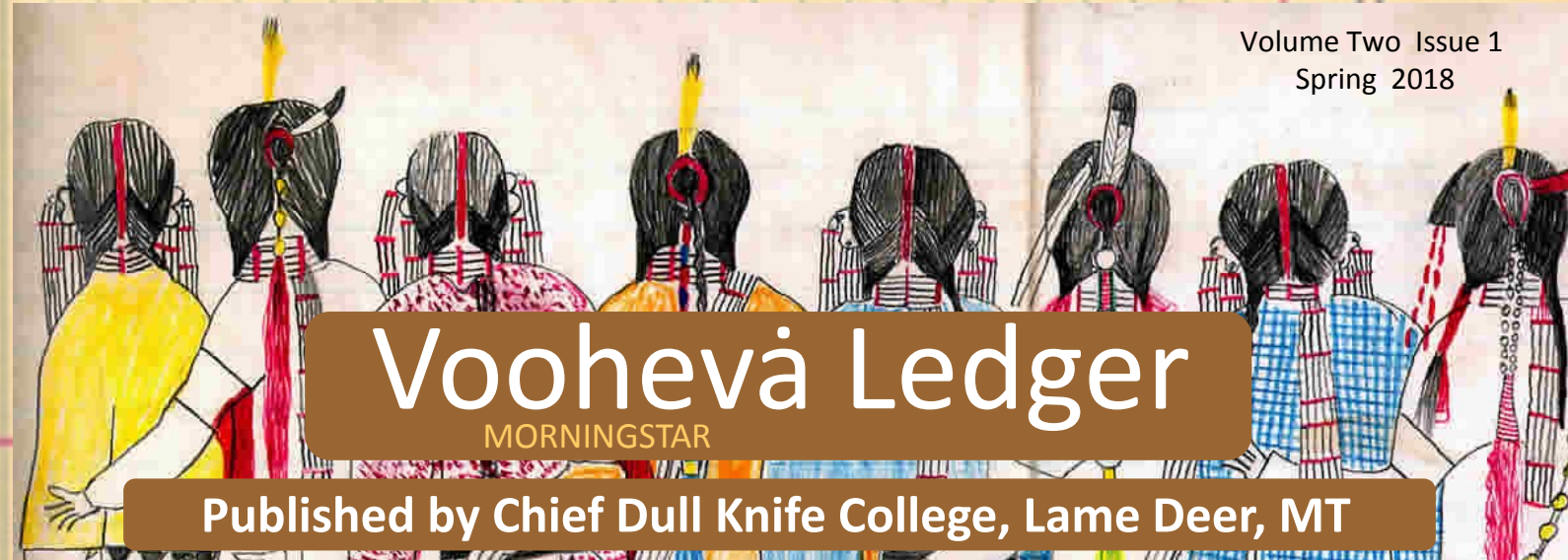


CHIEF DULL KNIFE COLLEGE  
P.O. BOX 98  
LAME DEER, MT 59043

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Volume Two Issue 1  
Spring 2018



## Important Notice About Degree Completion Financial Help



**Free Tuition Money**



Any student who served as a Science Intern and earned an Associate of Arts or Science degree from Chief Dull Knife College could be eligible for tuition assistance for Bachelor's Degree completion, including online degrees. If you worked with research internships over the past twenty years, the college could have money to help with tuition costs for finishing your degree. Please stop by the college and visit with Jeff Hooker or call him at the college 406-477-6215 Ext-110.



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[www.cdkc.edu](http://www.cdkc.edu)



# President's Corner

Why do some languages continue living and why do others die? This two-pronged question has been asked ever since some language speakers started sensing that their language was endangered. Being endangered is the situation of many languages of the original occupants of the western hemisphere. In the United States, many of our languages will be gone by the end of this current century. Maybe even sooner than that.

So what are the reasons why some indigenous languages are highly endangered? There are many reasons for this, there's not just one causal factor.

There are boarding and church schools and the harmful effects they brought to indigenous peoples, linguistically, spiritually, economically, academically. These kinds of schools were bent on making us "white people." It hasn't worked. As Johnny Cash sings it in "Drums" from the album "Bitter Tears: Ballads of the American Indian" written by Peter La Farge, "...after 500 years of fighting, not one Indian turned white."

