

***PERSPECTIVES OF A FOCUS GROUP CONVENED TO  
EXPLORE AND DISCUSS EMERGENCY MANAGEMENT  
EDUCATION AT TRIBAL COLLEGES AND UNIVERSITIES***

***BUILDING CULTURES OF PREPAREDNESS  
WITH TRIBES***



**Green Bay, Wisconsin  
Convened August 2019**

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## Contributing Authors

All members of the Tribal Colleges and Universities Emergency Management Education Focus Group provided thoughts, ideas, comments, and suggestions for this report. Each member of the group was a contributing author and was directly involved in drafting and review at each phase.

## Meet the Focus Group and Supporting Participants



*Front Row (left to right): Sarah Byrne, Jim Cedeno, Nikos Pastos, Lynda Zambrano, Rachel Nutter, Wendy Walsh, James Akelerea, Margaret Gutierrez, Jordan Zendejas, Paula Gutierrez, Michael McCabe, Ekam Sundown*  
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***Please note: The terms “American Indian” and “Native American,” and “federally recognized tribe” and “Tribal Nation” are used interchangeably in this document.***

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## EXECUTIVE SUMMARY

The purpose of this report is to share perspectives about past, present, and potential future tribal emergency management education pathways for tribal colleges, universities, and the communities they serve. There are few emergency management higher education pathways (from high school to post-secondary degree) offered by Tribal Colleges and Universities (TCUs). This report will serve as the beginning of an important discussion, creating a baseline from which we may continue to grow and expand current efforts, as well as explore new ones. The ongoing dialogue between tribal and non-tribal agencies and institutions will cultivate better overall understanding of how TCUs, tribal communities, and emergency management higher education programs may work together in culturally respectful and supportive ways.

Presently there are 37 Tribal Colleges and Universities (TCUs) in the United States: 32 of which are fully accredited; one formal candidate for accreditation; and three in Associate Status, which is a precursor to accreditation candidacy. These TCUs offer 358 total programs, including apprenticeships, diplomas, certificates, and degrees. These programs include five master's degree programs at two TCUs, 181 associate degree programs at 23 TCUs, 40 bachelor's degree programs at 11 TCUs, and certificates in 119 various academic fields<sup>2</sup>.

TCUs are predominately located in the Midwest and Southwest and serve approximately 30,000 full- and part-time students. According to Fall 2010 enrollment data, 8.7 percent of American Indian and Alaska Native (AI/AN) college students were attending one of the 32 fully accredited TCUs<sup>3</sup>. In 2016, this number was up nearly nine percent. The percentage of AI/AN students attending TCUs continues to increase yearly. AI/AN students composed 78 percent of the combined total enrollment of these institutions<sup>4</sup>.

TCUs are both integral and essential to their communities, creating environments that foster American Indian culture, languages, and traditions. They are often the only post-secondary institutions within some of our Nation's most remote rural areas. TCUs serve a variety of people, from young adults to senior citizens, as well as non-Native members of the community. They also serve as community resources for crucial social services and add hope to communities that suffer from high rates of poverty and unemployment. And overall, TCUs have developed multiple programs where students are achieving at various levels of academic success.

This report will outline the process that was followed to assemble this TCU Focus Group, represent the information that was gathered in the forum, provide a roadmap for ongoing work in this realm, answer some important questions, and raise new ones. The Focus Group information collected consisted of shared perspectives from a very dynamic and diverse group of individuals who are all considered subject matter experts in their field; no comments in this document shall be considered a statement on behalf of any tribe, tribal college, or university. The overall goal of this report is to understand how the emergency management academic community of practice may be of greater value and effectiveness for TCUs and tribal communities.

# TRIBAL COLLEGES AND UNIVERSITIES EMERGENCY MANAGEMENT EDUCATION PERSPECTIVE FOCUS GROUP

**August 19 and 23, 2019**

## INTRODUCTION

### **Tribal Colleges and Universities Emergency Management Focus Group Workshop**

The National Tribal Emergency Management Council (NTEMC) hosted an annual meeting August 20-23, 2019, and a workshop on August 19 and 23, 2019 for the Tribal Colleges and Universities Emergency Management Focus Group (hereinafter known as the TCU Focus Group) to develop and share the outcomes with the larger NTEMC. The TCU Focus Group assembled at the Oneida Nation of Wisconsin located in Green Bay, Wisconsin. Lynda Zambrano, Executive Director of the NTEMC, was appointed the Chairperson for the purpose of organizing the group and facilitating a final report of findings. Invitations were sent out to all 37 TCUs, as well as individuals that are highly respected and considered to be subject matter experts in their respective fields. Collectively, their vast knowledge, experience, and expertise in the realm of emergency management and higher education contributed greatly to the content of this report.

On August 19, 2019, the TCU Focus Group met to discuss individual perspectives on the availability, access, and delivery of emergency management curriculum in TCUs. The initial viewpoints of this very dynamic and diverse group of individuals shall not be considered a statement on behalf of any individual tribe or tribal nation, Tribal College, or University.

### Focus Group Members

- Lynda Zambrano, Executive Director, National Tribal Emergency Management Council
- Robert DesRosier (Blackfeet), Homeland Security Director, Blackfeet Nation, Tribal College: Blackfeet College
- Nikos Pastos (Salish and Kootenai), Confederated Tribes of Salish and Kootenai
- Dr. Edouardo Zendejas and Jordan Zendejas, Tribal Management and Emergency Services Program, University of Nebraska
- Rachel Nutter, MEP, CEM, Emergency Management Planner, Choctaw Nation of Oklahoma
- Wes Jones (Shoshone-Bannock), Founder of First Homeland Services, Idaho
- Jim Cedeno (Alutiiq), Emergency Manager and Hazard Mitigation Officer, Alutiiq Tribe of Old Harbor, Alaska
- Del Ostenberg (Suquamish), Fire Commissioner/Fire Chief, TOSHA, EM, Colville Indian Nation, Washington
- James Akelerea (Scammon Bay), Chief Judge, Scammon Bay, Alaska (Coastal)
- Ron Johnson (Makah), Student, Indigenous Development and Advancement, Northwest Indian College, Washington

### Supporting Participants

- Wendy Walsh, Higher Education Program Manager, National Training and Education Division, FEMA
- Bambi Kraus (Tlingit), National Tribal Affairs Advisor, FEMA (Day 2 only)
- Michael McCabe, Education Program Specialist, U.S. Fire Administration, FEMA
- John Pennington, MA, CEM, NEMAA, Director/Associate Professor, HLS/EM, Pierce College
- Margaret Gutierrez, MA, National Tribal Government Liaison, Regions I–VIII, FirstNet
- Paula Gutierrez (Santa Clara Pueblo), Acting EM Director, Office of Emergency Management, Santa Clara Pueblo, New Mexico (now with FEMA Region VI)
- Lauren Dent, Student, University of North Texas

Michael McCabe provided note-taking assistance, and Danielle Green, Higher Education Program contract support, provided the transcription of notes from each of the attendees.

Each member of the TCU Focus Group was provided an agenda and two resources to review prior to the meeting:

1. The Higher Education website<sup>5</sup>; and,
2. The Cultures of Preparedness Report<sup>6</sup>

The TCU Focus Group followed a simple agenda with the intent of:

- Creating gracious space for open dialogue where all parties could be heard and exchange knowledge
- Sharing past and current efforts to grow and sustain resilient communities
- Identifying previous and existing resources available, to include native historical data
- Cultivating better overall understanding and culturally respectful working relationships

The overall final intent is to develop culturally respectful EM academic courses and programs.

## **BRINGING TWO COMMUNITIES TOGETHER: TRIBAL EMERGENCY MANAGEMENT AND HIGHER EDUCATION**

The TCU Focus Group identified key elements needed for significant advancements in the realm of delivering tribal emergency management curriculum through the Higher Education Community:

1. Tribes and tribal people need to be heard.
2. All parties should have baseline knowledge of tribes, their history, and unique cultures.
3. Acknowledge current tribal emergency management efforts.
4. Identify current tribal emergency management curriculum in higher education.
5. Conduct appropriate needs assessments.
6. Address obstacles and challenges.
7. Develop a strategic plan to create a path forward.

The TCU Focus Group, also recognizing that a great deal of work has already been accomplished in this effort, conveyed a strong desire to build upon work that has already been done, rather than duplicate efforts.

## TRIBAL EMERGENCY MANAGEMENT

### **The History of the Federal Emergency Management Agency (FEMA)**

On March 31, 1979, President Jimmy Carter signed Executive Order 12127, *Federal Emergency Management Agency*,<sup>7</sup> creating the Federal Emergency Management Agency (FEMA). FEMA coordinates the Federal government's role in preparing for, preventing, mitigating against, responding to, and recovering from all domestic disasters, whether natural or man-made, including acts of terror.<sup>8</sup>

On November 23, 1988, the Robert T. Stafford Disaster Relief and Emergency Assistance Act, P.L. 93-288, as amended, 42 U.S.C. 5121 et seq. (Stafford Act), was signed into law. The Act constituted the statutory authority for most federal disaster response activities, especially as they pertain to FEMA and FEMA programs.

On January 29, 2013, President Obama signed the Sandy Recovery Improvement Act of 2013, P.L. 113-2, Jan. 29, 2013), the most significant piece of legislation passed to date for tribes, which amended the Stafford Act. The Stafford Act now more clearly reflects federally recognized tribal governments' status as sovereign nations and allows for consideration of all tribes' affected lands.<sup>9</sup>

FEMA is relatively young, celebrating its 40<sup>th</sup> anniversary in 2019. Tribal Nations, on the other hand, as indigenous residents of the regions, have been practicing emergency management since time immemorial. The intersection of FEMA processes and ancient cultures is a work in progress and this report's purpose is to identify tribal needs and challenges in the field of EM that may be enhanced via higher education offerings.

