

## **“The Grand Challenge on Indigenous Homelands: Gonzaga University in 21<sup>st</sup> Century Kinship with Tribes”**

**3/10/2023**

We inherited this place and its promises. Perhaps Gonzaga’s biggest Grand Challenge is living up to them.

University-led Grand Challenges are credited with creating generations of innovation built on faculty research transmitted beyond the academy and into the public and private sectors where governments and corporations partner with scholars to translate vision into action. A quick review of universities undertaking Grand Challenges in the last five years reveals this work as being the almost exclusive purview of R1 institutions, public and private, as well as institutions which prioritize and fund grant-seeking and faculty research, and which have considerable endowments on which to draw. For example, the University of Notre Dame’s College of Engineering designed a scholars program where students can participate in solving some of the 21<sup>st</sup> century’s most critical issues. Notre Dame faculty, supported by three dozen sponsored research staff, generate \$250 million dollars per year in grant revenue, and the university has an endowment of \$18.5 billion dollars, funded by a wealthy and committed alumni base.

As an R3 institution whose focus has long been on liberal arts education, Gonzaga’s human and financial resources are considerably less robust, which limits the possibilities for growth and achievement. The Gonzaga faculty community recognizes the Grand Challenge as a pathway to solutions for funding research, programming, access, and social justice.

Institutions often pose this question: What do tribes want? It’s important to understand that this question is the same as “What do nations want?” because tribes are nations. Just as we cannot simplify one answer for the U.S., France, New Zealand or any other nation, we must recognize the naiveté of anticipating a single answer about 574 federally recognized tribes.

That said, institutions can identify tribal priorities by listening to tribes. In Gonzaga’s case, it can study the work Plateau tribes are undertaking to restore salmon to the rivers; to mitigate environmental damage and restore habitats; to defeat violence against Native women and resolve ongoing jurisdictional problems which foster the MMIW crisis; to revitalize and support cultural practices through Plateau language revitalization and food sovereignty initiatives; to amplify Native art and artists; to heal from inherited trauma through a return to culture and spiritual practices; to support Native youth in their cultural and educational growth, as we collectively create a safe and promising future for them; to demand recognition of treaty rights so that tribal citizens may live as the U.S. promised and so that tribes may govern unimpeded as they exercise political, cultural, and economic sovereignty.

Each of these imperatives is critically important, and any one of these on its own would meet the definition of a grand challenge for an institution. Gonzaga can contribute as partners to tribes as tribes work to find solutions to address these priorities—Gonzaga is not a savior but a colleague working in concert with tribes and tribal organizations. While some Grand Challenge endeavors focus largely on distinctive programs, working with tribes means adapting existing models and best practices from other universities, because those models were built in collaboration with tribal partners.

This multifaceted proposal is holistic in nature; it serves people, homelands, tribes, and the University. The University becomes a site for work that has unlimited potential and longevity—the outcomes of the work performed through the Grand Challenge can be measured for generations.

| <b>Summary of resource needs</b>                |   |
|---|---|
| Faculty lines:                                  | 12  |
| Support staff, various initiatives:             | 16  |
| Release time, various initiatives:              | 18 credits/year                                   |
| Faculty & staff offices:                        | 24  |
| Conference room spaces:                         | 5   |
| Physical Plant:                                 | 4000 sf studio + 15,000 sf community/office space |
| Professional Development Funds:                 | 12 research accounts                              |
| Honoraria, stipends, per diem, travel, lodging: | \$125,000 annually                                |
|   |   |

### **I. Developing existing resources**

(note: NTAS shared this proposal with departments identified within; inclusion of these departments here does not commit them to adapting/adopting any aspect of this proposal)

#### **College of Arts and Sciences: Biology, History, Political Science**

The College of Arts and Sciences launched the Native American Studies program, a 21-credit interdisciplinary minor, in 2013. The departments of biology, English, history, philosophy, political science, and religious studies cross-list courses with Native American Studies. The current director of Native American Studies is housed in the history department, where she has earned tenure.

Cross-listing departments are generous in their partnership with Native American Studies but understandably have their own priorities. The Grand Challenge process can support NTAS and its partners by guaranteeing course offerings through faculty hiring. We have identified priority hiring in Biology, History, and Political Science to support curriculum in existing programs, and Art and Theater in newly proposed programs (see next section).