Then there are the governmental policies. Though these policies are no longer operative, their harmful effects have been intergenerational and are still on-going. These harmful effects overlap with what the government and church schools accomplished. The added policy of forbidding the speaking of Native languages is still being felt to this day. The harmful effects of this policy reverberate throughout all of Native American existence. It undermines one's identity, even though that identity has been degraded, shamed, and all but eliminated, thanks to the American educational systems. In the early 1990, two pieces of legislation were passed which somewhat mitigated these policies which forbade the speaking of Native American languages: 1990 and 1992. The first one was a legislative Act and the second one funded the first one. These were landmark legislations that overturned two centuries of intense efforts to eradicate totally Native American languages.

The harmful effects of these governmental policies were eased by these two pieces of legislation. And, this easing has helped Native American language preservation efforts ever since. But there's more to this language death situation. Why, for instance, has the Cheyenne language loss been more severe than when compared to other Native American languages? For one, many of our people were sent away to boarding schools and a boarding school was even established right at Busby, which carried out many of the harmful governmental policies. I personally have good memories of the Tongue River Boarding School, as it was called when I went there but I attended as a day school student, not a boarder. I came home to "Pup town" or to the "Camps" across the cattle-guard. I escaped the daily routines of the boarding school. I can remember my aunt, Clara Little Bear Tall Bull telling about going to the Boarding school. She said, "Every Sunday, our parents and grandparents would come and camp about a mile away just so they could see their children and grandchildren from that far off" because they were not allowed to talk or contact them. This went on for years. She said, "We couldn't see them but it was nice to know that they were there."

Even further back in our history, there were the battles, the killings of important Cheyenne people, the deportation of Northern Cheyennes to Oklahoma where many of us died of disease and starvation. Other tribes did not experience these horrific events wherein their lives were disrupted individually and culturally. Many of our people who spoke the Cheyenne language died then. Many people who were important bearers of our tribal culture were killed. So there was a disruption in the continuity of our lives that many other tribes did not experience. It is surprising that some of us still speak the Cheyenne language after the many assaults on the people who spoke the Cheyenne language in the late 1800s and on the language itself up to the 1950s. It is like a miracle that some people still speak Cheyenne in the year 2013.

It is good to understand the history of why our language is in a dire predicament even though, to understand it, we have to rehash some painful events in the life of our tribe. This recounting is not meant to cast guilt on anyone; it's just to understand why our language is dying and it will die UNLESS WE DO EVERYTHING IN OUR POWER TO SAVE IT!



# CDKC Writing Center Opens

The Chief Dull Knife College Writing Center opened in January and we are so excited to have this available to our student's. Our goal is to help students become more independent, confident writers. The Writing Center is committed to providing one-on-one writing assistance to students in all areas of the curriculum. We are here to help students at any stage of their writing. From brainstorming to outlining to the final draft, we provide meaningful feedback on content, organization, style, and mechanics. In the areas of style and mechanics, we can help with word choice, phrasing, sentence structure, source incorporation, identifying grammatical patterns of error, in-text research citations, and formatting. Our goal is to give writers the tools and strategies they need to become better writers, not just to "fix" one piece. In other words, we help the writer, not just the writing. We want to give students the resources they need to write successfully.



Student reaction to the writing lab has been very positive we are seeing a significant increase in student use within the first four weeks. The first week the lab was open we saw twenty-two students, and in the fourth week, we saw sixty-seven students. Students are utilizing the lab to get support in all areas of the curriculum, as well as getting help on how to properly write resumes, personal letters, and scholarships.

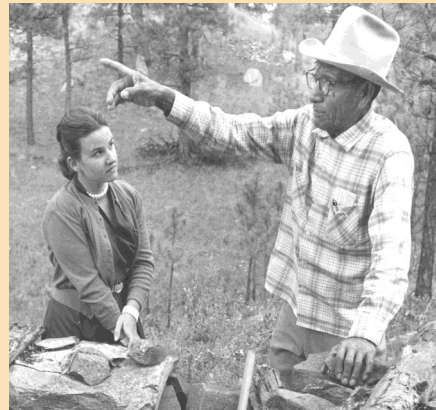
In addition to the writing lab, we are also offering English Skills Seminar classes. This is the first year that we are offering this program, it is designed to help improve reading and writing skills for students that need additional support to prepare for success in college courses. Instruction in these courses is designed so that students can work on areas of greatest need as determined by their placement exams.



# Reflections

## John Stands In Timber

Recorded by Margot Liberty



And I will tell how the Dog Soldiers were organized; they were organized after Sweet Medicine came. The story that you mention (Margot), I heard that myself. Then I began to ask the old timers, like Wolftooth, my grandfather. I said, "You told me once that Sweet Medicine did not kill that old man. He said that story began not so long ago; somebody said that Sweet Medicine was killed. Now this here is, all the old timers, that's before their time when this happened, and I did hear that story that Sweet Medicine killed an old man, and Grinnell told that. But, at the same time, some of the old timers denied that, and said he did not kill the old man. [It] only represents the way the law would be fixed after he came back from the Holy Mountain. I believe the story's been changed many years ago; but I got these stories from these old timers from 1895.