### **The History of Tribal Emergency Management**

In research conducted by the Pacific Northwest Seismic Network (PNSN), scientific recognition of the earthquake hazards presented by the Cascadia Subduction Zone (CSZ) is relatively recent. Yet, Native Americans have been very aware of this fault for centuries, as the native populations have lived on the Cascadia Coast for thousands of years, transferring knowledge from generation to generation through oral history (Ludwin et al., 2005).<sup>10</sup>

In 2007, Brian Atwater (U.S. Geological Survey) identified a massive earthquake that spawned a huge tsunami in 1700. As confirmation of this event, across the ocean, Japanese seismologists documented a tsunami in 1700 without an accompanying Japanese earthquake. Modern seismologists have attributed the Japanese tsunami to a 9.0 earthquake generated by the Juan de Fuca plate in what is now known as Washington state. This occurrence has been long documented by native tribes in the Pacific Northwest (PNW) through traditional stories passed down through generations.

Tom Heaton and Hiroo Kanamori published a paper (Heaton and Kanamori, 1984),<sup>11</sup> emphasizing the probability that the actively deforming CSZ would yield tremendous earthquakes. Heaton followed this paper with PNW additional Native American stories that inferred their people were impacted by tsunamis in the not-too-distant past. In the 1990s, Pacific Northwest Seismic Network Research Scientist Ruth Ludwin began collecting and organizing other Native American stories and traditions that seemed to be related to earthquakes and their effects on the people of Cascadia Coast before westerners arrived. Native traditions tell of shaking and flooding along the Cascadia Coast and estimate the date of the last earthquake by using stories that count the number of generations since its occurrence. These stories are common among the native people in the PNW. The tribal elders tell the stories:

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*One winter the Thunderbird saw that the Makah were starving and held at bay by an exceptionally long stretch of terrible weather. The Thunderbird decided to help the Makah and attacked the Whale in an earth-shaking battle before delivering a whale into the river on a large wave. Makah Tribal Elder Helma Ward*

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The Hoh and Quileute Tribes also located in Washington state tell the story of a thunderbird-whale battle that caused the “trembling of the earth beneath and a rolling up of the great waters.” The Makah Tribe talk of canoes in trees, homes destroyed, and lives lost.<sup>12</sup> The video, “*Run to High Ground*”<sup>13</sup> can be viewed online and has been widely distributed throughout Native American communities located on the Pacific Coast.

These oral history stories are not unique to the Pacific Northwest. A collection of stories by Dr. Betty Mae Jumper, a legendary storyteller of the Seminoles of Florida, can be found in a book titled “*Legends of the Seminoles*.”<sup>14</sup> For example, in the Seminole way of life, the story of the little frog tells us to pay attention to the frogs singing as a warning that the rains are coming soon. Inuit Elders who are located in the Canadian Arctic, Greenland, Siberia, and Alaska, know the land and can identify important global changes, such as the Earth’s axis shifting, even before the National Aeronautical and Space Administration (NASA) was able to identify the shift.<sup>15</sup>

Members of the TCU Focus Group have had the opportunity to personally interview tribal elders. These tribal elders tell stories of standing in the waters fishing and watching the waters recede quickly, exposing their nets on dry land, followed by the quick return of the waters, strong enough to knock them over.

Native Americans have a long history of oral history and communicating with one another and with other communities in culturally unique ways. When seeking to communicate with tribes, this rich tradition of storytelling and oral histories should be incorporated.<sup>16</sup> Not enough has been done to share and incorporate these important findings into how the Federal Government communicates and works with the tribes. The development of tribal emergency management curriculum, that incorporates oral history as a means of communicating with tribes, could help the tribal emergency management and higher education communities bridge this gap.

## **The Current Environment of Tribal Emergency Management**

Tribal emergency management has come a long way, but it still has a long way to go.

As of the date of this report, the FEMA website does not list tribal emergency management agencies on its publicly-facing website listing state and territorial emergency management agencies.<sup>17</sup> A database of tribal emergency management agencies is located on the National Tribal Emergency Management Council’s website, but is only reflective of those tribes that self-report or are publicly listed for information sharing.<sup>18</sup> It is estimated at this time that fewer than 25% of all tribal nations have an Office of Emergency Management, and fewer than 10% of those have full-time emergency managers.<sup>19</sup> There are many anecdotal reasons for the low number of tribal EM departments. One of the main reasons given is the lack of financial support for tribes, as they are not eligible for the same level of support afforded to the states and territories.

With the lack of tribal emergency management programs and tribal emergency managers, a “Catch-22” effect is created. Without a tribal emergency management program, it becomes very difficult for a tribe to implement and adhere to mandatory federal requirements and eligibility criteria for FEMA assistance when a declaration of disaster has been made. It becomes impossible for a Tribe to meet National Incident Management System (NIMS) compliance, maintain mandatory Hazard Mitigation Plans (HMPs) and participation in the National Flood Insurance Program (NFIP), to name a few.

In a report issued by the Government Accountability Office (GAO), “As of August 2012, just 37 of the 566 federally recognized tribes (now 574<sup>20</sup>) were participating in the National Flood Insurance Program.” That equated to just 7% of all tribes at that time; three of those accounted for more than 70% of the policies issued.<sup>21</sup> In another GAO report released in May of 2018 examining tribal experience with FEMA’s declaration process, GAO surveyed 36 tribes that made requests for disaster assistance in fiscal years 2013–2016; 23 tribes responded, GAO visited seven of the tribes. Of the many comments that were reported, one that may be most noteworthy is this comment on page 18:

“While states have had decades to develop the emergency management capacity needed to request and administer federal disaster assistance, tribes have had the opportunity to apply directly for federal disaster assistance since the passage of SRIA in 2013. Developing and maintaining such a capacity requires, among other things, having inhouse knowledge or the ability to contract for (or otherwise access) specialized expertise to navigate through complex planning and processes.”<sup>22</sup>

This leads us to examine a tribe’s internal capacity and the critical role of a tribal emergency manager. The tribal emergency manager must have the “inhouse knowledge” referred to in this passage to participate in the declaration process.

## **What Makes Tribal Emergency Management Unique**

Tribal emergency managers are different than state, local, territorial or federal emergency managers because a tribal emergency manager needs to have “inhouse” knowledge of basic emergency management processes plus unique tribal knowledge. For example, a tribal EM must be knowledgeable of federal-tribal laws, including emergency management laws and codes, as well as their respective cultural information and relationships. Due to the sovereign status of a tribal nation and the unique government-to-government relationship guaranteed to a tribe, tribal

emergency managers may find him/herself communicating with one or a multitude of government partners in any planning, preparedness, mitigation, response, and/or recovery event.

In addition, each tribal nation is different from local and state partners and from one another, in government, size, geographic location, social and economic structure, as well as language and culture. Tribal nations differ in the ways that their governments are structured, how their laws are written and enforced, and whether they have internal infrastructure and capacity to handle disaster-related activities and/or the resources to deploy during an emergency management response.

In the field of general emergency management there are ample opportunities throughout the higher education system for emergency managers to pursue higher education, up to and including the doctorate level. However, the only known higher education available to a tribal emergency manager that is tribal-specific in nature is that of two known Certificates of Tribal Emergency Management and Homeland Security; one at the University of Nebraska in Omaha and the other at Pierce College in Washington State. There are currently no known associate's, bachelor's or master's degree programs that address the required specialized expertise of a tribal emergency manager. There are a few certificate and associate degrees offered at TCUs related to emergency management as noted in Appendix C. Students completing these programs are may be eligible to test for registration as an emergency medical technician (EMT) or pursue fire or law enforcement careers. These programs offer career paths and may evolve into emergency management but as of the writing of this report, no TCUs are known to provide emergency management education. Without such educational opportunities, most tribal emergency managers find themselves in the position of learning on the job.

The TCU Focus Group concluded that specialized expertise regarding “tribal sovereignty” and “culture” needs to be paramount in the discussion of “What makes tribal emergency management unique?” These terms should be respected and considered when discussing higher education pathways for tribal emergency managers.

The TCU Focus Group also concurred that further work needs to be done to introduce more higher education opportunities for tribal emergency managers. These opportunities must be developed with tribal-specific specialized expertise in the forefront. Tribal emergency managers must be able to obtain the training necessary to practice in the field.

## **Cultures of Preparedness**

Prior to the TCU Focus Group convening, each member was provided with a copy of FEMA's 2018–2022 Strategic Plan<sup>23</sup>. Members of the TCU Focus Group expressed the strongest desire to further discuss specialized expertise regarding “culture.” This discussion evolved from the word “culture” and why it is so significant. It is a goal of this discussion that specialized cultural expertise will be incorporated into tribal emergency management curricula.

In the FEMA's 2018–2022 Strategic Plan, FEMA outlines a new goal to “*Build a Culture of Preparedness.*” The TCU Focus Group interpreted this to mean a uniform application of preparedness across all communities.

However, in a report titled *“Building Cultures of Preparedness – A Report for the Emergency Management Higher Education Community,”*<sup>24</sup> the authors, mostly comprised of emergency management college professors, suggest that the word “culture” should be viewed in the plural. According to the report supporting the vision of a resilient Nation requires FEMA to re-evaluate the importance of the great diversity of the United States and then formulate a new way of delivering the message to a multitude of cultures within the singular “culture of preparedness.”

For Indian tribes, however, there are major important distinctions. Taking the concept of cultures of preparedness one step further, when referring to the federally recognized tribes of the United States, it needs to be recognized that each tribe is unique. It is also incorrect to assume that if someone has worked with one tribe, then that person is now an expert for every tribal government and culture. There is also a strong tendency to group all tribes into one category. However, as the focus group was quick to point out, if we are to be successful, we must achieve a deeper understanding that no two tribes are alike. Cultures, traditions, and history vary from tribal nation to tribal nation. No two tribes have the same historical adaptation or traditional stories to their localized past disasters, although similarities may exist.

