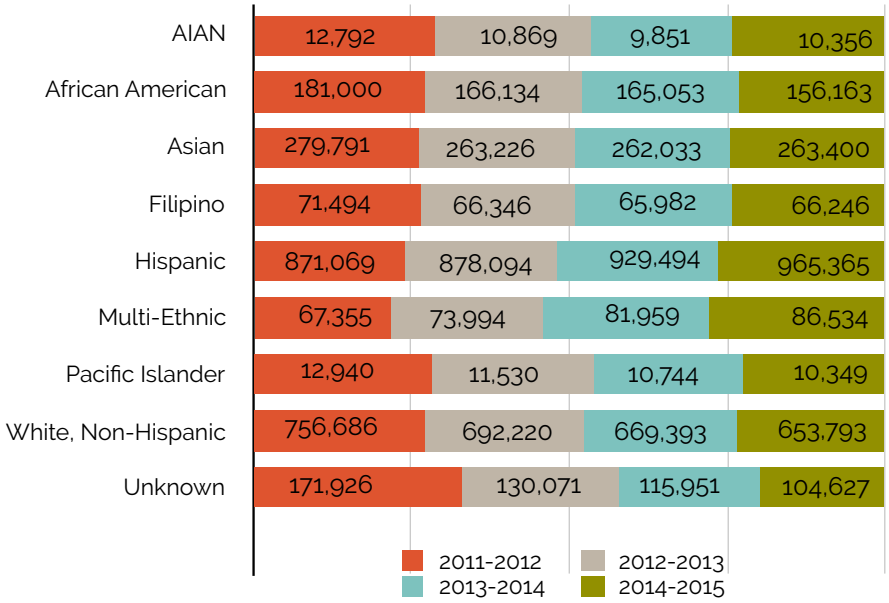


Figure 4: California Community College Enrollment by Race/Ethnicity Fall 2011-2015



CCC: AIAN Enrollment

AIAN students comprised 0.45% of the student body across the 113 California Community Colleges in 2014; there was a 5.12% increase (495 AIAN students) in enrollment from fall 2013 to fall 2014. However, AIAN enrollment to from 2011-2012 to 2014-2015 at CCC has decreased by 2,436 students in the past four academic years, which is a 19.04% drop in AIAN attendance.[9]

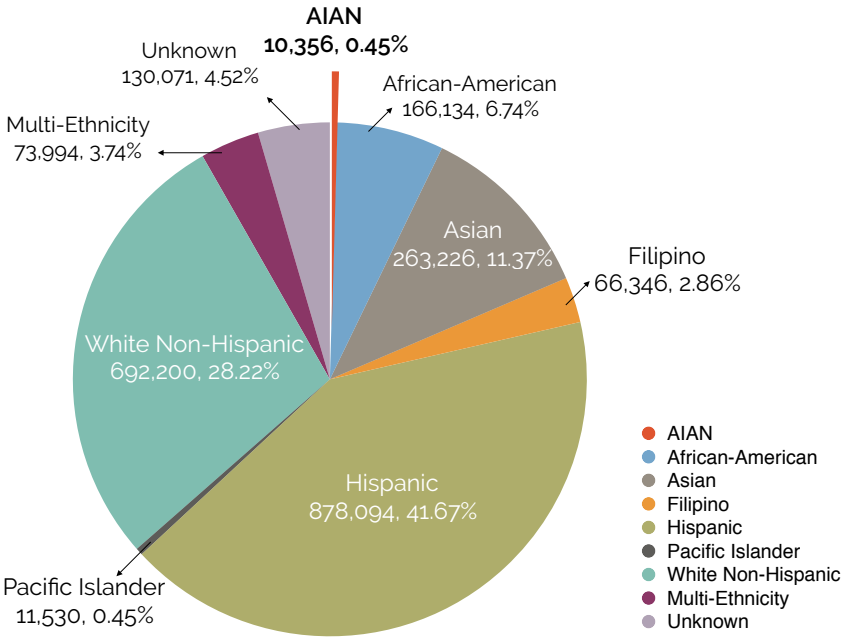


Figure 5: Fall 2014 California Community College Enrollment by Race/Ethnicity

CSU: AIAN Enrollment and Achievement

There were 1,201 AIAN students enrolled in the California State University system in 2015. There are 1,054 AIAN undergraduates (88%) and 147 AIAN graduate and post-baccalaureate students (12%).[10] Figure 6 shows the academic concentration of AIAN undergraduate students enrolled for fall 2014. **The top three academic programs AIAN students enroll in are Business Management, Social Sciences, and Psychology.** The number of degrees awarded to AIAN undergraduate and graduate students in the CSU from academic year 2013-2014 to 2014-2015 was 770 undergraduate and graduate degrees. However, the undergraduate degrees for AIAN decreased during this time period by 7.73%. There were 470 undergraduate degrees awarded in 2011-2012 and 414 awarded in 2012-2013 in the CSU. Compared with updated data from 2013 and 2014, the overall percentage of AIAN undergraduate degrees awarded at the CSU declined by 34.04% (less 160 degrees awarded) from 2011-2012 to 2014-2015. At the same time, the number of AIAN graduate degrees awarded also declined by 19.72% (less 14 graduate degrees awarded) in the same three-year time span with 71 AIAN graduate degrees awarded in 2011-2012 and 57 in 2014-2015.

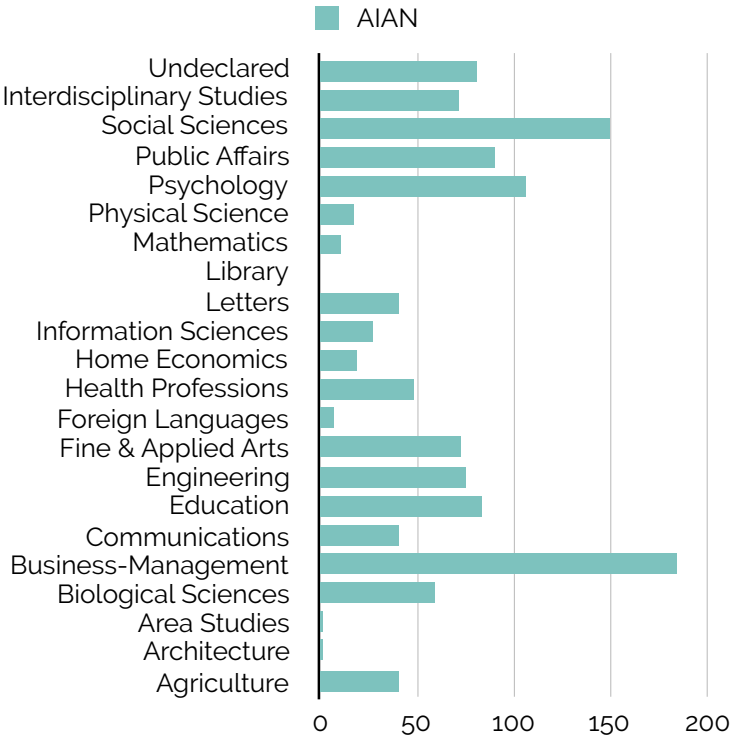


Figure 6: AIAN Undergraduate Enrollment by Discipline Fall 2014[11]

AIAN Students CSU:

Fall 2014

15%, (212) Post-Bacc, Graduate, and Health Science Residents

85%, (1,230) Undergraduate

Figure 7: AIAN Student Enrollment CSU Fall 2014

AIAN Students CSU:

Fall 2015

12%, (147) Post-Bacc, Graduate, and Health Science Residents

88%, (1,054) Undergraduate

Figure 8: AIAN Student Enrollment CSU Fall 2015

	2013-2014		2014-2015	
Ethnic Group	**UG**	**GRAD**	**UG**	**GRAD**
African American	3,741	823	3,459	790
AIAN	**336**	**67**	**310**	**57**
Asian American	10,433	2,162	10,775	2,101
Filipino	3,375	397	3,531	386
Mexican American	18,041	2,473	20,481	2,637
Other Latino	6,420	992	6,126	935
Pacific Islander	519	62	416	42
White, Non-Latino	28,946	6,536	28,348	6,363
Two or More Races	3,322	578	3,753	545
Unknown	6,882	2,496	6,414	2,408
Non-Resident Alien	3,176	2,004	3,249	2,567

Figure 9: CSU Degrees Granted by Ethnic Group, Undergraduate (UG) & Graduate (GRAD), 2013-2015[12]

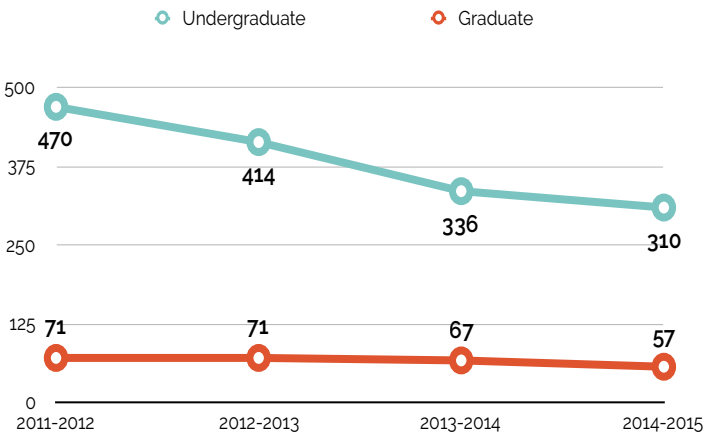


Figure 10: CSU Degrees Awarded (UG & GRAD) TO AIAN[13]

UC: AIAN Enrollment and Achievement

The University of California system enrolled 1,699 AIAN students in fall 2014. AIAN undergraduates make up 1,250 students and AIAN graduate students number 449 for fall 2014. In 2010-2011, the CSU awarded 55.10% more undergraduate degrees to AIAN than the UC. However, over the next five year period (2010-2015) the UC increased the number of AIAN undergraduate degrees it awarded by 32.13% and awarded 18.06% more AIAN undergraduate degrees than the CSU in 2014-2015. The UC also awarded more doctoral and professional degrees to AIAN students than the CSU overall in the same five year period (2010-2015). The rate of growth for AIAN graduate degrees completed in the UC from 2010-2015 is 31.31% compared to the CSU which experienced a 42.42% decrease in the number of AIAN graduate degrees awarded in the same period .[14]