There were different ones told stories what Grinnell put in that book, not the same ones. You cannot find all the Indians tell the same story -- they always told different [stories,] like Grinnell said Sweet Medicine killed an old man; more than one said he did not. And even today some say he killed the old man, and some say the other way.

And that was the first thing after he came back there's a detailed story of when he came back. People seen this eagle, coyote, and some old man -- that's the only thing. I never took down that part -- this one had been telling the people that Sweet Medicine was going to come back. And tell us what's going to happen, and our lives in the future. One morning a young man went out -- always east -- as far as he could go, kind of a scout, and he saw somebody coming with a bundle in his arms.

He came closer and did not recognize him until he told who he was, saying, "I am Sweet Medicine that was chased away from the tribe 4 years ago. And you go back and tell the people [to] carry one of the tepees -- not tear it down. Just the young men each take hold of a pole and raise it up, and carry it to the center. And, when it's through, I will come in. I'm coming in with power to organize the tribe; it will be changed; and when I put on this ceremony, we will know what's going to be.

So, he went back and told the military -- there were no chiefs, just those who called themselves soldiers -- and they remembered the young man they had chased away, and believed him, and carried the tepee where he had said. And he did come in with the bundle in his arms, and walked in there and told how to fix the place where this bundle should be hung. And then he ordered a certain number of men to come in, and he started to tell them what the people must do. And he began to tell the first thing, that he was cast out. The people been killing themselves [each other] -- they were not supposed to, but they did. And that's to be the highest law in your tribe, to never kill another Cheyenne. Anyone who kills someone in the tribe will be cast out [for] four years; the military will take him out and leave him in open country, and he will be considered as an enemy. And if he's killed by someone, it is all right. If he is still alive after four years he must come back to the tribe, but during that time he should never come near the village. And when he comes back he must first admit it, and put [on] a ceremony by the priest of the Arrows, to adopt him back into the tribe. And he is still considered as an outlaw who must not go to public places, or special gatherings. Chiefs and military leaders must not smoke the peace pipe with him. And, if he has children before his murder, the children were considered in the tribe; but if he has children later, his children are considered outlaws as himself, and not recognized as members of the tribe. That's the laws. They say those who killed a Cheyenne, like LB, [Last Bull?] Little Wolf, who killed Starving Elk near Miles City, and those that did meet him

before the 4 years, or even after the 4 years when he came back, [they said] he never [goes] without chewing tobacco that sticks from his mouth. And [he] smells bad, if he don't eat chewing tobacco he would smell like a rotten smell, showing that he had killed, a body decaying smell. They say it is true that those who have killed a Cheyenne are that way. Little Wolf was a chief but [he was] thrown out; and he admitted when he came back that he had special medicine the chiefs use for ceremony. A root of some kind; it's in the Two Moons monument here.

# IRB NEWS

Mary Noel



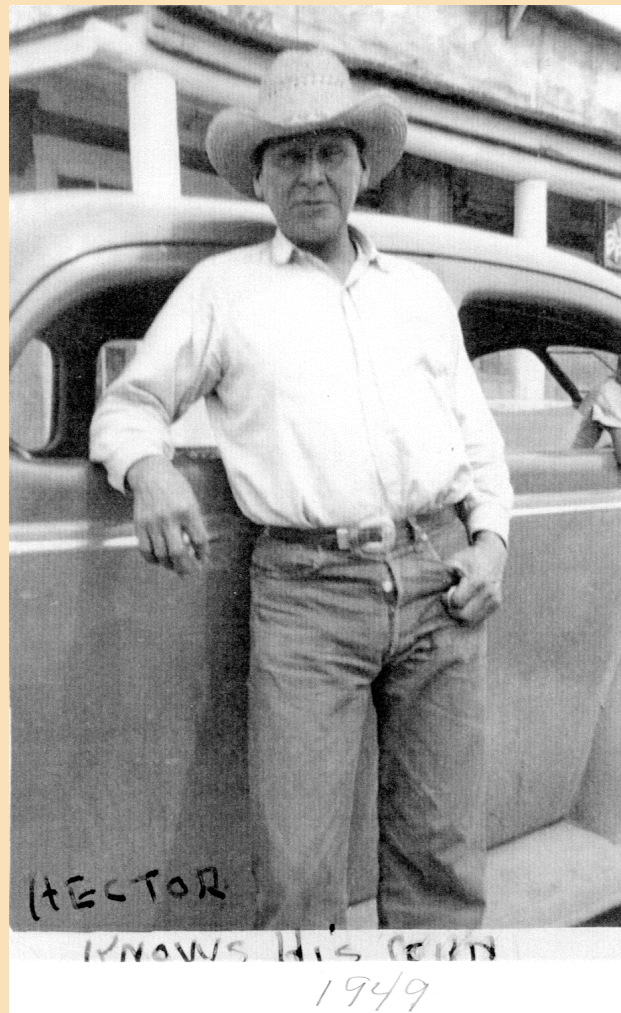
## Tribal College IRB Committees Look to Include Spiritual and Cultural Aspects in Future Research Projects