Tribes have been cultures of preparedness for thousands of years. It has not been until very recently, in contrast to that of non-Tribal communities, that Tribes have learned to adapt and use the latest technologies to assist their daily lives. There are great disparities amongst tribal nations, including access to resources like electricity and the internet. Despite these disparities and access to modern technologies, tribes have a bedrock of knowledge that pre-dates any modernization of the western world<sup>25</sup>. Tribes have always been resilient and forced to become extremely adaptable.

## **What is Culture and How is it Useful for Approaching Preparedness?**

What is culture? According to the Merriam-Webster Dictionary, the definition of culture as it is applicable in this TCU Focus Group report is the “integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations.” An alternate definition is cited as a “set of shared attitudes, values, goals and practices that characterizes an institution or organization.” It is important to note that these two definitions are not interchangeable and hence, when referencing culture with regards to tribes, one must be cognizant of the correct application.

This report is intended to highlight the vast diversity of tribal cultures, indicating that a one-size-fits-all strategy is not well-suited to the specific demands of variable and distinctive tribal communities. Cultures of preparedness will have to be built one community at a time, customized to the unique needs of the 574 individual federally recognized Indian tribes.

Preparedness in general terms is defined as a local matter, requiring solutions tailored to local cultural contexts and embraced by local communities. In the case of tribal communities, preparedness is best defined as a sovereign matter, requiring solutions tailored to sovereign cultural contexts and embraced by the sovereign tribal community.

A great example of the unique and individual nature of each tribe was presented by two focus group participants, who are both from the State of Alaska. One from interior Alaska and the other from the western coast. Each was from the same state, but different regions of the state.

Each engage in very different cultural practices and speak two completely different languages. The uniqueness of each individual sovereign tribal nation is an important distinction to fully understand as we continue the discussion toward implementing emergency management in higher education for tribes.

## Why is Culture Important to Understand When Addressing Preparedness?

Once the TCU Focus Group felt comfortable with the definition of the word “culture” and how it was being applied in the context of this report, the discussion shifted to “why culture” is important.

The TCU Focus Group looked at a two-day workshop held by FEMA’s Higher Education Program on May 22–23, 2018, that focused on three things:

1. The implication of “culture” in FEMA’s new strategic priority;
2. Sustainable preparedness efforts; and
3. Why past efforts to build a culture of preparedness were not met with desired levels of success.

A result from the two-day workshop was the report, *“Building Cultures of Preparedness-Report for the Emergency Management Higher Education Community.”* This report outlined a culture-based approach to implementing preparedness goals. The report also laid out four Guiding Principles for Building Cultures of Preparedness, followed by practical strategies and examples that demonstrated successful outcomes in real-world settings.

These four Guiding Principles were outlined as follows:

1. **Trust** - Develop trust by understanding the culture, context, and history of communities outside of disaster, as well as when an event occurs.
2. **Inclusion** - Bring the cultural perspectives of all stakeholders to the table.
3. **Cross-cultural communication** - Design communication efforts as cross-cultural encounters.
4. **Support local practices and successes** - Learn about the ways people are already prepared and enhance these efforts using culturally aware strategies.

However, the problem the TCU Focus Group identified with the report was that in May 2018 tribal nations were not included in the workshop.

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*“We cannot continue to make improvements until all vested parties are respected and heard. Instead of building something new, recreating the wheel, we can improve the wheel we have.” Robert DesRosier*

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In August 2019, the FEMA Higher Education Program helped to change all of this. FEMA created the TCU Focus Group and was provided a copy of the earlier report to review.

The TCU Focus Group agreed that the initial report was a great start. There was also consensus that tribal focus groups, in general, can be deemed a best practice but with certain caveats:

1. The focus groups must be convened appropriately and as inclusive of all tribes as possible; and
2. The focus groups must follow generally accepted Guiding Principles developed and approved with the tribes.

This led the TCU Focus Group to further examine the Guiding Principles that were outlined in the initial report. The focus group was quick to come to its first conclusion:

Words matter!

1. Understand the definition(s) of certain words and terms.
2. Understand in which context the selected definition is being applied.
3. Understand that the definitions of some of these words and terms may be used interchangeably in tribal communities and can easily confuse the issue at hand.
4. Understand that without any ill intent, words and terms can be viewed as offensive, preventing the intended outcome.

Hence, the focus group went on to explore the definition(s) of some of the words and terms used in the original report shared by FEMA and the application of Guiding Principles. The focus group also elaborated on the guttural response that some of the words and terms raised when applied in their alternate context.

### **Trust: A New Beginning**

Trust, the first guiding principle, is used in the context of creating a “firm belief in the reliability, truth, ability, or strength of someone or something.” The intent of the first Guiding Principle is to develop trust by understanding the culture, context, and history of communities outside of disaster, as well as when an event occurs.

Theoretically, this seems like a very sound principle. However, historically, building trust in tribal communities has not been the norm. Perhaps even more importantly, in tribal communities, it has been the exact opposite. Distrust exists, and a deeper understanding of why becomes that much more important. The TCU Focus Group brought attention to the history of broken promises and broken treaties. The United States frequently signed and committed itself to treaties with Native Americans that they repeatedly broke—a practice that has been present in American policy since its inception and still exists today.<sup>26</sup>

Tribes have historically trusted the Federal government and its agencies over centuries. Native Americans trust, even today, is represented by the lives sacrificed by thousands of Native American men and women who have died in military uniform protecting our homeland and protecting all people—trust that was paid for with their lives. These sacrifices made by Native Americans show they made and kept promises to the Federal Government despite the federal government’s broken promises to Native Americans.

To muddle this discussion further, the alternate definition of the word trust is “an arrangement whereby a trustee holds property as its nominal owner for the good of one or more beneficiaries.” In the case of Tribal Nations, the Federal government through treaties became the trustee and has a general trust responsibility toward the tribes. The general trust concept has become solidified in law and policy and has become a keystone of decisions regarding Native

American reflected in congressional policies, executive branch directives and decisions, and judicial opinions.

According to the Administration for Native Americans, Administration for Children and Families, Department of Health and Human Services:<sup>27</sup>

- The ‘trust responsibility’ is a legal principle that the U.S. Supreme Court noted in United States v. Mitchell (1983) is “the undisputed existence of a general trust relationship between the United States and the Indian people.” This relationship is one of the most significant and motivating concepts in Federal Indian law.
- The U.S. Supreme Court first recognized the existence of a Federal-Indian trust relationship in its early cases interpreting Indian treaties. Between 1787 and 1871, the United States entered nearly 400 treaties with Indian tribes. Generally, in these treaties, the United States obtained the land it wanted from the tribes and in return, the United States set aside other reservation lands for those tribes and guaranteed that the Federal government would respect the sovereignty of the tribes, would protect the tribes, and would provide for the well-being of the tribes.
- The U.S. Supreme Court has held that treaties created a special relationship between tribes and the Federal government that obligates the government to keep its end of the bargain given that tribes have kept theirs. This principle that the government has a duty to keep its word and fulfill its treaty commitments is known as the doctrine of trust responsibility. See, e.g., Seminole Nation v. U.S., 316 U.S. 286 (1942), and U.S. v. Mason, 412 U.S. 391 (1973), and Morton v. Mancari, 417 U.S. 535 (1974).
- The trust doctrine is a source of Federal responsibility to Indians requiring the Federal government to support tribal self-government and economic prosperity, duties that stem from the government’s treaty guarantees to protect Indian tribes and respect their sovereignty. In 1977, the Senate report of the American Indian Policy Review Commission expressed the trust obligation as follows:

The purpose behind the trust doctrine is and always has been to ensure the survival and welfare of Indian tribes and people. This includes an obligation to provide those services required to protect and enhance tribal lands, resources, and self-government, and includes those economic and social programs which are necessary to raise the standard of living and social well-being of the Indian people to a level comparable to the non-Indian society.

- A second aspect of the trust responsibility arises from the fact that Congress, primarily through legislation, has placed most tribal land and other property under the control of Federal agencies to the extent that virtually everything a tribe may wish to do with its land must be approved by the Federal government. Courts have recognized that when Congress delegates to Federal officials the power to control or manage tribal land, their actions with respect to those resources must be “judged by the most exacting fiduciary standards.” Seminole Nation v. U.S., 316 U.S. 286 (1942)

It is the responsibility of the Congressional and Executive Branch to carry out the Trust Responsibilities. The Federal trust responsibility to Indian Nations can be divided into three components:

1. The protection of Indian Trust lands and Indian rights to use those lands
2. The protection of tribal sovereignty and rights of self-governance
3. The provision of basic social, medical, and educational services for tribal members<sup>28</sup>

For the purpose of this report, the TCU Focus Group focused on the third provision of basic social, medical, and educational services for tribal members.

In the overall context of using the word “trust” as a Guiding Principle, and the historical failure of the federal government to build trust or meet its trust responsibilities, the entire concept of trust in any context becomes an oxymoron. To remedy this, the TCU Focus Group created a complementary Guiding Principle:

*New Beginning* - Develop a new relationship through which understanding of many diverse tribal nations and communities, context, and tribal history can be established.

### **Inclusion: Tribal Consultation**

Inclusion, the second guiding principle, required the group to focus primarily on the use of the two words “inclusion” and “stakeholder.”

#### ***Executive Order 13175 and Executive Order 13592***

Executive Order (EO) 13175, “Consultation and Coordination with Indian Tribal Governments,” was issued by U.S. President William Jefferson Clinton on November 6, 2000.<sup>29</sup> EO 13175 required federal departments and agencies to consult with Indian tribal governments when considering policies that would directly or indirectly impact tribal communities. EO 13175 reiterated the Federal government’s previously acknowledged commitment to tribal self-government and autonomy.