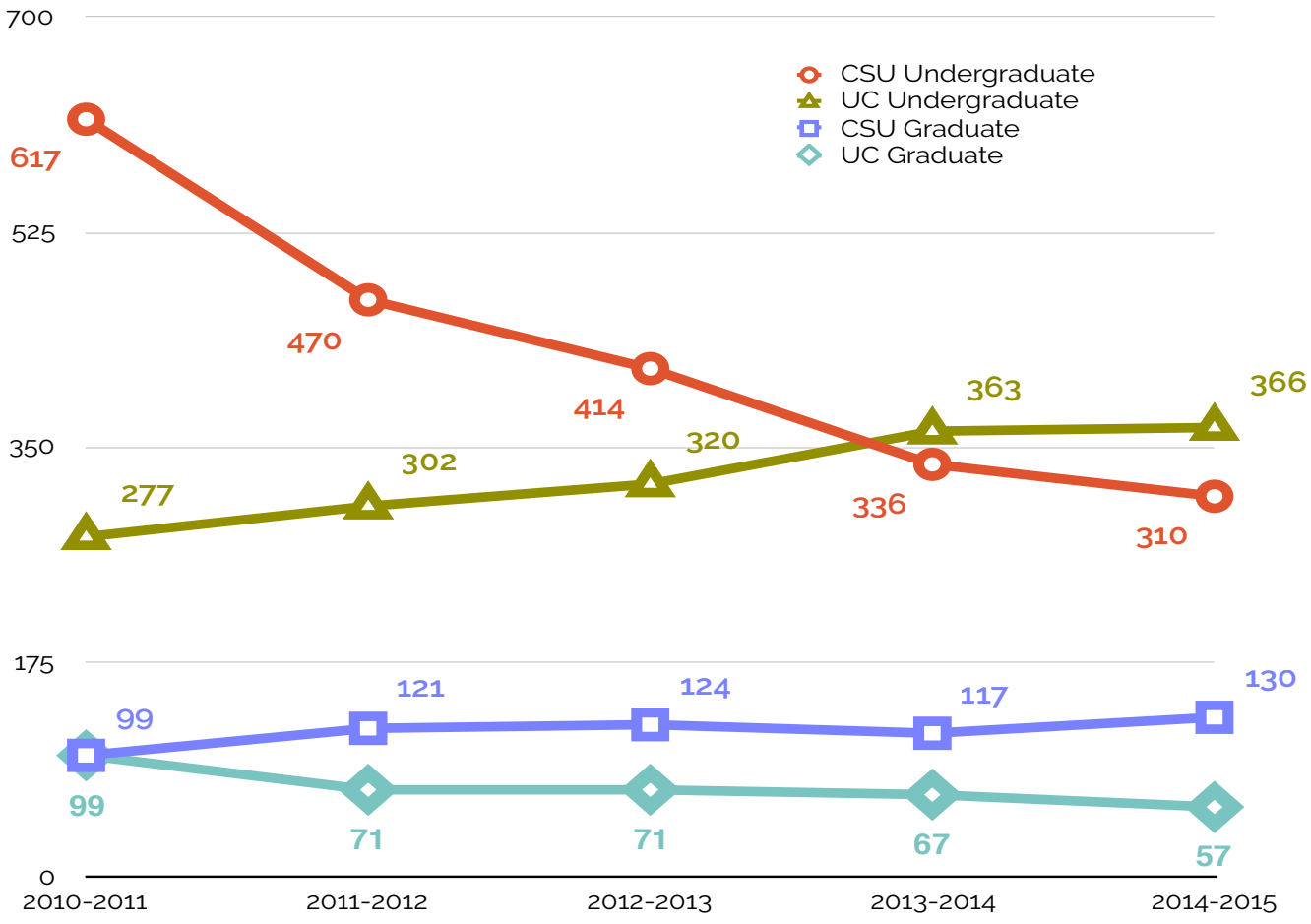
Figure 11: AIAN Student Enrollment UC Fall 2014

AIAN Student Enrollment UC Fall 2014

74% Post-Bacc, Graduate, and Health Science Residents

26% Undergraduate

Figures 12: UC & CSU Degrees Awarded to AIAN students (UG & GRAD) 2010-2011 to 2014-2015 [15]





What's In a Name?

Institutionalizing the Tribal Initiative through Place-Based Education and Native Ways of Knowing at CSUSM

Potowla/ Kwiinamush: Luiseño for "Foundation"

The founding faculty at CSUSM recognized from its inception the need to build relationships between local tribal communities whose land the university occupies and whose people the campus serves. The unspoken rationale behind this approach endorses the American Indian philosophy that education is the path to self-determination for tribal communities; however, the challenge for CSUSM and local tribes is in understanding how we, collectively Native and non-Native stakeholders alike, can learn from the past, reshape the present, and build a better educational system for American Indian people in the future.

The seeds of the Tribal Initiative at CSUSM were planted when the institution was still a satellite campus named San Diego State University North County (SDSU North County). In 1987, librarians at SDSU North County hosted the first American Indian Storytelling event and began working with local tribal libraries that were in danger of closing due to a loss of grant funding. CSUSM became the 20th campus in the CSU system in 1989, and the work of the library with local tribes ushered in a series of annual events that grew to include an American Indian Cultural Fair, an annual Powwow as well as numerous special art exhibits and symposia, such as, "Columbus Didn't Discover America: Native Perspectives on the Quincentenary."

Tukwut, Aa' Alvish: Luiseño for The Cougar, The Legend

At CSUSM this collaboration began in earnest with the gift of a name. In 1990, CSUSM's inaugural class researched the Luiseño language to name the first and only publication of the campus yearbook. Like all industrious students conducting research, they went to the campus library for help. Bonnie Biggs was working with the Rincon Tribal Library at the time and she put the students in touch with a young man who was also studying the Luiseño language, Mr. Mark Macarro (Pechanga Band of Luiseño Indians). According to Biggs, "Mark went to Villiana Hyde [one of the last fluent Luiseño language speakers for Rincon] with the students' request and came back with the two words"[16] —one for pioneer and one for mountain lion. The students chose the word for mountain lion—or "tukwut"—for the yearbook.[17]

Campus opposition to the gift of the Tukwut name was unforeseeable but it became a point of contention as the young campus set out to establish its image and create a mascot for its first athletic teams competing in golf and later in cross country. While the use of American Indian names and images as mascots has sparked a widespread and heated controversy across the nation, the CSUSM mascot debate was far different than that faced by the University of Illinois' Chief Illiniwek or even the fighting Aztec warrior known as

Tukwut,



The adoption of tukwut in name and representation is a part of the collective spirit and vision of the institution... ."

-David White Horse (1999)

"Monty Montezuma" at nearby San Diego State University, which were centered on the inappropriate use and misappropriation of tribal symbols and people.

Oftentimes in these mascot debates it is the American Indian community protesting the misappropriation or denigration of tribal images or words, but in CSUSM's infancy the controversial use of Tukwut as the campus mascot was an issue of linguistics and honoring a gift. Biggs notes in her "History" that the use of the word "tukwut" became synonymous with the campus "cougar" mascot almost immediately after it was introduced. With the introduction of an athletics program in 1998, the campus looked to adopt an official team nickname. A University Image Task Force was charged with gathering feedback and making recommendations on school colors, university seal, logo, and team moniker. In April 1999, a student vote was held by the Image Task Force. The result was 246 students voting in favor of "cougar" and 132 students in favor of "mountain lion." "Tukwut" was not presented as an option which resulted in a heated debate on campus and in the media where on more than one occasion culturally insensitive comments were made by reporters as well as by campus administrators.

The root of CSUSM's mascot controversy seemed to reflect a potentially deeper issue about cultural misunderstanding between the campus and the nature of tribal name-giving, a lack of education about American Indian communities and culture in the region, and a much more serious lack of leadership from the head of the university to redress the issue. Local newspaper coverage tried to make light of and even at times make fun of the issue with editorials such as the San Diego Union Tribune's,"Tuk-What? CSU San Marcos Adding Athletic Programs, Working on a Nickname" article, which seemed to trivialize the campus' efforts to respectfully and intentionally accept and implement a word "given" to the university Viliana Hyde (1999 March 03). To the general non-Indian public, a mascot name may appear to be merely a "nickname" as the Union-Tribune author quipped, but this gap between tribal and mainstream cultural understanding was not a trivial matter to Luiseño and other tribal groups in the region. The lack of sensitivity and cultural awareness by administrators, local press, and the omission of Tukwut as a choice for students on the ballot sent a conflicting message to these communities that American Indians may not be as valued on the campus as they were led to believe.

CSUSM founding faculty quickly rallied and responded to the botched campus mascot vote and to the inflammatory journalism circulating in the community. David Whitehorse (Department of Education) explained in his correspondence to the Chair of the University's Image Task Force that:

[T]he adoption of tukwut in name and representation is a part of the collective spiritual vision of the institution, and an overt attempt to explicitly live out its commitment to diversity. In the Native world, animal protectors are not discarded ... it is part of the commitment of Native people to solidify and intensify the individual connection to the spirit word. Similarly, the Native community has embraced the university because, in part the university has embraced local Native culture."[18]

Whitehorse went on to explain that animals are often "protectors" in tribal culture connecting the human experience to natural and spiritual worlds. For many American Indians and American Indian Studies scholars the issue leads back to fighting for and maintaining the basic human dignity and cultural sovereignty of tribal peoples. If we reduce tribal cultural, religious, and philosophical beliefs about human existence to "charms" and "totems" or simply "nicknames" we fail to recognize the humanity and dignity of American Indian life and lifeways.

Aa' Alvish

Tukwut, Aa' Alvish

With the faculty insights about the critical implications for community building and instituting its mission of diversity and inclusion, students mobilized in support of a re-election that would include "Tukwut" on the ballot. This election never materialized despite student protests "mourning" the loss of Tukwut.[19] Instead of re-voting, President Gonzalez worked with the Image Task Force at an executive level to issue an official set of guidelines to "assure a strong visual identity" for CSUSM. The guidelines stressed that "adherence" to the guidelines was "important." Not surprisingly, the first graphic image in the guide was titled: "University Mascot-Tukwut" next to a notation that stated, the "mascot-Tukwut" is "the least formal element of CSUSM's identity program" and further clarified that CSUSM's official mascot is the cougar (per the Spring 1999 vote) and that the name of the mascot is "Tukwut."[20]

Meanwhile, off campus tribal support and opposition into the fray was equally mixed and signaled a potential rupture in the good relations that the young CSUSM was forging in the regional tribal communities. Hunwut Michael Turner (Rincon Band of Luiseño Indians) noted in written comments regarding CSUSM's use of "Tukwut" for the potential creation of what would become the "Tukwut Courtyard" that "the respectful use of a [Native] word, honoring indigenous people—anywhere in California had not happened before. Some East coast tribes have worked with institutions to change mascots or names to honor local people. The great thing about this is, if people ask, it gives the university a chance to educate them about the Luiseño people."[21] Longtime American Indian Studies faculty member and member of the Pauma Band of Luiseño Indians, Professor Patti Dixon (Palomar College), was not convinced of the benign use of the word and expressed her concern to Biggs about having to continuously educate and "correct those who misuse" the word Tukwut, in particular if Tukwut were named as the campus mascot. She explained that "simply adding an 's' at the end of the word to make it plural is not grammatically or linguistically correct in Luiseño, the proper plural form is tukwutum."[22]

The official debate over the use of Tukwut did not subside until 2007 thanks to keen student leadership and effective advocacy when the Associated Students Inc. voted to dedicate the space formerly known as "Cougar Central" as the "Tukwut Courtyard" (3rd floor outdoor area of Craven Hall). In May 2007, Tribal Liaison Bonnie Biggs, coordinated the event. She invited numerous Luiseño leaders and educators to attend the dedication. Biggs recently noted in the "Tukwut Times Newsletter for CSUSM Retiree Association" that "for 17 years, Tukwut came and went and came again" and once again "CSUSM publicly honored the indigenous inhabitants of the land occupied by the university. Open wounds began to close."[23] The final commemoration to cement the role and spirit of Tukwut at CSUSM came shortly after with the commissioning of the Tukwut statue to be placed in the Courtyard.

