

NATIVE AMERICAN HERITAGE MONTH

NOVEMBER 1ST-30TH

WHY?

The purpose of Native American Heritage Month is to provide a platform for Native people to share their culture, traditions, music, crafts, dance, and ways of living.

We should also recognize the need to address issues faced by Native people and work towards building solutions.

For our institution, the observance of this month is of particular importance because of the long relationship that the University has had with the Ute Indian Tribe. Our campus is located on the historic homeland of the Ute tribe.

FEDERALLY RECOGNIZED TRIBES OF UTAH

Ute Indian Tribe of the Uintah & Ouray Reservation

Ute Mountain Ute Tribe

Confederated Tribes of Goshute

Skull Valley Band of Goshute

Paiute Indian Tribe of Utah

San Juan Southern Paiute Tribe

Navajo Nation

Northwestern Band of Shoshone Nation

HISTORY

1912: Dr. Arthur C. Parker, a Senecan Indian, persuaded Boy Scouts of American to set aside a day for "First Americans" and they did so for three years.

1914: Red Fox James, a Blackfoot Indian, rode horseback from state to state and obtained the endorsement of 24 states to approve a national day to honor Indians.

1915: Congress of the American Indian Association approves a plan concerning American Indian Day.

1916: First American Indian Day in a state is proclaimed in New York.

1990: November is declared as National American Indian Heritage Month

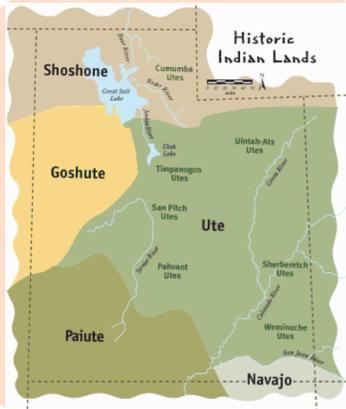
COMMUNITY RESOURCES

- Navajo Nation Teacher Education Consortium (NNTEC)
- Utah Division of Indian Affairs
- Utah Department of Health-American Indian/Alaska Native Initiatives

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STUDENT ORGANIZATIONS AT THE U



- American Indian Business Leaders (AIBL)
- American Indian Science and Engineering Society (AISES)
- American Indian Women and Allies Association (AIWAA)
- Inter Tribal Student Association (ITSA)
- Society for Native American Graduate Students
- Society for the Advancement of Chicanos/Hispanics and Native Americans in Science (SACNAS)

PROGRAMS AND EVENTS

Soup & Tutoring: every first Tuesday of the month in the American Indian Resource Center (AIRC). Provides soup and tutoring for any subject.

Year-End Honoring and Graduation Ceremony: ceremony celebrating Native graduates.

Pow Wow: hosted by the Inter-Tribal Student Association. Meeting to honor cultural and religious practices of the Native American Indian community.

American Indian Woman Scholar: an ambassador is chosen every year and contributes to community outreach.

Pathways for American Indians Through Higher Education (PATHs): The College of Education at the University of Utah is dedicated to creating pathways for American Indians that lead to educational excellence in a variety of education fields. Four departments and the Urban Institute for Teacher Education offer preparation for teachers, leaders, counselors, and educational researchers – as well as an annual lecture series.

You can find more information by visiting diversity.utah.edu/centers/airc

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FREDA PORTER PORTER SCIENTIFIC INC.

Freda Porter is president and CEO of Porter Scientific Inc., a company that provides environmental consulting, industrial water and wastewater treatment services. She earned her B.S. in Applied Mathematics from University of North Carolina Pembroke, her M.S. from North Carolina State University, and her Ph.D. from Duke University in Applied Mathematics. She is a member of the Lumbee tribe and is now the Tribal Administrator. She was awarded the 2010 Stellar Award by US Women's Chamber of Commerce, 2009 NC Minority Business Person of the Year, the 2007 UIDA American Indian Business of the Year and UNCP Business Person of the Year. Porter has been honored by the North Carolina Equity Commission with the CARPATHIAN Award for Speaking Out and was featured in a PBS documentary entitled BREAKTHROUGH: The Changing Face of Science in America.

ROBERT MEGGINSON UNIVERSITY OF MICHIGAN

Robert is a mathematician of Oglala Lakota (also known as Oglala Sioux) heritage. He obtained a B.S. in Physics from University of Illinois at Urbana-Champaign and went on to work as a programmer for years. While working, he realized that his true passion was mathematics and went back to school to get an M.S. in Statistics and a Ph.D. in Mathematics. Robert has talked about how his cultural background has affected his worldview; his dislike of the Native American sports mascot at Illinois, Chief Illiniwek, and his interactions with professors are examples of this. He is concerned with the problem of underrepresentation of minorities in mathematics and works directly with Native American middle and high school students on the Turtle Mountain Chippewa (Ojibwa) reservation in North Dakota.

CLAUDETTE ENGBLOM-BRADLEY

Claudette is a member of the Iñupiat tribe and retired from the University of Alaska. Her interests and research in mathematics education include education technology, culture-based mathematics curriculum, and constructivist pedagogy. In 1994, Claudette worked on the Math in Navajo Weaving project which was conceived as a three-week dual understanding math education program. Her service included summer science camps for middle school rural students in the Doyon region.

THOMAS STORER

Thomas Storer was a member of the Navajo tribe. As a mathematician, he did research in combinatorics. Storer is known as one of the first Native Americans to earn a Ph.D. in mathematics in the U.S. and to reach a position of full professor at a major university. As a child, he learned string figure-making from his grandmother. String figure-making is an activity that has been carried out by many societies of oral tradition; it consists of producing geometrical forms using a string knotted into a loop. Storer became a string figure-making enthusiast and published an article in which he developed formal approaches of string figure-making.

"After learning my thousandth or so figure, I began searching for a book or article which spoke to the beautiful 'system' which I dimly apprehended underlying these disparate string-figures - to no avail. The wordy ramblings of collectors were too imprecise to satisfy, and topological Knot-Theorists apparently dismissed the entirety of the string figures of the world as 'trivial'. And, although I learned a great deal from both groups of writers, I hungered for an approach which was neither too weak to be effective, nor so powerful that it identified (and as 'trivial', at that) all the objects of my insatiable interest. And, since such work still does not exist, to my knowledge, I have decided to write one, chronicling my development of such a system over the ensuing years."

(Storer, 1988, p. iii)