On November 5, 2009, President Barack Obama issued a Presidential Memorandum on Tribal Consultation directing each agency, to include FEMA, to submit a detailed plan of action describing how the agency will implement the policies and directive of Executive Order 13175.<sup>30</sup> This has come to be known as the Tribal Consultation Memorandum. Since that time, many federal agencies have complied with the memorandum, while others have not. The U.S. Department of the Interior established a joint Federal-Tribal team to develop a Department-wide policy on Tribal Consultation with certain goals:

1. Honor the government-to-government relationship;
2. Involve the appropriate level of decision-maker in a consultation process;
3. Promote innovations in communication by including a department-wide tribal governance officer;
4. Detail early tribal involvement in the design of a process implicating tribal interests; and,
5. Capture a wide range of policy and decision-making processes under the consultation umbrella.<sup>31</sup>

The TCU Focus Group discussed proper Tribal Consultation and cited several federal agencies that address Tribal Consultation in a real and meaningful way, and other examples where it has failed. The TCU focus group specifically pointed out examples of successful Tribal Consultation efforts with the U.S. Department of Energy<sup>32</sup> and the U.S. Health and Human Services

Agencies.<sup>33</sup> The TCU Focus Group shared examples in which Tribal Consultation has also been challenging, as with the FEMA Tribal Consultation policy, due to inappropriate level of decision-makers involved in the process, modes of communication, untimely or late notice, and/or no invite at all<sup>34</sup>. Funding was also identified as a barrier when face-to-face consultation is indicated. One TCU Focus Group participant, Wes Jones, stated, “Just because I didn’t go to the dance doesn’t mean I didn’t want to be there.”

In 2011, President Obama signed EO 13592, “Improving American Indian (AI) and Alaska Native (AN) Educational Opportunities and Strengthening Tribal Colleges and Universities.”<sup>35</sup> This EO states that it is the intention of the federal government to expand on educational opportunities and improve educational outcomes for all AI and AN students in order to fulfill the commitment of furthering tribal self-determination and to help ensure that AI and AN students have an opportunity to learn their native languages and histories. The EO also expands on the intention for the Executive to improve the delivery of complete and competitive educations that prepare AI and AN students for college, careers, and productive and satisfying lives.

It is in the experience of the TCU Focus Group that sometimes these two EOs—EO 13175 and EO 13592—are used interchangeably in the higher education community, but it is very important to note that these are two very separate EOs with two very distinct intentions. Better understanding of EO 13175 can help improve communications between the Federal government and all other agencies with tribal nations.

For the purpose of this report, the definition of inclusion examined was “the act or practice of including and accommodating people who have historically been excluded.” The definition of stakeholder was “one who is involved in or affected by a course of action.”

The TCU Focus Group members shared and concurred with numerous examples, both past and present, in which the tribes have been excluded from important discussions that have had direct implications affecting the tribes. Wes Jones referred to it as always being on the outside, raising one’s hand and saying, “Hey, we’re here!” and then going unaddressed. In another example, Ron Johnson recited a personal story of sitting in a room with 400 people and when asked how many tribes were in the room, he alone was the sole person to raise his hand, only to be told that he could now speak on behalf of all tribes. In response to this story, James Akelerea stated, “I can only speak for my people. I cannot speak for people who are not in my region. They see things differently and may have different needs.”

These scenarios did not meet the definition of inclusion. Federal and state agencies continue to struggle with the question, “How do we work with tribes?” The TCU Focus Group agrees inclusion can only be successful when all tribes are engaged in the discussion.

### ***Stakeholder***

Upon further examination of Guiding Principle, Inclusion, the focus group wanted to address the use of the term “stakeholder.”

According to Indigenous Corporate Training (ICT), the term “stakeholder” is a commonly used business and government term that should be avoided at all costs when working with Native Americans. ICT states that “stakeholder” is frequently used in corporate and government engagement activities and while the sentiment to develop meaningful relationships that

encourage communication is correct, use of the term “stakeholder” when meeting with tribal leaders and community members can derail best intentions. In general, if a stakeholder doesn’t like what you are proposing to do, they can work to effect changes. However, they typically do not have constitutionally protected rights. Indian tribes, however, do have such protected rights along with the ability to launch legal action to protect these rights. Many times, tribes will put projects in jeopardy and force proponents and local and state governments to conduct additional engagement. According to ICT, “This is why native engagement isn’t stakeholder engagement and why native peoples get offended when referred to as stakeholders,” this sentiment resonated with many of the TCU focus group member.

Members of the TCU Focus Group concurred with these general sentiments and for those reasons, made the recommendation to change the wording in Guiding Principle 2. Inclusion to:

***Tribal Consultation*** – Conducting real and meaningful Tribal Consultation with all Tribal Nation(s).

## **Cross-Cultural Communication**

The third Guiding Principle, Cross-Cultural Communication, was well received by the TCU Focus Group, to the extent that reinforcement for this concept was offered. The terminology and definition of cross-cultural communication was indicative of an equal exchange of culture from one party to the other and vice versa.

The TCU Focus Group viewed the use of cross-cultural communication to mean the communication between people who have differences in any of the following: styles of working, age, nationality, ethnicity, or race. It is how people belonging to different cultures communicate with each other.<sup>36</sup> The TCU Focus Group concurred that this Guiding Principle was well defined and outlined a good approach to assure that all parties were equally represented and, therefore, did not see a reason to change this Guiding Principle.

***Cross-Cultural Communication*** – Design communication efforts and training opportunities as cross-cultural encounters.

The TCU Focus Group did pursue additional conversation around the subject matter of cross-cultural communication and how it applies to Tribal Consultation. It was agreed that although the concept of cross-cultural communication is well defined, it is not always deployed well by Federal partners with tribes in real-life application.

## **Support Local (Sovereign) Practices and Successes**

The fourth Guiding Principle, Support Local Practices and Successes, was also well received by the TCU Focus Group but with one caveat; that the word “local” be changed to “sovereign.” In the original language of the Stafford Act, tribes were relegated to local jurisdictions, creating tremendous barriers in the advancement of tribal emergency management. The Stafford Act was amended by the passage of the Sandy Recovery Improvement Act of 2013 to more clearly reflect Federally recognized tribal governments’ status as sovereign nations.

The objective of this Guiding Principle is outlined as follows:

“To learn about the ways people are already prepared and enhance these efforts using culturally aware strategies.”

Again, the TCU Focus Group was very supportive of this objective, and offered the following scenarios in support of this language:

- In a dissertation written by Michael E. Marchand (2013), entitled, “The River of Life: Sustainable Practices of Native Americans and Indigenous Peoples,”<sup>37</sup> Marchand points out that the construction of a hydroelectric dam caused negative impacts on the salmon and the Native American people that relied on that salmon. However, today, those same Native Americans are taking the lead on mitigating the negative impacts and the salmon are making a comeback once again. His example can now be supported by numerous reports of similar mitigation actions being taken by Native American communities across this entire nation.
- Many indigenous peoples use cultural burning as a traditional land management strategy. A prime example of this can be found with the members of the Yurok Tribe in northwest California. The Yurok Tribe formed the Cultural Fire Management Council, in partnership with many organizational and agency partners, including the Nature Conservancy Fire Learning Network, Firestorm Inc., Yurok Forestry/Wildland Fire, Northern California Indian Development Council, and the U.S. Forest Service [and the U.S. Park Service?] to bring fire back to the landscape. The effects of this traditional land management practice resulted in ecosystem restoration and resilience, reduced amount of tinder in forests, and ultimately reduced risk of wildfires. However, this has not always been well received and even to the extent that cultural burning practices were suppressed by government policies. Today, fire is being brought back to the landscape through partnerships to implement tribal cultural burning practices and emergency management principles.

Supporting local strategies might sound straightforward, but as described in this last example, and concerning the complex nature of trust, there are often historical and current policy barriers and threats inhibiting local actions. Implementing a cross-cultural collaboration strategy such as the Yurok example does not happen overnight. This success involved long-term, on-going relationship building, respect of tribal sovereignty, and the deeper understanding of the Yurok culture to create the communication needed to work toward such an initiative.

The TCU Focus Group concurs that there needs to be tribal emergency management curriculum. This curriculum should be developed and delivered in the higher education community to address the unique needs and differences of tribal emergency management and better prepare tribal emergency managers.

## **Culture Brokers**

To operationalize the four Guiding Principles that underlie this culture-based approach to preparedness, the Cultures of Preparedness report recommends the following methodology: the use of culture brokers. The report goes on to define culture brokers for disaster preparedness as people with local knowledge and the trust of community members. They are capable of bridging gaps, are willing to help, and would be trained to use the four Guiding Principles to enhance

local levels of preparedness. Recruiting these individuals can help outside organizations and local communities connect, build trust, and share knowledge.

The Cultures of Preparedness report states that such a methodology has been proven effective in educational, medical, and public health environments and may hold great promise for helping FEMA and its state, local, tribal, and territorial (SLTT) partners achieve new preparedness targets among the Nation's diverse communities and hard-to-reach cultural groups.