The story of Tukwut is a parable in many ways of the story of how the tribal initiative developed at CSUSM. The birth of Tukwut—as a gift—from one of the last fluent speakers of Luiseño—signified a sense of stewardship transferred to CSUSM from a tribal elder. Rarely in academia or other institutions is such an "honoring" taken seriously, but Bonnie Biggs was deeply aware of the symbolism and the ongoing significance of this exchange. She dedicated her work to preserving not only the history of Tukwut but to its deeper meaning to the campus, and when the leadership at CSUSM changed, she stood ready to engage a new president in her efforts to bridge the gaps between higher education and local tribal communities.


Bonnie Biggs



The story of Tukwut is a parable in
about how the Tribal Initiative dev



many ways of the story
eloped at CSUSM.

In 2004 President Karen Haynes forever changed the direction of American Indian education at CSUSM by implementing the Tribal Initiative.

Nollish: Luiseño for Legacy

When Dr. Karen Haynes arrived at Cal State San Marcos in 2004 she mapped out an impressive, ambitious, and historical course for the University to develop as a regional leader, and one in which CSUSM would reach out in meaningful ways to tribal communities and actively recruit American Indian students. She "pledged that Cal State San Marcos would not be yet another soft voice at the community table, but rather a forceful voice backing up words with actions to build a pipeline to increase American Indian staff, faculty, and students from the tribal communities to the campus at CSUSM." [24]

In 2004 President Karen Haynes forever changed the direction of Indian education at CSUSM by implementing the Tribal Initiative. The first order of business to support the initiative was to designate a point of contact, or tribal liaison. Bonnie Biggs was retiring as librarian and was the logical candidate to fill this position because her work building tribal relationships was ongoing since 1987. Biggs, as the part-time tribal liaison, counseled Haynes and encouraged her to directly reach out to the local tribal governments and communities to begin relationship building from one leader to another leader. This initiative resulted in a campaign wryly called "Prez to the Rez" in which President Haynes visited Indian reservations throughout CSUSM's service area, held conferences with tribal leaders, educators, and community members to gain a better understanding about what was needed to support American Indian higher education.

A pivotal outcome from the tribal community forums was the suggestion to President Haynes that she form a Native Advisory Council (NAC) comprised of faculty, staff, and, most importantly, representatives appointed by local tribal communities. Upon beginning her tenure at CSUSM the President "inherited" an African-American Advisory and a Latino Advisory Council,[25] so she decided that the recommendation made perfect sense, and thus, the NAC was chartered in October 2005.

The NAC is a broad based tribal community council with a mission to:

Assist regional tribal communities in Indian country in articulating educational needs through advisement and regular meetings with CSUSM President and CSUSM Leadership. The NAC works to increase educational, professional, and research opportunities while preserving cultural integrity of tribal communities and realizing individual and unique concerns.

Working in partnership with the Tribal Liaison, NAC performs the following functions:

- Advises the President on University relations with AIAN.
- Articulates the educational needs of the local California reservations and surrounding communities to the University.
- Fosters collaboration between the University and AIAN community to achieve mutual goals.
- Promotes and supports academic and professional access and success of AIAN students and employees at CSUSM.[26]

After meeting for just under a year, the NAC advised the President that a full-time Tribal Liaison was needed to fully support her implementation of the Tribal Initiative on campus. In 2007, CSUSM hired the first full-time tribal liaison in the CSU system. Ms. Tishmall Tuner is an enrolled member of the Rincon Band of Luiseño Indians, one of the thirty-seven tribal nations in CSUSM's service region. The Tribal Liaison works directly under the Vice President of Community Engagement and she is the only tribal liaison on any campus in such a position in the state of California.

Tishmall Turner has worked for over eight years as the University's tribal liaison developing outreach, building recruitment relationships, forging campus and tribal community dialogues, staffing the Native Advisory Council, and linking tribal community needs with campus resources to support the Tribal Initiative at CSUSM. Her work as liaison includes building a stronger and more vibrant community by connecting university and tribal knowledge in mutually beneficial ways. She emphasizes university-community partnerships that are collaborative, participatory, empowering, systemic, and transformative. University administrators, faculty, and staff learn about process and protocols in working with tribal communities from the Liaison and institutionalize these within the university. Her contributions to the Tribal Initiative include institutionalizing an annual Tribal Education Summit, now in its fifth year; and coordinating the annual Report to Tribal Nations in which President Haynes provides tribal leaders and educators with a formal presentation about CSUSM's work on the Tribal Initiative and its overall university accomplishments. The Report to Tribal Nations has been held at the Pala, Pauma, Pechanga, San Pasqual, and Rincon Indian Reservations.

Tishmall Turner is an advocate for American Indian student recruitment on campus as well. Her office is often the first point of contact for members of the American Indian community seeking assistance for recruitment, admission, and financial aid. As the community point of contact she is integral in connecting prospective students (and their parents) with the campus resource they need. She is responsible for bringing "Dream the Impossible" college readiness conference to campus three times with over five hundred youth attending each time; and she is responsible for coordinating annual college fairs on tribal lands in the region. Her work continues to evolve with campus and tribal priorities as CSUSM matures and its AIAN student population grows.

In addition to hiring a full-time tribal liaison, two other resounding concerns from the NAC were the lack of American Indian Faculty and Staff from local tribal communities and the lack of space on campus for American Indian students to engage in research and host the community at campus events. Fortunately CSUSM was in the midst of an enormous period of growth, and it made sense that in new construction plans a space be carved out for an American Indian Center on campus. President Haynes not only listened to the NAC's words, but she exerted her leadership to implement their recommendations.

Due to the direct collaboration between President Haynes and the NAC, faculty, staff, and administrators listen and respond to tribal community needs and concerns. They listen to our tribal communities and our students, and the tribal community appreciates leadership that listens and responds to regional needs. This type of leadership from the top is rare—and the tribal community does not take it for granted.

A'$akawish/Yumaykawish: Luiseño for Pioneer

In 2008, Dr. Joely Proudfit (Luiseño/Payomkawichum) joined CSUSM faculty in the Department of Sociology where she was tasked with growing the Native Studies Minor. She was hired to take the leadership role in curriculum development and delivery for Native Studies. Prior to her arrival, CSUSM had a Tribal Task Force working on the conceptual next steps with input from the Native Advisory Council and reporting to the President to continue to move this work forward. Her faculty appointment was an outgrowth of that work.

Additionally, Proudfit was tasked with developing what would become the California Indian Culture and Sovereignty Center (CICSC). The CICSC charter was approved in 2009 and the doors opened on November 17, 2011. The CICSC's mission "fosters collaborative research and community service relationships between the faculty, staff, and students of CSU San Marcos and members of tribal communities for the purpose of developing and conducting research projects that support the maintenance of sovereignty and culture within those communities." Its Core Values reflect tribal philosophies and worldviews about responsibility, reciprocity, respect, and relationships. The CICSC has an active and engaged steering committee made up of fourteen individuals from tribal nations and the campus community.

The CICSC quickly became the hub for American Indian students, faculty, and the community to gather at CSUSM. Many events that occur each year are collaboratively hosted by the NAC, the Tribal Liaison, the American Indian Student Alliance, the American Indian Studies Department, and the CICSC. These events include the annual Welcome Back Luncheon for new and returning students, California Indian Day lecture/arts series, Native American Heritage Month events, California's American Indian and Indigenous Film Festival now in its third year, and every spring semester, hosting the Honoring/Graduation Ceremony for CSUSM AIAN graduates.

The Tribal Initiative at CSUSM has made rapid and impressive impacts on AIAN higher education in the region. In 2012, CSUSM graduated 25 American Indian students and admitted another 68 AIAN students in the fall 2012. The record of growth, persistence, and graduation has continued. In the fall 2014 semester, 94 American Indian students applied as first-time freshmen to Cal State San Marcos. Of these, 75 were admitted. In the fall 2015 semester, that number has risen to 128 American Indian applicants applying as first-time freshmen, with 89 of those being admitted. Currently on our campus, some 400 students identify as American Indian, and in 2015 CSUSM graduated 21 American Indian and Alaska Native students.

CICSC CORE VALUES



RESPONSIBILITY

To support political and economic development, education, health and wellness, media and film, language preservation, and natural resource management.



RECIPROCITY

To reinforce collaborative research fostering indigenous research methods.



RESPECT

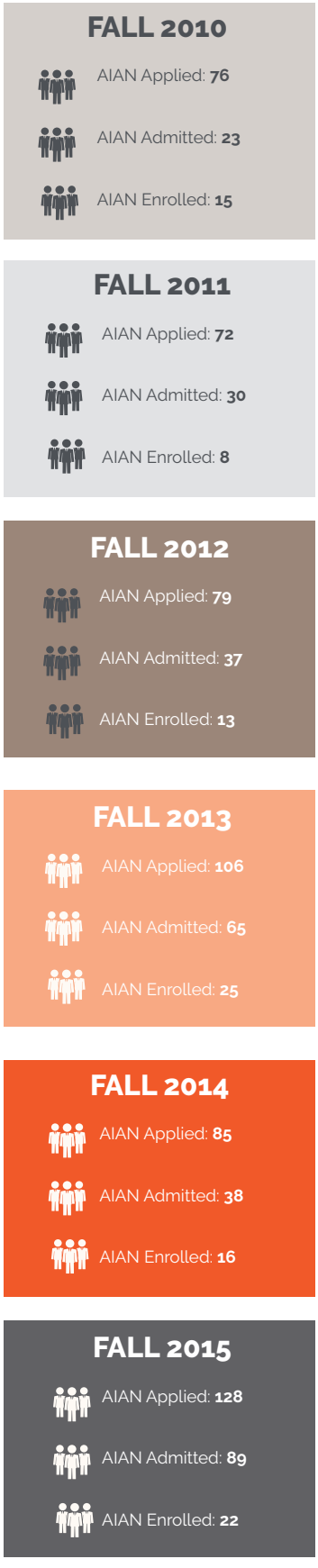
To champion sovereignty and cultural preservation.