**Biology:** Biology faculty designed the Indigenous Science course a dozen years ago and the course is currently offered in an every-other-year rotation. The course fulfills Core SI requirements and is always full. Faculty have integrated Salish into the course curriculum, enhancing an already-dynamic course and achieving both social justice and intercultural competency to even greater degrees. NTAS regards this course as critically important for understanding Plateau homelands, lifeways, perspectives, and contemporary priorities, and we know students are transformed by what they learn in this course. NTAS is confident course sections would fill every year—especially with the new admission target numbers. NTAS also views this course as an opportunity to connect Gonzaga with Native students in reservation and off-reservation schools, combining this course curriculum with science education and outreach. Based on what the course contributes to student intellectual growth, and what it achieves for Gonzaga’s mission, we hope the Grand Challenge can support hiring a faculty member who is qualified in both the Indigenous Science content and in science education and outreach in tenure-track line; and supporting the Biology Department so that it can offer the course every year.

**History:** The current director of Native American Studies is tenured in History and teaches four courses cross-listed in the department: Indians of the Columbia Plateau, Introduction to Native American History, Native American Activism, and History Plays: Fact, Fiction, and Story. Dr. Kevin Chambers teaches two history courses cross-listed with NTAS: Colonial Latin America and Aztecs, Mayas, Incas, each in a

rotation of approximately every 2-3 years based on department needs. Dr. Ann Ostendorf teaches one cross-listed course, Indigenous Early America, also in a two-year rotation.

Tribes and tribally-serving organizations need more historians. This is not hyperbole. Almost every tribe has a Tribal Preservation Office or Historic Preservation Office, often based within a history/archives/museum reporting line. These positions support tribal cultural preservation as well as perform research on subjects as varied as NAGPRA, museum interpretation, collections development, and repatriation of federal documents. In the last decade, these positions have become increasingly professionalized, in part due to the Association of Tribal Archives, Libraries, and Museums, and Native committees in organizations such as the American Library Association, the Society of American Archivists, and the American Alliance of Museums.

In addition, institutions like the MAC need more historians and archivists, too. The MAC has one of the largest collections of American Indian beadwork and baskets in North America. They have an excellent physical plant to protect the items, but they need human resources to catalog these priceless pieces. An additional historian trained in archival and preservation work can bring additional skill sets to the History department and serve tribes and the MAC while also professionalizing Gonzaga students. This hire translates knowledge into action in tangible ways faculty aren't always able to achieve.

**Political Science:** Dr. Michael Treleaven developed the Native American Government and Politics course (NTAS 311/POLS 325) even before the NTAS program was established. It was popular with students and made significant contributions to the program and the study of tribal sovereignty. We lost this course when Dr. Treleaven retired in 2021-22 and the Political Science department has not yet been able to replace the course. We hope the Grand Challenge can support hiring a tenure-track line in Political Science to replace Dr. Treleaven's course and develop new courses related to tribal sovereignty and governance.

### **School of Business: American Indian Entrepreneurship**

In order to expand Gonzaga's support for Native American programming, this proposal includes resources for the MBA in American Indian Entrepreneurship (MBA-AIE) program and the new academic journal, Indigenous Business and Public Administration (IBAPA), hosted by Gonzaga Library Publishing.

Our unique MBA-AIE program strives to prepare leaders to effectively manage and support sustainable business on American Indian reservations. Open only to enrolled tribal members, the MBA-AIE program is a prominent touchpoint between Gonzaga and traditionally underserved Native American communities. As such, the MBA-AIE program is a both a substantial and tangible example of Gonzaga's commitment to social justice. In order to ensure the effectiveness of the program, we propose the hiring of a full-time Coordinator who can travel to conferences, recruit students, and maintain relationships with MBA-AIE alumni and tribal organizations. This position will require a commitment of \$100k per year, including salary and benefits.

The School of Business Administration (SBA) has recently launched a new open access academic journal, Indigenous Business and Public Administration (IBAPA), which seeks to promote interdisciplinary scholarship on the management and growth of Native American businesses and tribal organizations. Like any startup, the success of this new venture will be enhanced with proper funding. In order to support the promotion and growth of the journal, we propose a commitment of \$40k annually, which will be used to support travel to conferences, advertising/marketing, author stipends for commissioned pieces, and editorial support, to be administered through Gonzaga Library Publishing.