However, some of the TCU Focus Group members disagreed. In theory, they stated the concept of culture brokers for disaster preparedness could work but with the following considerations:

1. The term "culture broker" would need to be further examined and potentially changed to better reflect the needs of the tribes based on historical use of the term.
2. There needed to be a much greater understanding of the term "culture broker" and how it was being interpreted by the TCU Focus Group, as the use of the terminology provoked strong reactions from some of the TCU Focus Group members who stated the following:
  - a) "Here we go again! The term 'culture broker' is offensive."
  - b) "In our history, the churches came into our reservations claiming to be culture brokers."
  - c) "Who is trying to sell our culture today?"
3. Culture brokers in the context of emergency management would need to have all of the criteria as listed above (sovereign knowledge, inclusion of the community, capable of bridging gaps), but would also need to be trained in basic emergency management practices to assure that the cultures of the tribes are also being represented, protected, and defended, when necessary. Alternative titles in lieu of "culture broker" should be given consideration. Suggested alternate terms included:
  - a) Indigenous Guardians
  - b) Cultural Facilitators
  - c) Tribal Emergency Preparedness Immersion Team

The following story conveyed by the authors of the Cultures of Preparedness Report, supports the TCU Focus Group's recommendations on "culture brokers":

*The Monkey and the Fish*

*A monkey and a fish were caught in a terrible flood and were being swept downstream amidst torrents of water and debris. The monkey spied a branch from an overhanging tree and pulled himself to safety from the swirling water. Then, wanting to help his friend the fish, he reached into the water and pulled the fish from the water onto the branch.*

Not only did the monkey not help the fish; he caused its demise.

*The moral of the story is clear: Good intentions are not enough. If you wish to help the fish, you must understand its nature.*

(Ethnocultural Perspectives on Disaster and Trauma: Foundations, Issues, and Applications, Marsella, Johnson, Watson and Gryczynski, 2008, p.3)

A tribal elder and TCU focus group member shared a similar story, but one that took the monkey and the fish story one step further.

*A non-tribal FEMA tribal liaison and a tribal member emergency manager were caught in a discussion regarding the importance of one's understanding of the many cultures of tribes when performing the duties of the tribal liaison. As the conversation evolved, the two argued over many significant points, to include which one should really be the teacher and which should be the student. The discussion went on for many years and eventually brought forward a vision for this tribal emergency manager; the vision of a river, with the tribal liaison standing on one bank of the river and the tribal emergency manager standing on the other. And in that moment, the vision told the entire story.*



The moral of the story was captured as follows:

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*“The skills to integrate and the ability to understand the river is paramount.*

*Knowledge of both banks is paramount.*

*Knowledge of the river flow is paramount.*

*Knowledge of the habitat within the river is paramount.*

*Knowledge of what the river means is paramount.*

*Knowledge of one bank of the river does not secure success.” Wes Jones*

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Communication in any form must be conducive to a two-way conversation. And, it becomes even that much more important that the parties engaged in the conversation have some knowledge of the subject matter at hand. If we deploy people with culture but no emergency management experience or we deploy people with emergency management experience and no knowledge of the culture, we continue to set up a system that continues to fail.

The “*Building Cultures of Preparedness – A Report for the Emergency Management Higher Education Community*,” captured this well when it stated that “knowledge gaps between members of different cultural groups that do not understand each other can cause great distress and suffering, and this can be especially serious when power relations are unbalanced.”

Preparedness that includes cultural knowledge and expertise enhances resilience for one important reason: **resilience is premised in large part on access to the strengths and**

**familiarity that come from one's own cultural system.** Preparedness strategies that invest time and money in understanding the cultural strengths and needs of different groups will help reduce vulnerability and give people the best possible chance of strengthening their collective capacities.

Finally, the Cultures of Preparedness report notes that “institutions of higher learning can make unique contributions to building cultures of preparedness. Their research and innovation capacity can help generate new approaches to enhanced preparedness, while social scientists well-versed in local histories, cultures, and culturally appropriate methods of community engagement can help emergency management professionals extend their reach and meet critical preparedness objectives.” The TCU Focus Group completely agrees with this sentiment but would suggest adding to the narrative by including tribes. If the intent is to improve cultures of preparedness in the tribes, then consider doing it with the tribes. The TCU Focus Group would ask that FEMA consider expanding the narrative to reflect the information collected by the TCU Focus Group and create a new set of Guiding Principles for “*Building Cultures of Preparedness with Tribes.*”

The TCU Focus Group concurred that none of this works without culture brokers or people that function in a similar manner by a different name. These people would need to understand the uniqueness and individuality of 574 Indian tribes and possess understanding of emergency management, being well versed on both banks of the river as well as the river itself. The TCU Focus Group remains committed to finding alternate terminology to be used in best describing these individuals.

## TRIBAL COLLEGES AND UNIVERSITIES

As conveyed in the executive summary, TCUs are predominately located in the Midwest and Southwest and serve approximately 30,000 full- and part-time students. According to Fall 2010 enrollment data, 8.7 percent of American Indian and Alaska Native (AI/AN) college students were attending one of the 32 fully accredited TCUs<sup>38</sup>. In 2016, this number was up nearly nine percent. The percentage of AI/AN students attending TCUs continues to increase yearly. AI/AN students composed 78 percent of the combined total enrollment of these institutions<sup>39</sup>.

TCUs are both integral and essential to their communities, creating environments that foster American Indian culture, languages, and traditions. They are often the only post-secondary institutions within some of our Nation's most remote rural areas. TCUs serve a variety of people, from young adults to senior citizens, AI and other community members. They also serve as community resources for crucial social services and add hope to communities that suffer from high rates of poverty and unemployment. And overall, TCUs have developed multiple programs where students are achieving at various levels of academic success.

AIs and ANs have a long history of being under-represented in traditional American colleges and universities. Over the years, many financial aid programs have been put into place to help redress this imbalance. These programs are supported by both the private and public sectors and offer much needed assistance to Native American students who are struggling to pay for college.

In 1973, the first six AI tribally controlled colleges established the American Indian Higher Education Consortium (AIHEC) to provide a support network as they worked to influence Federal policies on American Indian higher education. Each of these institutions was created and

chartered by its own tribal government or the Federal government for a specific purpose: to provide higher education opportunities to American Indians through programs that were locally and culturally based, holistic, and supportive.

In 1996, President Clinton issued Executive Order [13021](https://www.govinfo.gov/content/pkg/WCPD-1996-10-28/pdf/WCPD-1996-10-28-Pg2121.pdf) (<https://www.govinfo.gov/content/pkg/WCPD-1996-10-28/pdf/WCPD-1996-10-28-Pg2121.pdf>) creating a White House Initiative on Tribal Colleges and Universities (WHITCU) directing Federal agencies to recognize and engage with the TCUs.

Signed December 2, 2011, The White House Initiative on American Indian and Alaska Native Education led the President's Executive Order 13592, *Improving American Indian and Alaska Native Educational Opportunities and Strengthening Tribal Colleges and Universities*.

The White House Initiative, located within the Department of Education, seeks to support activities that will strengthen the Nation by expanding education opportunities and improving education outcomes for all AI/AN students. It is committed to furthering tribal self-determination and ensuring AI/AN students, at all levels of education, have an opportunity to learn their Native languages and histories, receive complete and competitive educations, preparing them for college, careers, and productive and satisfying lives.

President Trump, on July 31, 2018, signed the *Strengthening Career and Technical Education Act for the 21<sup>st</sup> Century Act* (Public Law 115-224). This signing revised and extended, authorizing appropriations through Fiscal Year 2024 for five career and technical education (CTE) programs, to include the Tribally Controlled Postsecondary Career and Technical Institutions program.<sup>40</sup>

In a report published by the post-secondary National Policy Institute, updated March 2019, TCU funding is briefly discussed. As with many programs run by tribes, the state governments are not obligated to provide any financial support to TCUs. Since many of them are located on Native American reservations with high poverty rates, property taxes are not collected to support them. It is also stated that in 2018, TCUs received a total of \$60 million through the Higher Education Opportunity Act administered by the U.S. Department of Education and the Tribally Controlled College or University Assistant Act of 1978, administered by the U.S. Bureau of Indian Affairs. Whereas the authorized amount per student was \$8,000 in Federal funds per year for each Native American student enrolled in a TCU, the program has always fallen short due to insufficient funding, leaving the actual amount at \$6,355 per student, nearly a 20% shortfall.<sup>41</sup>

To add to the financial struggle of TCU funding, the TCUs are open to the general community, providing education to the non-tribal community that makes up 20% of the student population. TCUs do not receive any Federal funds for non-Native American students. Tuition is typically much lower at the TCUs, averaging \$14,566 per year, compared to an average of \$20,234 per year for other U.S. colleges and universities, to afford greater access to the Native American student.

Only 14% of AIs and ANs, age 25 and older, have a college degree. This is less than half that of other groups in the United States.<sup>42</sup> Of the students that currently enroll in TCUs, the outcomes are not promising either. On average, 20% of Native American students at TCUs earn 4-year degrees within 6 years or 2-year degrees within 3 years. This is one-third of the national average and one-half the rate of Native American students attending non-tribal schools.<sup>43</sup>

There are many factors that come into play for these statistics. Native American students face many unique and challenging obstacles long before arriving to their higher education institution, living in some of the highest poverty areas in the country. During the past two decades, although improvements have been made, the overcrowding and physical housing problems of AIs and ANs living on reservations and other tribal areas remain strikingly more severe than those of other Americans.<sup>44</sup> Some will face extremely long commutes, living in some of the most remote rural areas in this Nation. Staggering unemployment rates, low incomes, high tuition costs, and lack of transportation systems are socio-economic disparities that are real for the Native American student and overcoming these obstacles can be quite challenging.

Ethnic and racial disparities are prevalent in today's education environment. This is not a comfortable discussion, and many people do not like to engage in the conversation at all. To further advance our objectives of introducing tribal emergency management curriculum into the higher education system, these issues must be discussed, problems must be identified, and then solutions must be deployed.

These disparities:

1. Mirror ethnic and racial disparities in socioeconomic status as well as health outcomes and healthcare;
2. Are evident early in childhood and persist through K–12 education; and
3. Are reflected in test scores assessing academic achievement, such as reading and mathematics; percentages of those repeating one or more grades; dropout and graduation rates; proportions of students involved in gifted and talented programs; enrollment in higher education; as well as in behavioral markers of adjustment, including rates of being disciplined, suspended, and expelled from schools.<sup>45</sup>
4. And, on average, 74% of Native American students at TCUs will require remedial math and 50% require remedial reading or writing before even getting started.