RELATIONSHIPS

To create and sustain communication between tribes and scholars.

Figure 13: American Indian* Applied, Admitted, Enrolled at CSUSM by Term[27]



This record of growth and improvement is due in no small part to the efforts of Dr. Joely Proudfit, who is in the faculty trenches implementing the Tribal Initiative at CSUSM. In 2012, Dr. Proudfit formed a Native Studies Curriculum Committee, and she established the American Indian Studies Advisory Committee made up of affiliate faculty from across campus disciplines. Both committees provided much needed input to revise the Native Studies Minor before CSUSM's curriculum review committee approved the changes. In 2014, Provost Graham Oberem convened an American Indian Studies (AIS) Task Force led by Dr. Cyrus Masroori (Department of Political Science) to determine the need for and the viability of an AIS department at CSUSM. After researching and evaluating relevant scholarship related to the field of AIS, AIS programs and departments in the state and the nation, and after asking for campus feedback and input, the AIS Task Force completed its assessment and made the recommendation to the Provost in spring 2015 that CSUSM should have an AIS department. Provost Oberem announced his support of the creation of an AIS department in May 2015 and appointed Dr. Proudfit as the inaugural Chair.

CSUSM's new American Indian Studies Department will join the ranks of sister departments at Palomar College and San Diego State University, two of the oldest and longest standing programs in the nation. Palomar College's program is well known regionally and nationally for its tribal partnerships and course offerings at local Indian reservations. Palomar College's American Indian Studies program will become an important pipeline for CSUSM's American Indian Studies Department, thereby deepening the already close-knit working relationship between the two campuses. The goal at CSUSM is to add value and more opportunities for students seeking careers in industries that intersect with tribal governments, businesses, educational and cultural institutions, healthcare, media and entertainment industries.

CSUSM has made enormous strides in educational equity in Southern California and has become an intellectual home for many marginalized and underserved groups including Hispanic students, Asian and Pacific Islander students, active military and veterans, foster youth, and, American Indians. For the third year in a row, CSUSM has hit a record-breaking number of students enrolling for the fall semester and it is the fastest-growing campus in the CSU.

In the fall 2015 the newly formed American Indian Studies department completed a five-year academic strategic plan, which included drafting a department vision and mission statement as well as plans to submit the proposal for the AIS major. **The mission of the AIS Department is to provide students with a research, community, and place-based program of study. We accomplish this through an integrated approach to understanding tribal knowledge about the diverse history, government-to-government relationships, community, culture, and social needs of American Indians in California and the US. Students in AIS learn to work effectively with and for Original Nations and tribal communities as they interface with non-Indian communities to exercise tribal sovereignty.** In sum, the work to further the Tribal Initiative through the American Indian Studies Department at CSUSM is strategic, intentional, ongoing, and supports educational research of high impact practices to recruit, retain, and graduate American Indian students. Guillory and Woverton (2008) find that the "most essential factors for college retention *were campus social support, social events, and tribal support*" [28]-- all of which contribute to high impact practices to increase student recruitment, presistence, and graduation.

In "An Emerging Phenomenon of American Indian Postsecondary Transition and Retention," Duncan, Flynn, and Jorgensen (2012) analyze the factors contributing to retention—such as, "participation in the academic setting, involvement in the university community, and social and relational experiences outside of class." Duncan, et, al. conclude that these factors are all "intricately linked with traditional American Indian values." [29] CSUSM's Mission states its commitment to providing "a range of services that respond to the needs of a student body with diverse backgrounds, expanding student access to an excellent and affordable education." "CSUSM grounds its mission in the public trust, alignment with regional



needs, and sustained enrichment of the intellectual, civic, economic, and cultural life of our region and state." The missions of the AIS department the CICSC, and the NAC along with its attendant core values fulfill this practice to link traditional American Indian values for AIAN programming, outreach, and student engagement, with the university's fundamental principles of responsibility. These values support what Duncan, et. al. conclude are important educational practices to serve AIAN students.

> The most important distinction for recruiters, counselors, instructors, and other support staff involved in providing educational services to AIAN students is understanding that 'family interdependence' provides the structure for AIAN students to locate their role in the community (tribe) which in turn helps define the individual's sense of self in relation to not separate from the tribe/family.[30]

The CICSC and the Department of American Indian Studies are in need of additional resources for the campus to maintain and grow its recruitment, retention, and graduation of AIAN students. At present, CSUSM offers a wide range of student services; however studies show that AIAN students are more likely to seek advising and counseling support from programs for cultural and academic needs, and the CICSC is poised and ready to implement this support if provided with additional resources and staffing. The importance of socializing with other American Indian peers through campus-wide activities and normal day-to-day life are a crucial factor in the transition and retention of AIAN students. The "addition of family members and other important individuals can increase the postsecondary retention rate."[31] In the 2014 *State of American Indian and Alaska Native Education in California Report*, the CICSC identified five promising practices gleaned from interviews and profiles of ten postsecondary educational institutions providing services to AIAN. Two of the most effective high impact practices include, "creating a sense of 'kinship' [for students] to strengthen communication between faculty, staff (advisors), and students" and "building specific 'gathering grounds' for students, the community on and off campus, to meet, study, and network." Research shows that a critical component of AIAN transition and retention is socialization through "campus-wide activities and normal day-today life" (Duncan, et. al.). Thanks to our numerous tribal partners, the work of the CICSC fulfills each of these corollaries and will continue to play a pivotal role in the AIAN educational experience at CSUSM.

Moliqalpish and Puru' axish/Yunaxish : Luiseño for Memories and Celebration

In writing the story of the CSUSM tribal initiative and researching the history of Tukwut, we learned that the first graduating class at CSUSM originally gave Bonnie Biggs and Mark Macarro more than two words that they were interested in using as the title of the first yearbook. As CSUSM wraps up its 25th Silver Anniversary Year of Celebration it seems fitting to share the vision these students had for this young university.[32]

All of these words are infused in our history at CSUSM. The spirit of Tukwut is alive and well across campus. Somehow too all of the Luiseño words have materialized to shape our journey forward together to create something that has not been created before: the institutionalization of a tribal initiative from the top down to the grassroots community level and across all aspects of CSUSM. Since the first day President Haynes stepped foot onto CSUSM she has made enormous strides in educational equity. People ask all the time how the Tribal Initiative at CSUSM was implemented—and while one answer is slowly over time and with persistence—the other answer is with strong leadership—and that is the moral of the story. Without the vision and diligence of our founding graduates this history would not be possible, and without the continued vigilance and active engagement by the tribal community in collaboration with the University president our accomplishments would be far less significant. The Tribal community has financially, intellectually, and culturally supported the tribal initiative every step of the way. Regional tribal communities have invested in the Tribal Initiative for over a decade and that support along with the University's commitment to be a steward of American Indian education has made all the difference.

Requested Translations of Luiseño Words by CSUSM Inaugural Graduating Class (1990).

1. Celebration: ***Puru' axish or Yunaxish***
2. Trailblazer: ***(Would have to be a sentence)* noted by Mark Macarro***
3. Pioneer: ***A'$akawish or Yumay kawish***
4. Calif. Mtn. Lion: ***Tukwut***
5. Legacy: ***Nollish***
6. Legend: ***Aa' Alvish***
7. Foundation: ***Potowla or Kwiinamush***
8. Memories: ***Moliqalpish***



The Tribal community has financially, intellectually, and culturally supported the university's growth and development.



651
AIAN Personnel working in 113 California Community College

210
AIAN Personnel working in the 23 CSU

890
AIAN Personnel working in the 10 UC

AIAN Postsecondary Education (PSE) Work Force in California Updates

The AIAN postsecondary educational workforce remains marginal across all three systems, in particular in academic temporary, non-tenure track, and tenured, and tenure-track positions. The CSU increased AIAN faculty members by 4 in 2013, but the UC experienced a decrease of 14 AIAN faculty members, despite a growth in AIAN student enrollment during the same period. There is also a general and overall decline in the AIAN workforce for non-academic jobs, such as administrative and support staff positions.

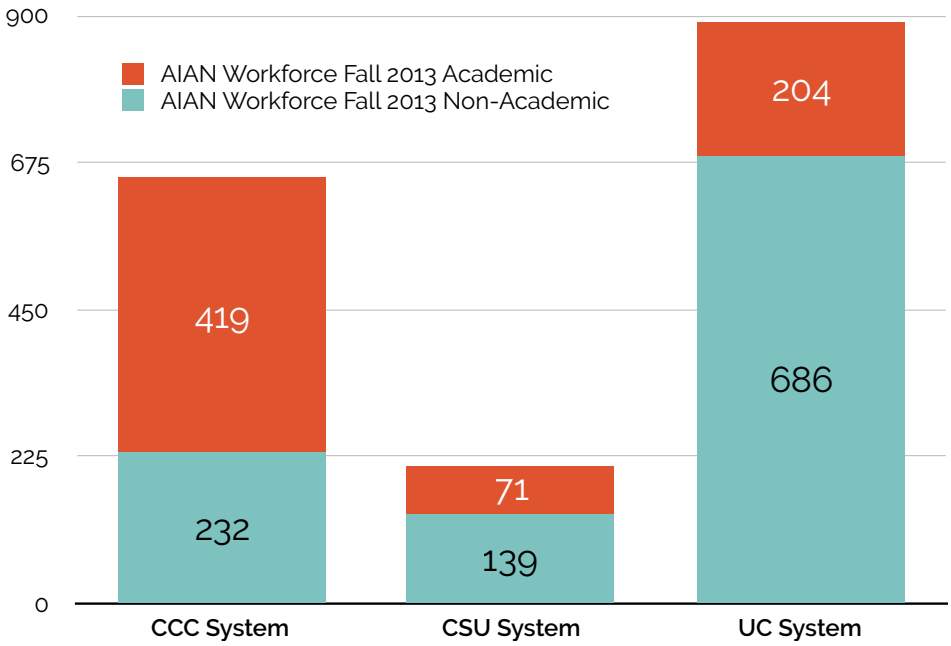


Figure 14: AIAN Postsecondary Education (PSE) Work Force in California Fall 2013

California Community College Workforce Updates

The AIAN workforce at the CCC has decreased since 2013 with a reduction of sixteen employees.[33]