## II. Developing new resources

### College of Arts and Sciences: Art, Modern Languages and Literature, Theatre & Dance

**Art:** Native people have been creating art for millennia. In the nineteenth century, Americans began to avidly collect jewelry, textiles, and pottery made by Native artists because the era's conventional wisdom asserted that Native peoples were "disappearing." In the 21<sup>st</sup> century, traditional Native arts remain highly prized, high priced, and avidly collected, and Native artists have expanded their repertoires to include fine arts, sculpture, fashion, and more.

On the Columbia Plateau, baskets have been a central fixture in homes and lives as long as there have been people. Baskets were/are used for water, gathering, storage, and more, and artists continue to make them from harvested materials such as cedar, reeds, and grasses, as well as from cotton, wool, and other textiles. Gathering natural materials is a shared process, rooted in kinship traditions and networks, and the art making is similarly shared—artists working together at tables giving materials new form even as the baskets and the artists represent unbroken lines of continuity. Storage of harvested materials is a challenge for many artists. After harvest, the materials have to be prepared and then stored until maker are ready to use them; some textiles are stored for months, some for years. Reservations are faced with housing shortages, and artists who live in Spokane or other cities often have even less access to storage. We think **creating a fiber arts studio** would serve Plateau communities and artists by creating a space where materials can live, where shared work can happen, and where Gonzaga and Spokane communities can visit and learn. We were inspired by Evergreen College's fiber arts studio on the [Indigenous Arts Campus](#), which also includes a canoe carving studio (private foundation funders which supported these initiatives are listed in the link). The Northwest Museum of Arts and Culture (MAC) hosted canoe carving in the summer of 2022, and one of those canoes is now permanently housed at the MAC. The MAC undertook this endeavor in partnership with the Upper Columbia United Tribes (UCUT) and with carvers from each of the adjacent reservation communities. Tribes are revitalizing canoe journeys, protocols, and lifeways—a paddle from Kettle Falls to the Pacific Ocean will happen in summer 2023—and Gonzaga can join other local institutions in support of this revitalization. Because tribes have space for carving and storage, we envision a second **flexible use studio for large scale artistic projects** that would be available to artists at no charge through an application process, similar to Spokane Public Library's The Hive. Each space could be 2000 square feet, for a total request of 4000 square feet.

The work done by Native artists can be complemented by a subject matter expert on the Art faculty, through addition of a faculty line and a new hire.

**Modern Languages and Literature (MLL) Department:** 2022 marked the beginning of the U.N.'s Decade of Indigenous Languages. Last year, NTAS worked with the Salish School of Spokane (SSOS) to host evening community classes on campus. Three Gonzaga faculty enrolled and the class served roughly 20 students throughout the spring and summer. The SSOS is a non-profit dedicated to the revitalization of Salish language and culture through education of children and adults. The Spokane Language House is a similar non-profit focused on Spokane Salish. Additionally, each tribe offers varying degrees of Indigenous language instruction within their communities. The State of Washington has begun to problem-solve approaches to offering Indigenous language in state schools, a challenge primarily because of the scarcity of advanced speakers. Dr. Christina Isabelli, MLL Chair, supports offering Salish Language and Culture at Gonzaga, as part of the MLL language programs. In addition to scarcity in the number of fluent speakers, there can also be a challenge in finding speakers who carry credentials required by the University. We propose working together with partners, either in tribal language programs

or language non-profits, to identify advanced speakers who might be interested in teaching at Gonzaga, and supporting those speakers as they achieve credentials necessary to be appointed in MLL.

A great deal of grant funding, through federal programs and private foundations, is available to support Indigenous language revitalization. A partnership supported under the auspices of the Grand Challenge would provide a pathway to grantseeking from foundations including Mellon, which has funded Native-serving university programs at Northwestern University, Emory University, and UC Davis, to name a few.

**Theatre Department:** Chair of Theater Leslie Stamoolis noted, “I want to make Gonzaga theatre a home for everyone.” She made this observation in context of our discussion of contemporary Native American playwrights and ways their work both narrate history and fight invisibility. The Columbia Plateau is home to artists of all kinds, including playwrights, screenwriters, and actors. Gonzaga is in the midst of four reservation communities and Spokane is a destination for Native people and families attending Native community events or cheering on athletes during HoopFest or state high school basketball playoffs. We think we can leverage Spokane’s millennia-long reputation as a gathering place and energize it as a site for Native theater, not only for professionals, but for students of all ages.