Despite these disparities, TCUs are more motivated now than ever to overcome these challenges and create successes. TCUs are expanding their degree programs. They continue to strive to keep tuitions low. They continue to provide jobs and boost economies, produce graduates that meet the workforce demands and take pride in promoting the importance of diversity in higher education.

Nationwide, AIs and ANs make up less than one percent of higher education faculty. This number jumps to 46% in TCUs. But there is still much work to be done. The importance of AI/AN faculty cannot be overlooked. And, much like the use of "culture brokers" for the critical advancement of preparedness in AI/AN communities, the TCU Focus Group agrees that the same concept should be applied to the Higher Education Community.

## **Current Tribal Emergency Management Degrees and Certificates**

The TCU Focus Group did an extensive amount of research prior to meeting in Green Bay in August 2019 to determine just what programs, degrees, and certificates currently exist in the higher education community for the tribal emergency manager. The TCU Focus Group was unable to locate any Associate, Bachelor, or Master degrees in tribal emergency management, or anything that resembled an emphasis in tribal-specific curriculum that would apply to the tribal emergency manager. However, the TCU Focus Group was able to find two tribal emergency

management certificate programs and one emergency services program that provided related training for preparatory work in the tribal emergency management field. Here you will find the results of that research. The following information has been extracted from the actual websites of each of these programs.

#### Degreed and Tribal Emergency Management Certificate Programs

##### ***University of Nebraska Omaha: College of Public Affairs and Community Service, Emergency Management and Disaster Services***

Tribal Management and Emergency Services is an emphasis on the knowledge of tribal government and law as well as how tribal governments interface with the local, state, and Federal government. This concentration is available on campus and online.

##### Required Courses:

- EMGT 1150: Introduction to Tribal Emergency Management
- EMGT 2060: Foundational Indian Law and Policy Issues
- EMGT 2500: Disasters and Vulnerable Populations
- EMGT 3020: Federal/Tribal Government to Government Relations
- EMGT 4050: Contemporary Issues in Tribal Management and Emergency Services

Within the B.S. in EM, students choose two concentrations. Several concentrations that pair well with Tribal Management and Emergency Services include: Geospatial Science, Gerontology, Logistics Management, Natural Disasters, Nonprofit Administration, and Private Sector Management.

A minor and a certificate in Tribal Management and Emergency Services are also available; for more information, see the Emergency Management and Disaster Science Academic Advisor.

##### ***Pierce College, Tribal Homeland Security Emergency Management Certificate (T-HSEM)***

During crises and disasters, tribal emergency management professionals coordinate the protection of life and property while ensuring preservation of tribal culture and heritage.

The Tribal Homeland Security Emergency Management certificate (T-HSEM) is specifically designed for tribal emergency management professionals. Graduates of this 9-month, 8-course program are prepared for leadership roles in the rapidly evolving HSEM profession for their tribe and its neighboring communities.

##### T-HSEM Certificate Courses

- HSEM 105: Concepts, Policy and Doctrine in Tribal EM
- HSEM 111: Incident Management Structures in Indian Country
- HSEM 121: Planning for Tribal HSEM
- HSEM 130: Technology in HSEM
- HSEM 157: Public Information Officer
- HSEM 190: Special Topics in HSEM

- HSEM 200: Emergency Operations/Coordination Centers (EOC/ECC)
- HSEM 210: Exercise Design and Evaluation

Other HSEM degree and certificate possibilities:

- [Bachelor of Applied Science – Homeland Security Emergency Management \(BAS HSEM\)](https://www.pierce.ctc.edu/hsem-bas) (https://www.pierce.ctc.edu/hsem-bas)
- [Associate in Homeland Security Emergency Management](https://www.pierce.ctc.edu/node/896) (https://www.pierce.ctc.edu/node/896)
- [Certificate in Homeland Security Emergency Management](https://www.pierce.ctc.edu/node/896) (https://www.pierce.ctc.edu/node/896)

## **Related Curriculum, Research, and Training**

There are also many curriculum and training opportunities that are offered as pathways to a degree or vocation in emergency management. Disciplines such as Emergency Medical Technician, Firefighting, and Law Enforcement often lead to a career in emergency management. The following program offered by TCUs is an excellent example of this.

### ***Salish Kootenai College, Emergency Services Certificate of Completion***

#### Program Description

The Certificate of Completion in Emergency Services prepares students with fundamental knowledge and skills in emergency services including medical, firefighting, and emergency management. Courses provide opportunities for earning multiple certifications that prepare students for entry-level positions in various emergency services including Emergency Medical Technician (EMT) and Emergency Operations.

#### Career Opportunities for Graduates

Graduates from SKC's Emergency Services Program will be eligible to test for registration as an EMT or may continue in the program to earn additional certifications in areas of emergency management that qualify graduates for work as an incident manager, dispatcher, or communications officer. The degree also may be used as a step in a career pathway toward other allied health degrees.

#### Program Requirements

Admission to the EMT course is limited. Students must meet requirements for the EMT course and meet with the program director prior to enrolling in the EMT course.

Requirements for the EMT course include the following. All requirements must be complete and on file in the Allied Health Department before starting the EMT course.

- Completion of an Application for Admission to the Winter EMT course.
- Documentation of 11<sup>th</sup> grade reading level or above on Test of Adult Basic Education (TABE) placement test. Provide copy with EMT application.
- Ability to pass a Federal background check.
- Other requirements as stated in the EMT Student Handbook.

### EM-related Curriculum

- EMER141: Emergency Services I
- EMER146: Communication in Critical Events
- NASD101: History of Indians in the United States
- EMER150: Hazardous Waste Operations and Emergency Response Standard (HAZWOPER) 24 Hours
- EMER101: Emergency Medical Technician (EMT)
- EMER191: Emergency Services II
- ELECTIVE Emergency Services Emphasis

### Certifications earned through the program include:

- EMER 101: Eligible to take EMT exam
- EMER 141: ICS 100/700
- EMER 150: Hazwoper 24 Hour (OSHA)
- EMER 191: ICS 200/800

### ***Northwest Indian College***

Northwest Indian College's main campus is located at the Lummi Nation in Washington state. The College also has six full-service extended campus sites located at Muckleshoot, Nez Perce, Nisqually, Port Gamble S'Klallam, Swinomish, and Tulalip. The Northwest Indian College offers individualized programs for Associate degrees.

### ***National Congress of American Indians***

The Tribal Capability Assessment for Readiness (CAR) Instrument was jointly developed by the National Congress of American Indians and FEMA in September 2002; its 49 pages and nearly 800 survey questions were presented to the AI/AN community to develop a baseline of emergency preparedness.

### ***Mountain-Plains Consortium***

The Emergency Preparedness Handbook for Tribal Governments, published in December 2014, was the product of a survey used to assess current tribal emergency management plans and programs and to identify the tribal needs or gaps in emergency preparedness planning and programs. The Tribal Emergency Preparedness Planning Survey was put online using Qualtrics Survey Software. Tribal input was then solicited via an email and sent to regional Tribal Technical Assistance Program (TTAP) offices. These regional offices were asked to distribute the survey by email to their tribal contacts. The survey asked that the responders be persons involved in emergency management or emergency response for their tribe.

### ***University of North Texas***

Current research efforts at University of North Texas seek to assess and understand disaster preparedness and resilience in tribal communities. With funding from the National Science Foundation, researchers have developed a nationwide survey designed to assess basic levels of preparedness and the primary hazards facing tribal communities, as they are reported by emergency managers who work in these communities. More specifically, this research hopes to

identify the challenges to, and sources of, resilience that are reported by tribal emergency managers. This work will highlight the role of tribal emergency managers as they seek to implement the best practices of emergency management in their communities. This work will also highlight the sources of resilience that are emphasized by tribal emergency managers, including investing in youth as the future of preparedness (particularly in the form of tribal teen Community Emergency Response Team (CERT) programs), and the networks of social capital that tribal emergency managers develop through inter-tribal emergency management coalitions.

### ***Blue Lake Rancheria OES Resiliency Training and Innovation Center***

The National Emergency Advanced Academy is provided by the Emergency Management Institute and the California Office of Emergency Services and hosted by the Blue Lake Rancheria Resiliency Training and Innovation Center (RTIC).

### ***Emergency Management Professional Program (EMPP)***

The vision of FEMA's Emergency Management Institute (EMI) is to strengthen the field of emergency management by establishing an Emergency Management Professional Program (EMPP). The EMPP provides a structured and progressive framework for acquiring the knowledge, skills, and abilities to enter and progress through the field and to meet the challenges of a dynamic and complex environment. The entire EMPP curriculum is designed to provide a lifetime of learning for a career in emergency management.

The EMPP includes three academies:

- National Emergency Management Basic Academy
- National Emergency Management Advanced Academy (formerly the Leaders Academy)
- National Emergency Management Executive Academy

## **OBSTACLES AND CHALLENGES**

The TCU Focus Group identified a very long and distinguished list of obstacles and challenges that face tribal colleges, tribal universities, and tribal students. In order to advance tribal efforts of examining the current environment of tribal emergency management in higher education, it is helpful to know some of the obstacles and challenges going into the conversation.

The TCU Focus Group identified the following obstacles and challenges:

1. Lack of current data and evidence-based research.
2. Access: technology and transportation issues.
3. Funding
4. Traveling away from the home tribe for extended periods of time;
5. Distance from tribal location to training sites.
6. Articulation Agreements may be required to share curricula
7. Some universities are unwilling to share curricula
8. Schools lack funding resources to teach tribal courses in non-tribal colleges.
9. It was shared that, most of the students who take the tribal emergency management courses in non-native schools are non-native are taken as "diversity credits."
10. Tribal colleges do not have the staff to deliver the programs.