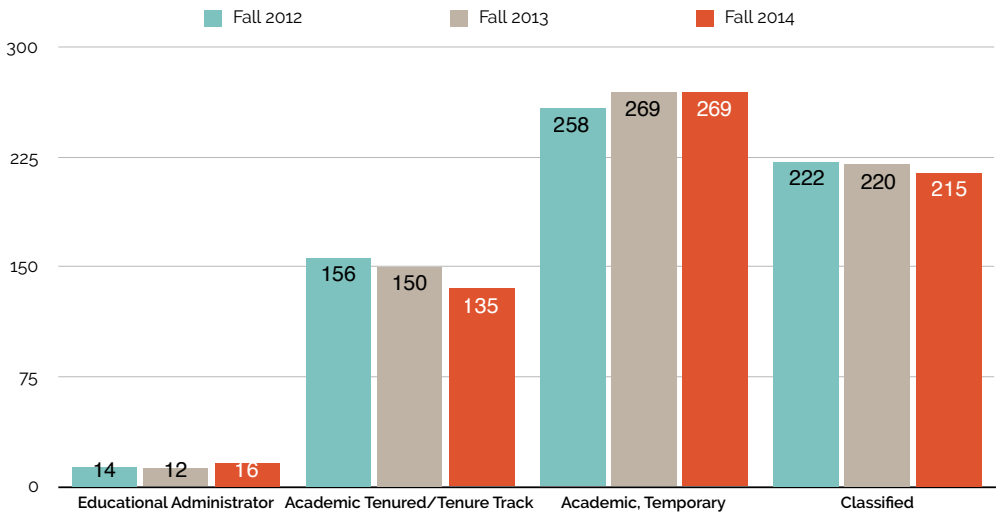


Figure 15: AIAN Workforce in CCC 2012-2014

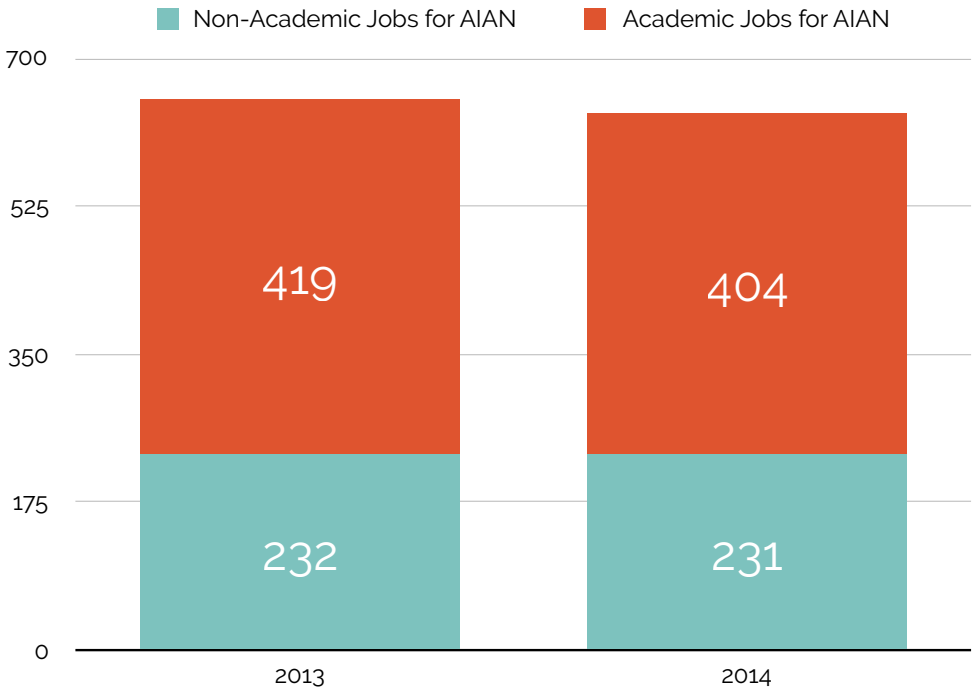


Figure 16: CCC 2013-2014 Overall AIAN Workforce Comparison

Figure 17: CCC 2012 - 2014, AIAN Workforce by Job Description and Race/Ethnicity

Fall 2012 Employee Headcount

Educational Administrator

African American: **193**
AIAN: 12
Asian: **173**
Hispanic: **310**
Multi-Ethnicity: **18**
Pacific Islander: **8**
Unknown: **99**
White, Non-Hispanic: **1,079**
TOTAL: 1,892

Academic, Tenure/Track

African American: **989**
AIAN: 150
Asian: **1,502**
Hispanic: **2,354**
Multi-Ethnicity: **144**
Pacific Islander: **97**
Unknown: **815**
White, Non-Hispanic: **10,902**
TOTAL: 16,953

Academic, Temporary

African American: **1,943**
AIAN: 269
Asian: **3,721**
Hispanic: **4,839**
Multi-Ethnicity: **279**
Pacific Islander: **208**
Unknown: **2,900**
White, Non-Hispanic: **25,787**
TOTAL: 39,946

Classified

African American: **2,125**
AIAN: 220
Asian: **3,074**
Hispanic: **6,644**
Multi-Ethnicity: **227**
Pacific Islander: **176**
Unknown: **1,516**
White, Non-Hispanic: **11,738**
TOTAL: 25,720

Fall 2013 Employee Headcount

Educational Administrator

African American: **193**
AIAN: 12
Asian: **173**
Hispanic: **310**
Multi-Ethnicity: **18**
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Multi-Ethnicity: **227**
Pacific Islander: **176**
Unknown: **1,516**
White, Non-Hispanic: **11,738**
TOTAL: 25,720

Fall 2014 Employee Headåcount

Educational Administrator

African American: **193**
AIAN: 16
Asian: **174**
Hispanic: **321**
Multi-Ethnicity: **15**
Pacific Islander: **7**
Unknown: **134**
White, Non-Hispanic: **1,085**
TOTAL: 1,947

Academic, Tenure/Track

African American: **965**
AIAN: 135
Asian: **1,571**
Hispanic: **2,430**
Multi-Ethnicity: **151**
Pacific Islander: **49**
Unknown: **1,032**
White, Non-Hispanic: **10,726**
TOTAL: 17,059

Academic, Temporary

African American: **2,126**
AIAN: 269
Asian: **4,068**
Hispanic: **5,315**
Multi-Ethnicity: **344**
Pacific Islander: **167**
Unknown: **3,241**
White, Non-Hispanic: **26,274**
TOTAL: 41,804

Classified

African American: **2,139**
AIAN: 215
Asian: **3,186**
Hispanic: **6,909**
Multi-Ethnicity: **254**
Pacific Islander: **152**
Unknown: **1,622**
White, Non-Hispanic: **11,606**
TOTAL: 26,083

California State University Workforce Updates[34]

Figure 18: CSU Faculty by Race/Ethnicity, Fall 2013

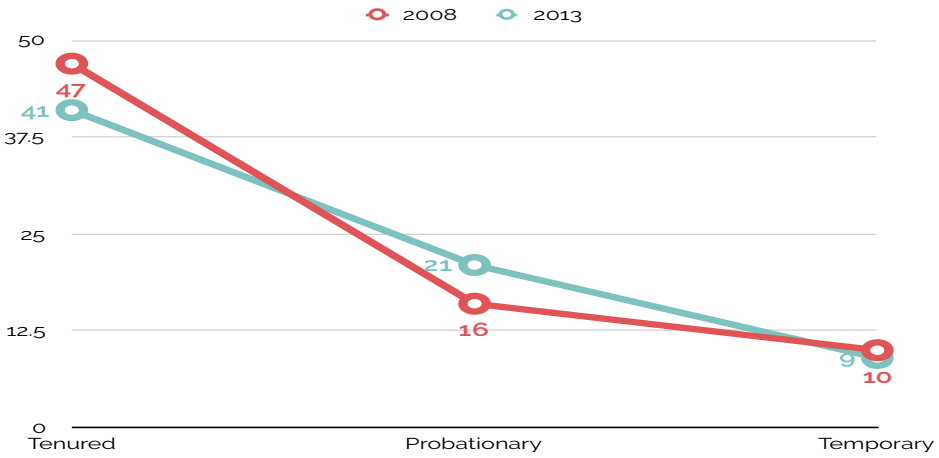


Figure 19: CSU Part Time Faculty by Race/Ethnicity, Fall 2013

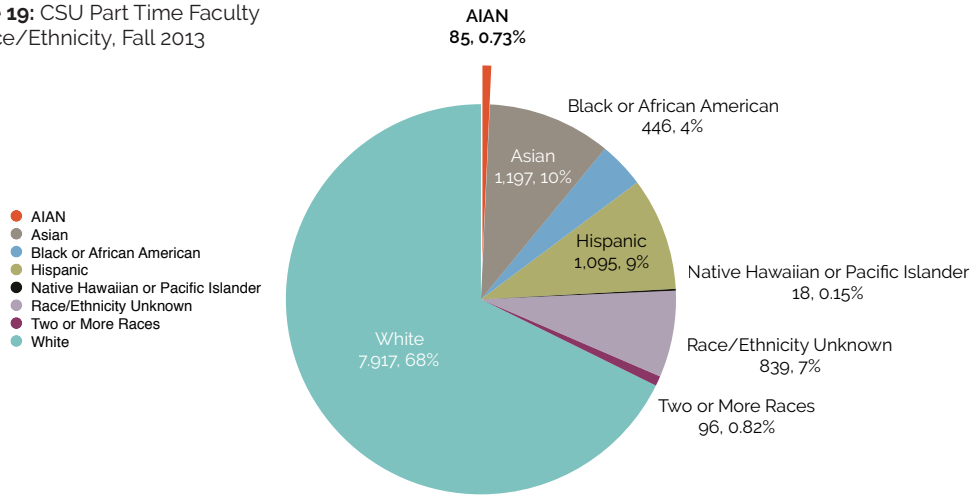
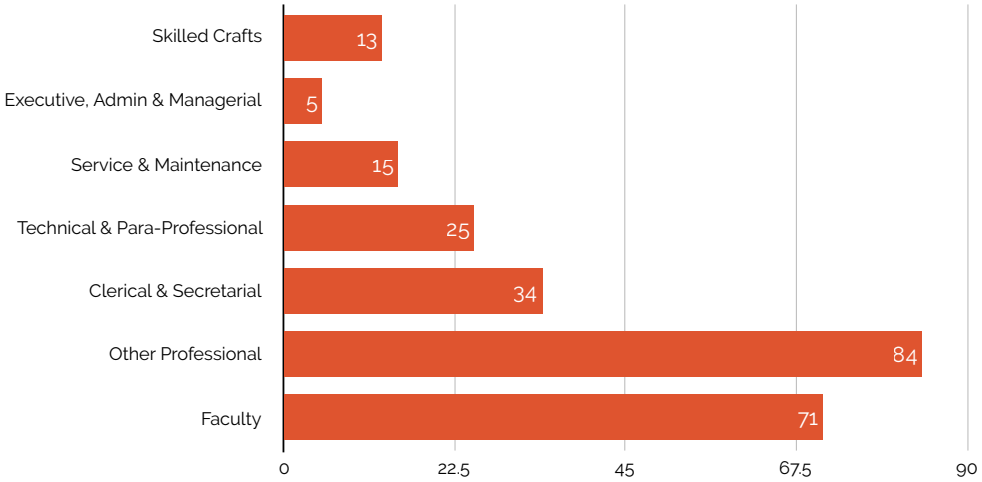