For example, the new artistic director of Portland Artists Repertory Theater began hosting acting and writing classes for tribal youth over Zoom during the pandemic. She initiated these classes in part to support mental health among Native youth; Native youth are 3-10 times more likely to attempt suicide than the general U.S. population. Myriad reasons exist but invisibility of Native people in American lives, pop culture, leadership, education, and so on plays a serious role in young Native people feeling isolated. This work with Native youth has connected her to the Native youth association of Portland and the larger Portland community; we believe Spokane can connect to that work, and engage other Native theater makers in this collaboration.

In addition, while theater is an art it also contributes to public-facing humanities work, and NTAS sees a role for theater in that intellectual and public realm. We stand ready to support the theater department if it interested in pursuing these ideas or programs, and we are advocating for support through the Grand Challenge process as well.

## **II. Developing new resources**

### **School of Law**

#### **Federal Indian Law at Gonzaga**

The Gonzaga Law School currently offers an Indian law course every other year and it operates the General Public Practice and Indian Law Clinic as part of Gonzaga Law School’s Community Justice Project. The clinic has a contract with the Kalispel Tribe to provide civil and misdemeanor criminal services to Kalispel members. The clinic represents tribal members in tribal court, state court, and federal court.

Tribes assert sovereignty in myriad and varied ways, a reflection of dynamic communities, and current cases on federal court dockets include land use/access, environmental quality and ecosystem protection, the Indian Child Welfare Act, land-into-trust actions, Indian gaming, treaty rights, citizenship rights, and more. Standing Rock Sioux scholar Vine Deloria, Jr. observed, “When Indians do not clearly articulate what they want, the government feels free to improvise.” Federal Indian law as a discipline of study began in the 1960s and, in service of 574 federally recognized tribes, has expanded a great deal in the last 30 years. In Washington, Seattle University offers a JD in Indian law and tribal law, as well as externships

with tribes. The University of Washington Native American Law Center “promotes the development of Indian law, and encourages Native Americans and others with an interest in Indian law to attend law school. [It] also act[s] as a resource to Indian tribes, other governments and individuals in the Pacific Northwest, Alaska and across the country.” There are 29 federally recognized tribes in the state of Washington, several of which reside along the U.S./Canadian boundary and have begun to assert rights in British Columbia homelands. Gonzaga University can build on the work already begun by Seattle University and the University of Washington and focus on the Columbia Plateau region where the largest land-based tribes in Washington are located. Gonzaga faculty, including faculty in Native American Studies and in the Center for Climate, Society, and the Environment, already engage in conversations about land and treaty rights and rights of rivers and homelands, dialogue a formal Indian law program could expand. One of the most important events during the last decade has been the renegotiation of the Columbia River Treaty, a State Department level treaty between the U.S. and Canada; Gonzaga hosted the first interdisciplinary [conference](#) on this critically important agreement in 2014. Tribal elected officials, natural resource professionals, and community and traditional leaders work with non-tribal partners to imagine a future where tribes are able to fully meet their stewardship responsibilities of their homelands. Native law faculty working within a Native law JD program at Gonzaga would advance this work as well as support tribal sovereignty writ large.

Online LLM and MLS degrees in tribal and/or Indian law have become popular over the last decade; some of the most well-known programs include University of Oklahoma, University of Arizona, and Arizona State University.

### **School of Nursing**

American Indian/Alaska Native (AI/AN) people are underrepresented in medical professions. Native people represent 3%-4% of the total U.S. population, but only 0.3% of doctors are AI/AN and only 0.5% are registered nurses. One study indicated that AI/AN are 63% less likely to apply for medical school than the general U.S. population. At the same time, Native reservation and urban communities need professionals who can provide culturally informed and culturally responsive care, in addition to serving general health care needs. A 2003 graduate dissertation completed for Gonzaga’s DPLS degree studied Native American nurses from Columbia Plateau tribes and discovered various motivations for pursuit and completion of nursing degrees including a desire to influence health policy and to participate in family legacies of women as healers.

Because of its location on the Columbia Plateau and its partnership with the UWSOM, Gonzaga’s school of nursing is uniquely positioned to work with tribes and tribal/Native serving organizations such as The Native Project. Building a destination for AI/AN students in the School of Nursing means developing a critically necessary workforce to serve tribal populations as well as building a public health program where practitioners and researchers can inform health policy in this region and beyond. The Department of Health and Human Services is under the J40 umbrella, an initiative designed to allocate 40% of federal investments to disadvantaged communities, including reservations. Connecting Gonzaga’s nursing programs to reservation and/or tribally serving communities could lead to advances in health outcomes in those communities, and federal DHHS funding could help the U.S. live up to long-held treaty and trust responsibilities.