11. New administrations at the federal, TCU and Tribal Governments challenges consistent conversations and moving projects forward.
12. Return on Investment (ROI) Ph.D. graduates go on to Federal employment and we lose them in Indian Country.
13. Resources Disparities: Not all tribes have electricity, technology, and communication.
14. Course identification, development, and delivery: What curriculum is really needed?

This TCU Focus Group is interesting in continuing the dialogue and will continue to address these identified obstacles and challenges. A follow up focus group is planned in 2020 to include more representation from TCU administration and faculty.

## NEXT STEPS

The TCU Focus Group concurred that focus groups in general are the best way to start the conversation. It also agreed that there is so much more work to do and so many more people that need to be included in the conversation. The TCU Focus Group identified several next steps:

1. Ongoing conference calls
2. Ongoing periodic updates of this document based on input from the conference calls
3. Development of a PowerPoint presentation capturing the evolution of this document
4. Development of a webinar based on the PowerPoint presentation
5. Reconvene in April of 2020
6. Formal presentation at the Higher Education Symposium in 2020
7. Formal presentation at the Tribal EM conferences in 2020

Some TCU Focus Group members requested that there be consideration given to the translation of our progress into storytelling for tribes and tribal leaders to share and that the ongoing work be translated into the languages of the tribes that we are communicating with. As this work continues, it will be important to be as inclusive of all tribes as possible. This will require that translators are identified, and the work is translated into the appropriate languages of the people that this work is intended for.

The current Chair of the TCU Focus Group has agreed to continue in this role throughout the next year to help facilitate forward progress on the work that has been completed thus far. The first commitment of the group is to locate a member of the tribal higher education community who will co-chair this focus group. The second commitment is to then conduct a quick survey to determine a best schedule for regular conference calls, assuring that this work continues. The third commitment of the group is to use the PowerPoint presentation already created during this forum, and further developed it as the conversation continues to evolve. It will be the Group's goal to create a webinar that can be shared throughout the emergency management community. The final commitment is to present this information at the 22<sup>nd</sup> Annual Emergency Management Higher Education Symposium to be held in 2020.

The next step will be to disseminate this report widely, with the help of regional tribal partners such as the Northwest Tribal Emergency Management Council (NWTEMC), Northern California Tribal Emergency Management Council (NC-TEMC), Montana Tribal Emergency Management Council (M-TEMC), New Mexico Tribal Emergency Management (ITEMC), and the National Tribal Emergency Management Council (NTEMS). This report will also be shared with the

National Congress of American Indians and the American Indian Higher Education Consortium, Higher Education Institutions, and FEMA.

## CONCLUSION

In conclusion, the TCU Focus Group convened in Green Bay, Wisconsin, in August 2019, for the purpose of sharing perspectives about past, present, and possible future tribal emergency management education pathways for TCUs, and the communities they serve.

The TCU Focus Group examined a report titled “*Building Cultures of Preparedness – Report for the Emergency Management Higher Education Community*” and created a new report that is complementary to the original report. This new report was re-titled to “*Building Cultures of Preparedness with Tribes*” and is a tribute to the great work that has already been started in this field by past Tribal Leaders, Tribal Emergency Managers, and the Higher Education Community. This report incorporated additional input of the TCU Focus Group members not found in the previous report.

New Guiding Principles were identified in the TCU Focus Group report. The new Guiding Principles were similar in nature to the original citations, but are now better reflective of the needs of the tribal community, as set forth in the following:

1. ***New Beginning*** – Develop a new relationship by which understanding of many diverse Tribal Nations and communities, context, and tribal history can be established.
2. ***Tribal Consultation*** – Conducting real and meaningful Tribal Consultation as agreed upon by the Tribal Nation(s).
3. ***Cross-cultural communication*** – Design communication efforts and training opportunities as cross-cultural encounters.
4. ***Support Sovereign Practices and Successes*** – Learn about the ways tribes are already prepared and enhance these efforts using culturally aware strategies.

The TCU Focus Group concurred that Guiding Principles can be better deployed with “culture brokers” but is committed to finding new terminology to refer to these individuals. These individuals will understand the unique and individual nature of 574 tribes while also possessing background in emergency management and higher education.

The TCU Focus Group agreed that at this time, there is a lack of real and meaningful tribal consultation and/or research with the AI and AN community to determine the true current status of Tribal EM or EM curriculum in the higher education community. There is little to no research that has been done to explore the need for the implementation of emergency management curriculum in the higher education community. What little research has been done has produced minimal results. Existing data is sparse and outdated. A member of the TCU Focus Group reported that a survey currently being conducted at this time has only received 20 responses, far from what should be considered “evidence-based.” Hence, the TCU Focus Group highly recommended ongoing work in the area of surveys, data collection, and evidence-based research. Operating under the knowledge of no known degree Tribal EM programs and only two Tribal Emergency Management Certificates available nationally, the TCU Focus Group recommended moving forward with outreach, Tribal Consultation, and seeking out grant funding to support this ongoing work.

The TCU Focus Group strongly supports the conclusion that many current tribal emergency managers are very well trained and navigate very complex relationships and environments. Tribal emergency managers must work across tribal, Federal, state, and local jurisdictions, as well as private and corporate sectors. Relationships are paramount, communication is critical, open space is ideal to promote collaboration, and access through technology and face-to-face gatherings will continue to be key for success.

The primary goal of the group will be the ongoing effort to build the relationship between tribal emergency management and the higher education community, with an end goal of creating and delivering curriculum that is tribal-centric; is delivered in a culturally appropriate way, with purposeful sharing of information, and resources that will lead to the sustainability of knowledge, people, and funding; and creates the future generation of tribal emergency managers.

### **FINAL THOUGHTS FROM THE LEAD AUTHOR, LYNDIA ZAMBRANO**

I could not have been prouder to have worked on this project and to have had the opportunity to work with all the members of the TCU Focus Group. It was important to me that we honor the great works of the tribal people that have come before us, accurately reflect the history of the Tribes and Tribal Emergency Management Higher Education journey to this point, and give the reader a much deeper understanding of the challenges and obstacles that we face so that we may all continue on a good path forward together. It is imperative that we develop and deliver tribal EM curriculum into the higher education system, and I believe that this document will help secure success. We hope that this document will be a valuable contribution to all those efforts that are currently being worked on by so many great people in the field. Although this concludes this chapter of our work together, I envision this work to be a living document and will hope that the document is never truly finished until we have relevant and accessible Tribal emergency management curriculum in our higher education system.

## APPENDIX A: TRIBAL COLLEGES AND UNIVERSITIES EM EDUCATION FOCUS GROUP PARTICIPANTS

The National Tribal Emergency Management Council (NTEMC) hosted a 2-day workshop for the TCU Emergency Management Focus Group (hereinafter known as the TCU Focus Group) assembled at the Oneida Nation of Wisconsin based in Green Bay, Wisconsin. Lynda Zambrano, Executive Director of the NTEMC, was appointed the Chairperson for the purpose of organizing the group and facilitating a final report of findings. Invitations were sent out to all 37 TCUs, as well as individuals that are highly respected and considered to be subject matter experts in their respective fields. Collectively, their vast knowledge, experience, and expertise in the realm of emergency management and higher education contributed greatly to the content of this report.

### Focus Group Members

- Lynda Zambrano, Executive Director, National Tribal Emergency Management Council
- Robert DesRosier (Blackfeet), Homeland Security Director, Blackfeet Nation, Tribal College: Blackfeet College
- Nikos Pastos (Salish and Kootenai), Confederated Tribes of Salish and Kootenai: Salish Kootenai College
- Dr. Edouardo Zendejas and Jordan Zendejas, Tribal Management and Emergency Services Program, University of Nebraska
- Rachel Nutter, MEP, CEM, Emergency Management Planner, Choctaw Nation of Oklahoma
- Wes Jones (Shoshone-Bannock), Founder of First Homeland Services, Idaho
- Jim Cedeno (Alutiiq), Emergency Manager and Hazard Mitigation Officer, Alutiiq Tribe of Old Harbor, Alaska
- Del Ostenberg (Colville), Fire Commissioner/Fire Chief, TOSHA, EM, Colville Indian Nation, Washington
- James Akelerea (Scammon Bay), Chief Judge, Scammon Bay, Alaska (Coastal)
- Ron Johnson (Makah), Student, Indigenous Development and Advancement, Northwest Indian College, Bellingham, Washington

### Supporting Participants

- Wendy Walsh, Higher Education Program Manager, National Training and Education Division, FEMA
- Bambi Kraus (Tlingit), National Tribal Affairs Advisor, FEMA (Day 2 only)
- Michael McCabe, Education Program Specialist, U.S. Fire Administration, FEMA
- John Pennington, MA, CEM, NEMAA, Director/Associate Professor, HLS/EM, Pierce College
- Margaret Gutierrez, MA, National Tribal Government Liaison, Regions I–VIII, FirstNet
- Paula Gutierrez (Santa Clara Pueblo), Acting EM Director, Office of Emergency Management, Santa Clara Pueblo, New Mexico (now with FEMA Region VI)
- Lauren Dent, Student, University of North Texas

Michael McCabe provided note-taking assistance, and Danielle Green provided the transcription of notes from each of the attendees.