Figure 20: CSU AIAN Personnel by Occupation, Fall 2013



University of California Workforce Updates

Figure 21: UC Professors by Race/Ethnicity, Fall 2013[35]

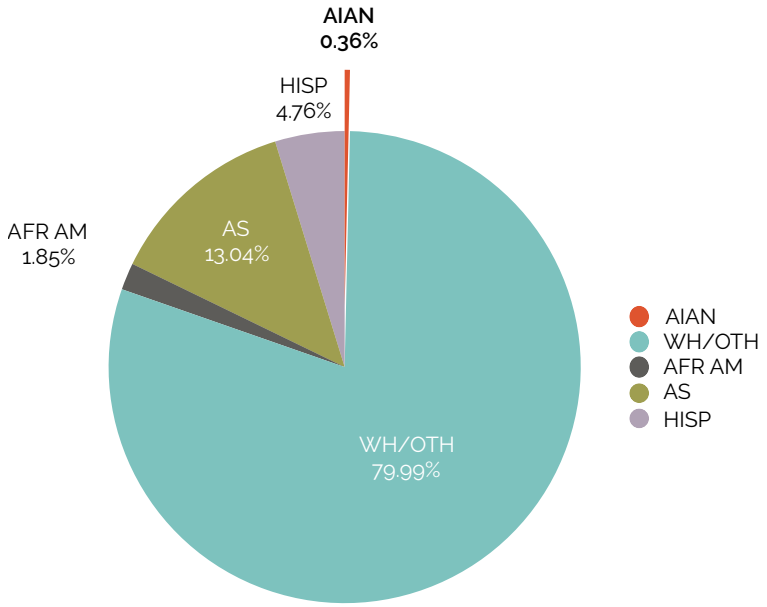


Figure 22: UC AIAN Tenured Faculty, Fall 2013

Rank	Female	Male	Total
1-Prof:	9	13	22
2-Assoc Prof:	15	4	19
3-Asst Prof:	9	2	11
4-LSOE:	0	0	0
TOTAL:	33	19	52

Figure 23: UC AIAN Personnel by Job Description, Fall 2012 & 2013

JOB	2012	2013	Change
Unclassified	2	0	-2
Academic:	218	204	-14
Non-Academic:	692	686	-6
SMG & MSP:	52	55	+3
PSS	640	631	-9

Figure 24: UC Personnel by Job Description and Race Fall 2013

PSS
African American: **7,553**
AIAN: 508
Asian: **17,664**
Chicano/Hispanic: **15,614**
White: **38,181**
Unknown: **2,655**

MSP
African American: **485**
AIAN: 52
Asian: **1,688**
Chicano/Hispanic: **681**
White: **6,557**
Unknown: **295**

SMG
African American: **17**
AIAN: 0
Asian: **11**
Chicano/Hispanic: **7**
White:**129**
Unknown: **6**

Lecturers
African American: **67**
AIAN: 12
Asian: **289**
Chicano/Hispanic: **158**
White:**1,972**
Unknown: **244**

Totals
African American: **8,122**
AIAN: 572
Asian: **19,652**
Chicano/Hispanic: **16,460**
White: **46,839**
Unknown: **3,200**

PSS--Professional and Support Staff, **MSP**--Management and Senior Professionals, **SMG**--Senior Management

Figure 25: AIAN Tenured Faculty by UC Campus and Gender[36]

CAMPUS	PROF	ASSC PR	ASST PR	LSOE	TOTALS	FEMALES	MALES
Berkeley	1	1	0	0	2	2	0
Davis	4	5	2	0	11	8	3
Irvine	2	0	2	0	4	1	3
Los Angeles	5	1	3	0	9	5	4
Merced	0	2	0	0	2	2	0
Riverside	1	3	0	0	4	2	2
Santa Barbara	3	2	2	0	7	4	3
Santa Cruz	3	5	1	0	9	7	2
San Diego	2	0	0	0	2	0	2
San Francisco	1	0	1	0	2	2	0
TOTAL	*23*	*19*	*11*	*0*	*52*	*33*	*19*

K-12 Updates

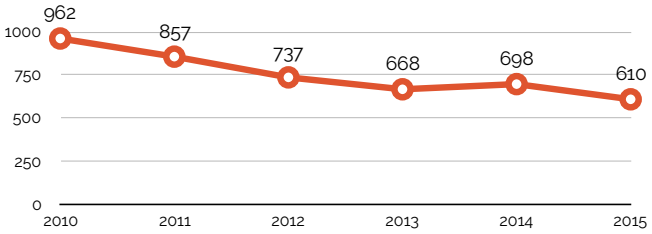


Figure 26: AIAN High School Dropouts in CA, 2010-2015[37]

There is a 36.59% DECREASE in AIAN Dropouts from 2010-2015.



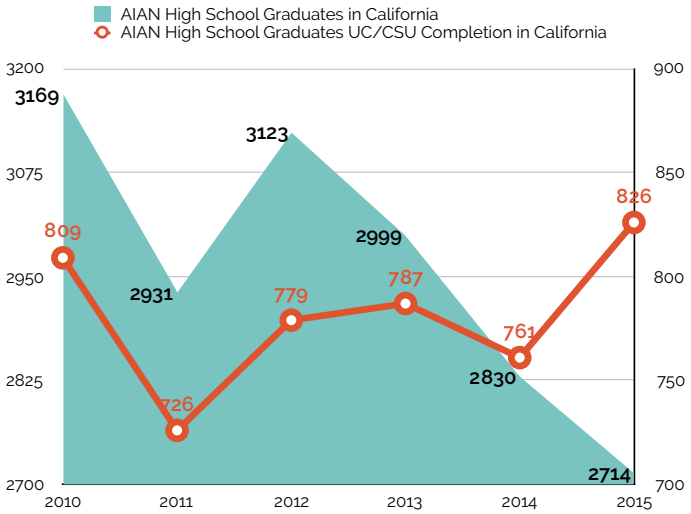


Figure 27: AIAN High School Graduates & UC/CSU Completion in CA, 2010-2015[38]

There is a 14.36% DECREASE in the total number of AIAN graduates from 2010-2015 but there is 2.1% INCREASE in UC/CSU Completions from 2010-2015. The data suggests that while the number of overall AIAN graduates declined, the number of AIAN students completing UC/CSU requirements is increasing slightly.

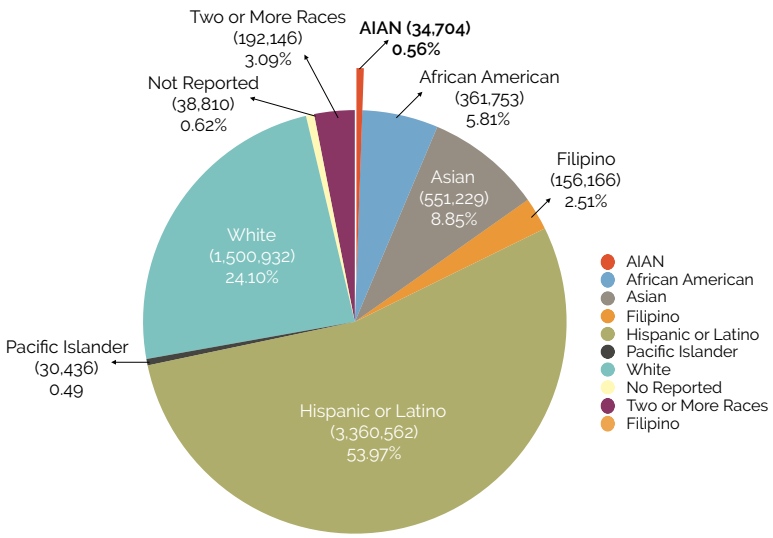


Figure 28: K-12 Student Enrollment in California 2015-2016[39]

Over the last decade the largest AIAN graduating class from high school was in 2009-2010 with 3,169 graduates.

K-12 Workforce Updates



TEACHERS	2014-2015		2013-2014		2012-2013		2011-2012		2010-2011		2009-2010	
	N	%	N	%	N	%	N	%	N	%	N	%
AIAN	**1,530**	**0.52%**	**1,551**	**0.54%**	**1,562**	**0.55%**	**1,553**	**0.55%**	**1,651**	**0.58%**	**1,553**	**0.52%**
African American	11,401	3.85%	10,857	3.77%	11,339	3.97%	11,341	4.00%	11,513	4.01%	12,593	4.20%
Asian	16,068	5.43%	15,231	5.28%	14,866	5.21%	14,284	5.03%	14,036	4.89%	15,567	5.19%
Filipino	4,324	1.46%	4,115	1.43%	4,011	1.41%	3,983	1.40%	3,995	1.39%	4,348	1.45%
Hispanic/Latino	55,104	18.63%	52,992	18.38%	51,324	17.99%	50,174	17.68%	49,570	17.27%	52,052	17.37%
Pacific Islander	942	0.32%	935	0.32%	930	0.33%	957	0.34%	847	0.30%	775	0.26%
White	192,193	64.97%	188,892	65.53%	189,665	66.48%	189,734	66.85%	192,729	67.16%	207,457	69.23%
Two or More Races	2,290	0.77%	2,251	0.78%	2,207	0.77%	2,110	0.74%	3,420	1.19%	2,324	0.78%
Not Reported	11,948	4.04%	11,414	3.96%	9,405	3.30%	9,700	3.42%	9,208	3.21%	2,997	1.00%
Total	*295,800*	*100.00%*	*288,238*	*100.00%*	*285,309*	*100.00%*	*283,836*	*100.00%*	*286,969*	*100.00%*	*299,666*	*100.00%*

Figure 29: CA Teachers by Race/Ethnicity[40]

2013-2014	AIAN	African American	Asian	Filipino	Hispanic/ Latino	Pacific Islander	White	Two or More Races	*Total*
Teachers	**1,551**	10,857	15,231	4,115	52,992	935	188,892	2,251	*276,824*
Full-Time Paraprofessionals	**173**	2,674	902	447	11,092	155	10,598	365	*26,406*
Part-Time Paraprofessionals	**568**	5,856	3,931	1,264	27,892	431	34,767	1,808	*76,517*
Full-Time Office/ Clerical Staff	**341**	2,622	1,645	960	17,181	236	21,107	627	*44,719*
Part-Time Office/ Clerical Staff	**81**	460	494	159	3,855	54	5,489	176	*10,768*
Full-Time Other Classified Staff	**559**	7,292	3,473	1,840	29,120	456	29,924	1,160	*73,824*
Part-Time Other Classified Staff	**479**	4,305	2,620	1,072	24,071	326	21,629	1,074	*55,576*

Figure 30: Fall 2013-2014 Teachers and Staff by Ethnicity in CA Public Schools

K-12 Interactive Data Map

109
Federally-recognized tribes in California

146
Public colleges and universities in California

12,992
AIAN students enrolled in CA public colleges and universities (2014)

In response to community feedback from administrators and educators, the CICSC worked with CSUSM's GIS Specialist to provide Academic Technology Support from Instructional & Information Technology Services to create an interactive map of the California Public Schools with disaggregated demographic data for 2013-2014 enrollment, high school graduation rates, and college readiness rates. The final product is an interactive "story map" that will be fully searchable through a link on the CICSC webpage. You can also access the map at the following URL: **CICSC K-12 STORY MAP**. The map will open up and display two screens separated by a sliding gray bar that will alternately show a map of California with tribal lands outlined in black polygons overlaid with the California Public School District data. Darker shaded areas on the map reflect a higher percentage of AIAN students in that school district on the Orange Map. The Blue Map again features a map of California with tribal lands outlined in black polygons overlaid with the California Public School District data rates for high school graduation and college-readiness rates. Darker shaded data again reflects a higher percentage of AIAN graduation and college-readiness rates; however this data must be analyzed within the context of the number of enrolled AIAN students in a particular school district. Because our AIAN enrollment numbers are statistically small and in most cases are not considered measurable data, a darker shaded area may reflect a 100% graduation rate, but the school district may only have 1 AIAN student enrolled. Despite the statistically small numbers, the CICSC wanted to capture all district data with AIAN student enrollment no matter how small.