### **UWSOM—Gonzaga Partnership: Indigenous Wellness Research Institute and Indian Health Pathway**

Gonzaga entered into a partnership with the UWSOM to provide the first 18 months of medical school education in Spokane. We propose as part of the Grand Challenge that UWSOM extend two of its Seattle-based programs to Spokane: the Indigenous Wellness Research Institute and the Indian Health Pathway.

The mission of the Indigenous Wellness Research Institute is to marshal community, tribal, academic, and governmental resources toward innovative, culture-centered interdisciplinary, collaborative social and behavioral research and education.

The Indian Health Pathway (IHP) provides an avenue for active Native medical students at the University of Washington to stay connected to their community. Enhancing opportunities for Native and non-Native medical students alike to learn how to integrate American Indian/Alaska Native (AI/AN) patients' cultural, spiritual and traditional needs into healthcare.

The IHP provides a unique educational experience for medical students to learn how to provide culturally proficient care for AI/AN patients through the use of specialized lecture series, community events, immersion clinical experiences in medical practices that serve the AI/AN communities, and other opportunities to participate in the practices and traditions that are core to the AI/AN ways of life. IHP is also unique in that it utilizes a number of AI/AN faculty and community leaders who have had a vast amount of collective experience in working directly with Native populations to teach these components.

The Affiliated Tribes of Northwest Indians (ATNI) passed a resolution supporting these UWSOM programs because the programs have a proven record of supporting Native medical school students. Given the vibrancy with which Plateau tribes engage with the local Spokane community, we are confident that ATNI would anticipate UWSOM programming to extend to all of its med school campuses.

**Center for Climate, Society, and the Environment:** NTAS has been a partner to some of the work undertaken by the Center for Climate, Society, and Environment (which is also writing a Grand Challenge proposal), and we stand ready to support ENVIS and the Climate Center as they continue their work. Of particular relevance in this moment is the Justice40 initiative, an Executive Order issued by the Biden administration in 2020, designed to allocate 40% of federal investments to disadvantaged communities, including reservations. The federal programs most directly connected to Indian Country include the Department of Interior, under which the BIA operates, HUD, Agriculture, Energy, EPA, and Health and Human Services.

The Climate Center and ENVIS are sites that could especially leverage P3 practices as tribes seek federal funding through Justice40 programs. Considering tribal governments as the government player in a P3 configuration instead of (or in addition to) state/local governments leverages faculty expertise and student training in support of sustainability efforts that serve our entire region. Environmental justice serves everyone, not only tribes, and with four very dynamic tribes in our region, the potential for partnerships abounds.

### **III. These Are Indigenous Homelands: Campus Life**

Sections I and II focused primarily on academics, section III addresses our responsibility to make Gonzaga's campus feel like the home it should be for Native students.

Gonzaga was founded in this place intentionally. Jesuits who had worked among the Native communities on the Columbia Plateau sought to enact their commitments to those communities by establishing a college where Native boys educated at the Jesuit mission schools could continue their educations. Almost immediately, settlers to the region claimed the school for their sons, and the Jesuits joined with settlers to keep Native students from attending the school. Gonzaga is on unceded territory of the Spokane Tribe of Indians and each of us who reside in this space is a beneficiary of settler colonialism, an ongoing process

which destroys to replace. Admitting that is an act of social justice and working to remedy tribal loss of access is one step in supporting tribal recovery of homelands.

Each of the academic and research programs discussed above will be better because of Native student perspectives, vision, and voices. Native faculty and staff hired into the roles enumerated above—and hiring of Native faculty and professionals should be the aim of this Grand Challenge—will want Native students on this campus. They will want to work with them and learn from them and be a community with them. Tribes and families want their students supported—of course they do. We all have a role in reminding Native students that this campus belongs to them and they belong here.