## APPENDIX B: TRIBAL COLLEGES AND UNIVERSITIES EM EDUCATION FOCUS GROUP AGENDA

**August 19, 2019, 9 a.m.–5 p.m. (CST) and August 23, 2019, 9 a.m.–12 p.m. (CST)**

Radisson Hotel – Green Bay, Wisconsin

**Focus Group Participants:** Lynda Zambrano - Chair, Robert DesRosier, Nikos Pastos, Jordan Zendejas, Rachel Nutter, Wes Jones, Jim Cedeno, Del Ostenberg, Ron Johnson, James Akelerea

**Supporting Participants:** Wendy Walsh, Bambi Kraus (Day 2 only), Mike McCabe, John Pennington, and Lauren Dent

**Overall goal:** To better understand how, or if, the FEMA Higher Education Program and the emergency management academic community of practice can be of assistance to TCUs and Tribal communities to:

- Exchange knowledge and share efforts to grow and sustain resilient communities.
- Identify existing resources available to grow EM academic programs.
- Develop culturally respectful EM academic courses and programs.
- Cultivate better overall understanding and culturally respectful working relationships with Tribal Nations.

This Focus Group will create a space to:

1. Share and discuss current emergency management, homeland security, fire, emergency medical services, public health, and related academic offerings.
2. Explore possible futures that would increase emergency management capabilities for Tribal Nations.
3. Share current successful resilience efforts, outlooks, and philosophies of Tribal Nations.
4. Freely discuss challenges and barriers to emergency management education.

Agenda – Day 1 – August 19<sup>th</sup>

9:00 – Welcome, setting gracious space, and introductions

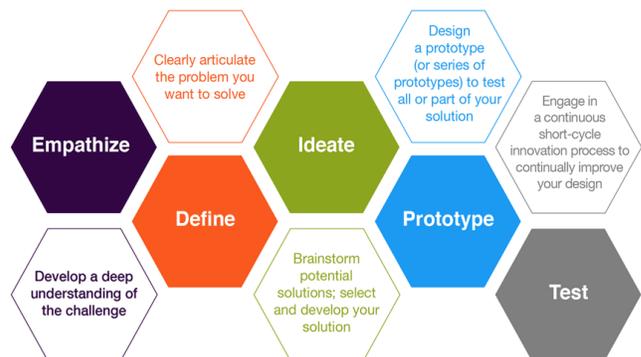
9:30 – Purpose of the focus group

10:30 – Break

10:45 – Presentation of current efforts

- Salish Kootenai College - Montana
- University of Nebraska - Omaha
- Pierce College - Washington
- Other EM Education efforts

12:00 – Lunch



12:30 – Introduction of Design Thinking Methodology

- Partner Empathy Maps and Sharing
- Defining the ‘problem’ or ‘opportunity’

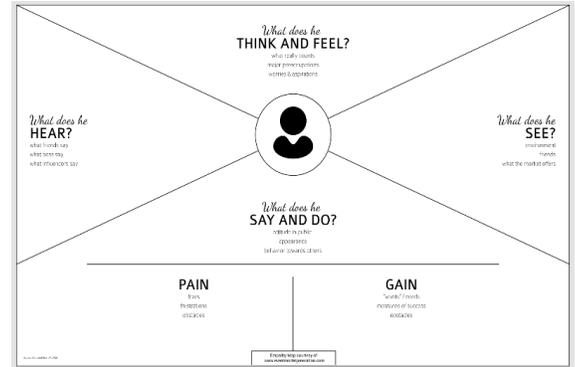
2:30 – Break

3:00 – Ideation - What is possible? What is desired?

4:00 – Prototyping, piloting, trying... What action is desired now? In 6 months? In a year? In 5–10 years?...

4:30 – Capture the day’s thoughts and remaining items to discuss on Day 2.

5:00 – Adjourn



### Agenda – Day 2 – August 23<sup>rd</sup>

9:00 – Introductions of new people who are joining for this session

9:15 – A quick sharing of what happened on Monday for new participants?

9:30 – Hearing from Monday participants? What emerged over the week? Any epiphanies or breakthroughs to share? Are there more challenges and/or more opportunities to completing the desired next steps?

10:30 – Break

10:45 – Feedback from new participants: What are you hearing? What is inspiring you or challenging you in this dialogue? What is still not addressed? Is there an “elephant in the room” we need to name and address to move forward?

11:15 – What has been learned and what are our commitments going forward? Next Steps.

11:45 – Gratitude and closing

12:00 – Adjourn for Lunch

### Preparation and Materials Provided:

- Review FEMA Higher Education Program Website
- Review 2019 Cultures of Preparedness Report

### Expected Outcomes:

- Focus Group will meet at the NTEMC to discuss the topic of emergency management higher education.
- Focus Group will collectively create a report of the engagement to convey the dialogue and desired futures discussed.
- Participants will support the sharing of this work in a webinar to elicit additional feedback and to reveal additional program partners. This webinar will be scheduled for Fall 2019.

Participants will support the dissemination of the report and plan to present findings at the 2020 Higher Education Symposium.

## APPENDIX C: TRIBAL COLLEGES AND UNIVERSITIES LIST\*

*\*This list was compiled to gain a better understanding of the current emergency management academic landscape at Tribal Colleges and Universities. This is not an official listing and is provided for informational purposes only. FEMA does not verify accuracy of the information.*

Institution	Location	Degree/Certificate	Programs
Iñsaḡvik College	100 Stevenson Street POB 749 Barrow, Alaska 99723	Certificate Level II	EMT 1 Firefighter 1
Diné College	1 Circle Dr. Route 12 Tsaile, AZ 86556	Certificate in PH AS Degree in PH BS Degree in PH Certificate in GIS	Public Health, Geographic Information Systems
Tohono O'odham Community College	P.O. Box 3129 Sells, AZ 85634	AA in Life Sciences	Community and Public Health
Haskell Indian Nations University	155 Indian Avenue Lawrence, KS 66046	AAS	Community Health
Little Priest Tribal College	601 E College Drive Winnebago, NE 68071		
Navajo Technical University	Lowerpoint Road, State HWY 371 Crownpoint, NM 87313	Certificate in GIT Certificate in Law En. AAS in GIT AAS in Pub. Admin.	Geographic Information Technology, Law Enforcement, Public Administration
Institute of American Indian Arts	83 Avan Nu Po Road Santa Fe, NM 87508	No Related	
Southwestern Indian Polytechnic Institute	9169 Coors Blvd, Albuquerque, NM 87120	AAS and Certificate in GIT Course in Environmental Management and Planning	Geospatial Information Technology
Bay Mills Community College	12214 W. Lakeshore Dr Brimley, MI 49715		No Related
Keweenaw Bay Ojibwa Community College	111 Beartown Road Baraga, MI 49908		No Related
Saginaw Chippewa Tribal College	2274 Enterprise Dr Mount Pleasant, MI 48858		No Related
Fond du Lac Tribal and Community College	2101 14th Street Cloquet, MN 55720	AAS and Certificate in Geospatial Technologies AAS or AS in Law Enforcement Associate in Nursing	Geospatial Technologies Law Enforcement Nursing
Leech Lake Tribal College	6945 Little Wolf Road NW, Cass Lake, MN 56633	AAS	Law Enforcement
White Earth Tribal and Community College	124 South 1st Street, Mahnomen, MN 56557		No Related
United Tribes Technical College	3315 University Drive Bismarck, ND 58504		No Related

Institution	Location	Degree/Certificate	Programs
Blackfeet Community College	504 SE Boundary St Browning, MT 59417		No Related
Chief Dull Knife College	1 College Dr Lame Deer, MT 59043		No Related
Aaniih Nakoda College	269 Blackfeet Avenue Agency, MT 59526		No Related
Fort Peck Community College	605 Indian Ave Poplar, MT 59255		No Related
Little Big Horn College	8645 Weaver Dr Crow Agency, MT 59022		No Related
Salish Kootenai College	58138 US Highway 93 Pablo, MT 59855	Cert of Completion Workforce Cert	Emergency Services Emergency Mgmt Emphasis Forestry-Wildland Fire Mgmt
Stone Child College	8294 Upper Box Elder Rd Box Elder, MT 59521		No Related
Nebraska Indian Community College	1111 Hwy 75 Macy, NE 68039		No Related
Cankdeska Cikana Community College (formerly Little Hoop)	214 1st Ave Fort Totten, ND 58335		No Related
Nueta Hidatsa Sahnish College (formerly Fort Berthold)	220 8th Ave. N New Town, ND 58763	AS	Possible related Environmental Science Courses
Sitting Bull College	9299 Hwy 24 Fort Yates, ND 58538	AS	Possible related Environmental Science Courses
Turtle Mountain Community College	PO Box 340 Belcourt, ND 58316	BA	Possible related Leadership and Mgmt
College of the Muscogee Nation	1200 Highway Loop 56 Okmulgee, OK 74447	AAS	Police Science (no EMHS-related courses)
Oglala Lokata College	490 Piya Wiconi Rd Kyle, SD 57752	Courses	Geological Engineering and Natural Sciences
Sinte Gleska University	101 Antelope Lake Circle Mission, SD 57555	Courses	Environmental Science (no EMHS-related courses)
Sisseton Wahpeton College	Bia Rd 700, Sisseton, SD 57262		No Related
Northwest Indian College	2522 Kwina Rd, Bellingham, WA 98226		No Related
College of Menominee Nation	PO Box 1179 Keshena, WI 54135	BA	Business Admin with Risk Mgmt and Geography with GIS
Lac Courte Oreilles Ojibwa Community College	13466 W Trepania Rd Hayward, WI 54843		No Related
Wind River Tribal College	533 Ethete Rd Lander, WY 82520		Criminal Justice

## APPENDIX D: ALTERNATIVE TEXT DESCRIPTIONS

**Design Thinking:** Empathize (develop a deep understanding of the challenge); Define (clearly articulate the problem you want to solve); Ideate (brainstorm potential solutions and select and develop your solution); Prototype (design a prototype or series of prototypes to test all or part of your solution); Test (engage in a continuous short-cycle innovation process to continually improve your design)

[Return to Design Thinking graphic in document](#)

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