The map on the right displays data for American Indian or Alaska Native (AIAN) students in California Public High Schools for the 2013-2014 school years. The left side of the map reports the percentage of students in each school district that are of AIAN heritage (darker shades on the map correspond to higher percentages of AIAN). The right side of the map reports the percentage of AIAN high school seniors who graduated from high school. The black polygons represent the location of tribal lands, as reported by the U.S. Bureau of Indian Affairs.

You can compare the two types of data by clicking on and dragging the gray bar in the middle of the map. Zoom the map in and out using your mouse wheel or by using the plus or minus (+/-) buttons on the upper left-hand corner of the map. To see more detailed information about the percentage of AIAN students in a school district or the percent of AIAN students who graduate high school and qualify for UC/CSU admission, click on the school district of interest (the shapes on the map). Finally, we encourage you to situate the information in its local context to determine the relevance of the data and to share your findings with us at the CICSC through our online feedback form.

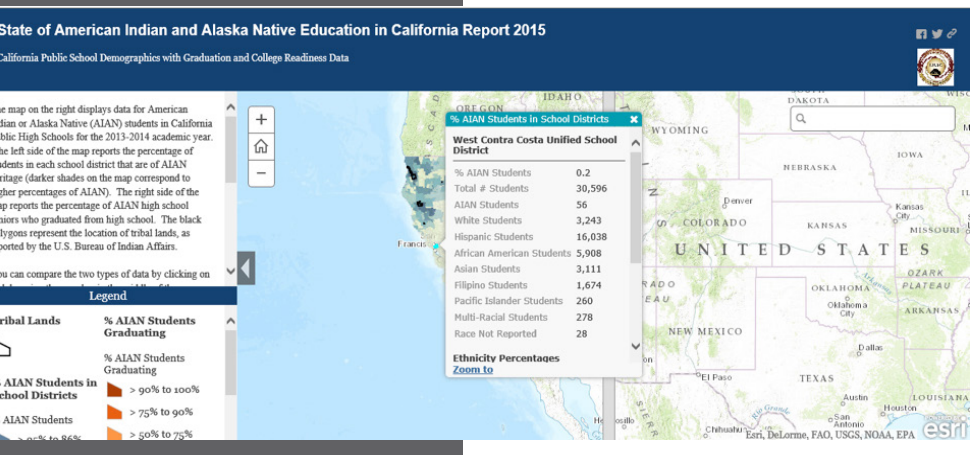
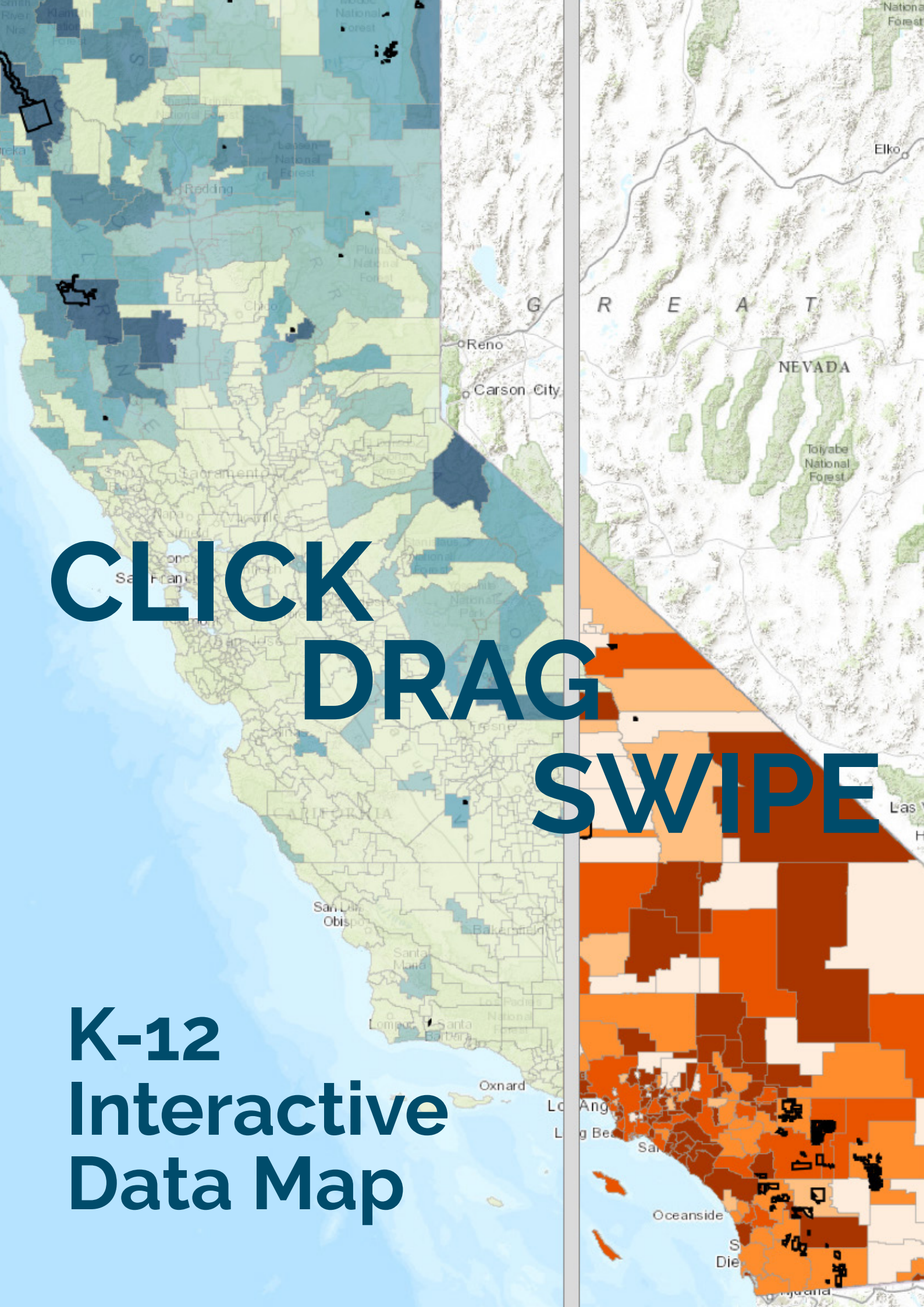


Figure 31: Screenshot Story Map of AIAN K-12 Educational Achievement Data


CLICK
DRAG
SWIPE
K-12
Interactive
Data Map
Reno
Carson City
NEVADA
Elko
Oxnard
Oceanside


Smith River
Elk Valley
Resighini
Karuk
Yurok
Quartz Valley
Big Lagoon
Trinidad
Hoopa Valley
Blue Lake
Table Bluff
Rohnerville
Fort Bidwell
XL Ranch
Alturas
Cedarville
Big Bend
Lookout
Likely
Roaring Creek
Montgomery Creek
Redding
Laytonville
Sherwood Valley
Redwood Valley
Coyote Valley
Pinoleville
Guidiville
Scotts Valley
Manchester-Point Arena
Hopland
Big Valley
Stewarts Point
Cloverdale
Dry Creek
Round Valley
Susanville
Paskenta
Greenville
Grindstone
Berry Creek
Enterprise
Robinson
Upper Lake
Colusa
Mooretown
Sulphur Bank
Cortina
Middletown
Auburn
Rumsey
Graton
Shingle Springs
Wilton
Jackson
Lytton
Buena Vista
Sheep Ranch
Bridgeport
Chicken Ranch
Tuolumne
CALIFORNIA
Benton Paiute
Picayune
North Fork
Bishop
Big Sandy
Table Mountain
Cold Springs
Big Pine
Timbisha Shoshone
Fort Independence
Santa Rosa
Lone Pine
Tule River
Timbisha Shoshone
Santa Ynez
San Manuel
Morongo
Soboba
Ramona
Cahuilla
Pechanga
Pala
Rincon
San Pasqual
La Jolla
Mesa Grande
Barona
Capitan Grande
Sycuan
Jamul
Viejas
Agua Caliente
Santa Rosa
Twenty-Nine Palms
Cabazon
Augustine
Torres-Martinez
Pauma-Yuima
Los Coyotes
Santa Ysabel
Inaja & Cosmit
Cuyapaipe
La Posta
Manzanita
Campo

Recommendations & Conclusions

The CICSC has been contacted by other states asking for assistance to produce their own SAIANEC report. We believe that these reports are vitally and urgently needed in each state in order to see what is going on in AIAN education and how AIAN education is being funded. We do not want to lose the momentum and dialogue we have generated with our reports, but without continued financial investment in a full-time research team at the CICSC the bi-annual publication on the *State of American Indian and Alaska Native Education in California* will not be possible. The CICSC relies upon private contributions and has been sustained since its doors have opened primarily by tribal donations. The Office of the Chancellor at California State University generously granted funding in 2014 and in 2016 to publish the reports for distribution to the 23 CSU campuses in the system and to the`109 tribes in the state. We appreciate the generosity and support of our partners and we look forward to future collaborations.

Our recommendations, conclusions, and actions for advocacy are based on the culmination of data, interviews, and experience gleaned from researching and writing the SAIANEC reports over the past five years. We hope that you find these promising practices useful and effective as you adapt them to fit your campus's and community's needs. Any and all feedback about the report, its findings, and topics related to its contents may be sent electronically to the **CICSC@CSUSM.EDU**.