**Tuition:** Gonzaga does not currently have any form of tuition waiver or remission designated for Native students, nor are there fee waivers. This sets Gonzaga apart from state universities which offer tuition support to Native students. In 2022, the Affiliated Tribes of Northwest Indians (ATNI), called on all universities “to uphold the trust and treaty responsibilities by providing Washington State AIAN Citizens of federally recognized tribes and those AIAN citizens of federally recognized tribes of regional states and who have treaty recognition in Washington territory tuition waivers, housing, meals, and all fees associated” with attending college or university. While this call for reform was directed at state universities, Gonzaga should recognize that upholding trust responsibilities with Native nations is a social justice practice, and that any institution receiving federal funds shares the responsibility as well as the wealth. The Office of Admissions oversees donor funds committed to Native students, but it is not clear that the University has committed any of its own revenue to supporting Native students. In contrast, in 2022, Whitman College created [full-ride scholarships](#)—tuition, fees, housing, books—for Native students, in partnership with the Confederated Tribes of the Umatilla Indian Reservation (CTUIR). Whitman’s campus is built on the site of the 1855 treaty encampment, where Governor Isaac Stevens coerced tribes to sign treaties through the threat of violence—which he later committed anyway—and the college is named for a man who participated in forced and coerced removal of Native people from their homelands. Whitman has begun to own its legacy and recognize ways it has benefitted (and continues to benefit) from settler colonialism.

**Housing:** Native students are often deeply connected to their communities, and they miss cultural and kinship practices when away from home. Gonzaga can demonstrate its comprehension of Native cultural and family structures by offering family guest housing. Native student retention poses challenges for universities. Student separation from family and cultural structures, perhaps the first extended separation, ranks among the most significant reasons students decide not to stay at college. If Gonzaga offered family housing, available for long weekends or even longer periods, or last-minute family gatherings, families could visit their students, share home-cooked meals, become part of the campus alongside their students. Dwellings such as the president’s houses could offer first step toward testing family guest housing, and use lessons learned from those visits to design family guest housing that serves Native students and their families and communities.

**Intellectual and social spaces for students and the community:** Native students and community members need more dedicated space on campus. NTAS needs dedicated classrooms and meeting spaces, and gathering space large enough to host community events. Members of the community reach out to NTAS, and presumably other campus programs, seeking space to use for free. This was easier to achieve a decade ago, before Gonzaga began to leverage the physical plant as a revenue stream. Now not only is space more difficult to find, space that used to be free costs \$1500 and more for the day. This does not create a hospitable environment and it casts Gonzaga as stingy, keeping available spaces empty rather than inviting the community in. R1 institutions, particularly state universities, are better at providing



dedicated Native spaces because they have larger populations of Native students. For example, Phase Two of the University of Washington's Intellectual House, a longhouse, was included in the state's budget at \$9 million dollars, leaving the university to raise an additional \$3 million to cover project costs. As Gonzaga looks to the future, which after all is what the Grand Challenge asks us to do, it needs to decide how it wants to belong to and in this community. Making space for Native people on this campus is imperative if we want to fulfill the responsibilities the first Gonzaga Jesuits set for themselves and the College. A new intellectual and social space on campus will also connect our campus to the newly proposed site for the American Indian Community Center (AICC). Recently, the Spokane Park Board signaled their support to permit the AICC to build a new facility in High Bridge Park, near where Latah Creek flows into the Spokane River, and where the Spokane Tribe released salmon into the Spokane River in August. These spaces, connected by the river, would bring new meaning to shared endeavors and work undertaken on behalf of all people.

**Visiting elders or elder-in-residence programs:** These programs invite elders to campuses for terms of one week through one academic term. The elders are recognized as critically important knowledge holders and during their terms they teach campus communities—not just students—about their distinct cultures, histories, and often instruct on material culture practices. Integration of this role at will be particularly meaningful for Native and Indigenous students. Lorene Sisquoc (Fort Sill Apache/Mountain Cahuilla), a Visiting Elder at Cal-Poly in 2015 explained, “My role is to encourage Native American students to go forward in their education but don't forget your traditions and your ways. You can live in both worlds. You can get your education but you can also embrace your culture, traditions, and your language.”

Elders-in-Residence can reinforce this place as an Indigenous homeland, can foster intercultural competency and care for communities in ways previously unattainable for our campus.

**Community scholars program:** Faculty at Gonzaga have a breadth of subject matter expertise, but even this breadth doesn't allow full coverage of content which is important to our campus and our Native communities. We propose a community scholars program, an initiative which would support Native community members interested in enhancing their knowledge about Indigenous foods restoration, environmental issues in Indian Country, Indigenous language revitalization, museum interpretation, and so on. This support could fund travel to conferences, site visits where work occurs, even brief academic coursework offered through certificate programs. After community scholars return from these events, they could bring that knowledge to campus, to our classrooms and our public spaces, creating a cycle of reciprocity that embodies the ethos of NTAS and Gonzaga's stated mission of social justice and intercultural competency.