Promising High Impact Practices for AIAN Education:

1. Formalize educational relationships that support tribal sovereignty and self-determination through Tribal-University Memorandums of Understanding or other means to meet place-based tribal community needs, regional needs, and Native Ways of Knowing.
2. Tailor coursework for AIAN students based on the student's specific educational strengths and areas in need of assistance, such as earlier intervention in the K-12 system to spell out the A-G requirements for college entry—e.g. as a "4-3-2-1 Go To College Campaign"-- to educate tribal students and parents that four years of English, three years of math, and two years of language and two years of lab science, plus one college elective is needed to get into high school.
3. Create a sense of "kinship" to strengthen communication between faculty, staff (advisors), and students, through cluster hires and specific programs designed for AIAN cultural and educational needs
4. Build specific AIAN "gathering grounds" for students, the community on and off campus, to meet, study, and network, and plan around the dynamic and vibrant community events happening on local tribal lands.
5. Design, offer, and deliver courses to directly serve the needs of the AIAN community (at tribal sites when and if possible), create a Tribal Advisory Board that not only provides consultation on overarching administrative or fundraising plans, but listen to this group's needs and advice for curricular plans for Academic Master Planning.

Actions for Advocacy

California is home to 109 federally recognized tribes. We have the second largest population of AIAN outside of Oklahoma. Los Angeles and San Diego are two of the largest urban centers for relocated AIAN people with many transplanted families now in the second or third generation of removal from their tribal homelands. And there are numerous un-federally recognized tribes striving for social justice and federal recognition, these tribal groups must be consulted and included in all educational plans and policies. Tribes are unique political entities, sovereigns, that should be treated on a government to government basis. California has long been a leader in American Indian education, but our vigilance and attention to the changing needs of American Indian education is a constant requirement. Building on the findings from our 2014 *State of American Indian and Alaska Native Education in California Report*, the CICSC's recommends the following practices to increase American Indian educational achievement rates from K-16:

1. Advocate to change policy for data collection and reporting with Department of Education to designate AIAN as political entity not solely a racial/ethnic group/minority. To accomplish this an investigation into the funding that has been diverted and divested in AIAN education in California as a result of homogenizing and normalizing reporting policies by the Department of Education should be conducted and presented in a comprehensive report.
2. Mirror student AIAN demographics at an institutional and systemic level with AIAN faculty (and staff when possible). To accomplish this, cluster hires for AIAN faculty and staff should become a high impact practice for public institutions for education.
3. Investigate and account for where funding for AIAN education is going, what programs and initiatives it is supporting, and the impacts and outcomes the funding is producing. To accomplish this we need a fiscal report from the State and the Federal Government on Indian Education.
4. Invest more funding to support and improve AIAN education programs in California from K-16. To accomplish this, funding should be directed towards tribes and universities/schools to help them implement a regional, place-based approach that creates a pathway from Kindergarten to College to Career.

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California's Federally Recognized Tribes—February 2015

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2. Alturas Indian Rancheria
3. Augustine Band of Cahuilla Indians (formerly the Augustine Band of Cahuilla Mission Indians of the Augustine Reservation)
4. Bear River Band of the Rohnerville Rancheria
5. Berry Creek Rancheria of Maidu Indians of California
6. Big Lagoon Rancheria
7. Big Pine Band of Owens Valley Paiute Shoshone Indians of the Big Pine Reservation
8. Big Sandy Rancheria of Mono Indians of California
9. Big Valley Band of Pomo Indians of the Big Valley Rancheria
10. Blue Lake Rancheria
11. Bridgeport Paiute Indian Colony of California
12. Buena Vista Rancheria of Me-Wuk Indians of California
13. Cabazon Band of Mission Indians
14. Cachil DeHe Band of Wintun Indians of the Colusa Indian Community of the Colusa Rancheria
15. Cahuilla Band of Mission Indians of the Cahuilla Reservation
16. Cahto Indian Tribe of the Laytonville Rancheria
17. California Valley Miwok Tribe (formerly the Sheep Ranch Rancheria of Me-Wuk Indians of California)
18. Campo Band of Diegueño Mission Indians of the Campo Indian Reservation
19. Barona Group of Capitan Grande Band of Mission Indians of the Barona Reservation
20. Viejas (Baron Long) Group of Capitan Grande Band of Mission Indians of the Viejas Reservation Cedarville Rancheria
21. Chemehuevi Indian Tribe of the Chemehuevi Reservation
22. Cher-Ae Heights Indian Community of the Trinidad Rancheria
23. Chicken Ranch Rancheria of Me-Wuk Indians of California
24. Cloverdale Rancheria of Pomo Indians of California
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26. Colorado River Indian Tribes of the Colorado River Indian Reservation (Arizona and California)
27. Cortina Indian Rancheria of Wintun Indians of California
28. Coyote Valley Band of Pomo Indians of California
29. Death Valley Timbi-Sha Shoshone Band of California
30. Dry Creek Rancheria of Pomo Indians of California
31. Elem Indian Colony of Pomo Indians of the Sulphur Bank Rancheria
32. Elk Valley Rancheria
33. Enterprise Rancheria of Maidu Indians of California
34. Ewiiaapaayp Band of Kumeyaay Indians
35. Federated Indians of Graton Rancheria
36. Fort Bidwell Indian Community of the Fort Bidwell Reservation of California
37. Fort Independence Indian Community of Paiute Indians of the Fort Independence Reservation
38. Fort Mojave Indian Tribe (Arizona, California and Nevada)
39. Greenville Rancheria of Maidu Indians of California
40. Grindstone Indian Rancheria of Wintun-Wailaki Indians of California
41. Guidiville Rancheria of California
42. Habematolel Pomo of Upper Lake (formerly the Upper Lake Band of Pomo Indians of Upper Lake Rancheria of California)
43. Hoopa Valley Tribe
44. Hopland Band of Pomo Indians of the Hopland Rancheria
45. Inaja Band of Diegueño Mission Indians of the Inaja and Cosmit Reservation
46. Ione Band of Miwok Indians of California
47. Jackson Rancheria of Me-Wuk Indians of California
48. Jamul Indian Village of California
49. Karuk Tribe of California
50. Kashia Band of Pomo Indians of the Stewart's Point Rancheria
51. La Jolla Band of Luiseño Mission Indians of the La Jolla Reservation
52. La Posta Band of Diegueño Mission Indians of the La Posta Indian Reservation
53. Los Coyotes Band of Cahuilla & Cupeño Indians of the Los Coyotes Reservation
54. Lower Lake Rancheria
55. Lytton Rancheria of California

56. Manchester Band of Pomo Indians of the Manchester-Point Arena Rancheria
57. Manzanita Band of Diegueño Mission Indians of the Manzanita Reservation
58. Mechoopda Indian Tribe of Chico Rancheria
59. Mesa Grande Band of Diegueño Mission Indians of the Mesa Grande Reservation
60. Middletown Rancheria of Pomo Indians of California
61. Mooretown Rancheria of Maidu Indians of California
62. Morongo Band of Cahuilla Mission Indians of the Morongo Reservation
63. Northfork Rancheria of Mono Indians of California
64. Paiute-Shoshone Indians of the Bishop Community of the Bishop Colony
65. Paiute-Shoshone Indians of the Lone Pine Community of the Lone Pine Reservation
66. Pala Band of Luiseño Mission Indians of the Pala Reservation
67. Paskenta Band of Nomlaki Indians of California
68. Pauma Band of Luiseño Mission Indians of the Pauma & Yuima Reservation
69. Pechanga Band of Luiseño Mission Indians of the Pechanga Reservation
70. Picayune Rancheria of Chukchansi Indians of California
71. Pinoleville Pomo Nation (formerly the Pinoleville Rancheria of Pomo Indians of California)
72. Pit River Tribe (includes XL Ranch, Big Bend, Likely, Lookout, Montgomery Creek and
73. Roaring Creek Rancherias)
74. Potter Valley Tribe (formerly the Potter Valley Rancheria of Pomo Indians of California)
75. Quartz Valley Indian Community of the Quartz Valley Reservation of California
76. Quechan Tribe of the Fort Yuma Indian Reservation (Arizona and California)
77. Ramona Band or Village of Cahuilla Mission Indians of California
78. Redding Rancheria
79 Redwood Valley Rancheria of Pomo Indians of California
80. Resighini Rancheria
81. Rincon Band of Luiseño Mission Indians of the Rincon Reservation
82. Robinson Rancheria of Pomo Indians of California
83. Round Valley Indian Tribes of the Round Valley Reservation
84. Rumsey Indian Rancheria of Wintun Indians of California
85. San Manual Band of Serrano Mission Indians of the San Manuel Reservation
86. San Pasqual Band of Diegueño Mission Indians of California
87. Santa Rosa Indian Community of the Santa Rosa Rancheria
88.. Santa Rosa Band of Cahuilla Indians (formerly the Santa Rosa Band of Cahuilla Mission Indians of the Santa Rosa Res ervation)
89. Santa Ynez Band of Chumash Mission Indians of the Santa Ynez Reservation
90. Iipay Nation of Santa Ysabel Band (formerly, Santa Ysabel Band of Diegueño Mission Indians)of the Santa Ysabel Reser vation
91. Scotts Valley Band of Pomo Indians of California
92. Sheep Ranch Rancheria of Me-Wuk Indians
93. Sherwood Valley Rancheria of Pomo Indians of California
94. Shingle Springs Band of Miwok Indians, Shingle Springs Rancheria (Verona Tract)
95. Smith River Rancheria
96. Soboba Band of Luiseño Indians
97. Susanville Indian Rancheria
98. Sycuan Band of the Kumeyaay Nation (formerly the Sycuan Band of Diegueno Mission Indians of California)
99. Table Mountain Rancheria of California
100. Torres-Martinez Desert Cahuilla Indians (formerly the Torres-Martinez Band of Cahuilla Mission Indians of California)
101. Tule River Indian Tribe of the Tule River Reservation
102. Tuolumne Band of Me-Wuk Indians of the Tuolumne Rancheria of California
103. Twenty-Nine Palms Band of Mission Indians of California
104 United Auburn Indian Community of the Auburn Rancheria of California
105. Upper Lake Band of Pomo Indians
106. Utu Utu Gwaitu Paiute Tribe of the Benton Paiute Reservation
107. Washoe Tribe (Carson Colony, Dresslerville Colony, Woodfords Community, Stewart Community and Washoe Ranch es) (California and Nevada)
108. Wilton Rancheria
109 Wiyot Tribe (formerly the Table Bluff Reservation-Wiyot Tribe)
110 Yurok Tribe of the Yurok Reservation

Notes

Notes



FOR MORE INFORMATION

PLEASE CONTACT

California State University San Marcos
The California Indian Culture and Sovereignty Center, SBSB 1118
333 South Twin Oaks Valley Road
San Marcos, CA 92096

P. (760) 750-3535
E. cicsc@csusm.edu
www.csusm.edu/cicsc

California State University
SAN MARCOS