I was granted the privilege of traveling to Billings, MT as an agent of Chief Dull Knife College to attend the American Indian Higher Education Consortium (AIHEC) meeting concerning Institutional Review Board (IRB) agenda items. The purpose of IRB's is to assure privacy and protection for people participating in research. The National Research Act was established in 1974 and was the beginning of the current IRB process after the atrocities committed against Jewish people by the Nazi's was discovered. The Act was established to regulate research involving human subjects. In 1991, 16 federal agencies formally adopted the core of the regulations in a common Federal Policy for the Protection of Human Subjects known to the research community as the "Common Rule".

Tribal colleges and universities are moving to include cultural protections and regulations as well when it comes to doing research with Native American populations. For example the Mohawk Tribe of New York and Canada developed a document that includes their creation story, their values and spiritual beliefs and the role of the community when research is proposed. Other tribal IRBs are requiring potential research scientists to meet with community action/advisory boards to present their projects. We also discussed who would own the information and data gather by any research done on campus.

As a member of the IRB for CDKC, I was encouraged by the ownership tribal colleges are taking in research happening in their communities. I look forward to seeing how our college applies these principles to our campus. If you would like to be a member of Chief Dull Knife College's IRB, please contact me at 406-477-3215 ext. 1460.





# The Mullin Collection



## ALL SUMMER CLASSES FREE !!!

### CHIEF DULL KNIFE COLLEGE

Summer Session 2018

Classes Begin: Tuesday, June 5, 2018		Registration Open NOW		Classes End: Friday, August 3, 2018		
Course #	Course Title	Credits	Days	Time	Room	Instructor
<b>ADDICTION STUDIES</b>						
AD 250	Legal, Ethical, Professional Issues	3	TWTH	9:00 - 10:30	208	M. Hartman
AD 251	Principles of Counseling / groups	3	TWTH	10:30-12:00	122	D. Gaskill
<b>ARTS</b>						
AC 150	Foundations of Art	3	TWTH	12:30 - 2:00	205	G. Nightwalker
AC 168	Fundamentals of Watercolor Painting	3	TWTH	2:00 - 3:30	205	A. Crow
<b>BEHAVIORAL HEALTH</b>						
BH 154	Mental Health First Aid	3	TWTH	12:30 - 2:00	208	M. Hartman
BH 295	Integrated Behavioral Health	3	TWTH	2:00-3:30	208	M. Hartman
<b>BUSINESS</b>						
BU 150	Introduction to Business (on-line class) <i>First day meets on campus in 211 @noon</i>	3	On-line		On-Line	A. Wuest
<b>COMMUNICATION ARTS</b>						
CA 071-076-01	English Skills Lab	1	TWTH	9:00 - 10:30	202	A. Hedges
CA 071-076-02	English Skills Lab	1	TWTH	10:30 - 12:00	202	A. Hedges
CA 151	College Writing I	3	TWTH	10:30 - 12:00	126	K. Bertin
CA 165	Introduction to Public Speaking	3	TWTH	12:30 - 2:00	205	K. Bertin
CA 251	College Writing II	3	TWTH	9:00 - 10:50	126	K. Bertin
<b>CHEYENNE STUDIES</b>						
CH 151	Cheyenne Beadwork I	3	TWTH	9:00 - 10:30	122	B. Medicinebull
CH 161	Cheyenne Language I	3	TWTH	10:30 - 12:00	122	B. Medicinebull
CH 162	Cheyenne Language II	3	TWTH	12:30 - 2:00	122	B. Medicinebull
CH 250	Ethnobotany	3	TWTH	3:30 - 5:00	205	L. Tallbull
CH 270	History of the Cheyenne People	3	TWTH	10:30 - 12:00	121	G. Nightwalker
CH 291-01	Cheyenne Doll Making	3	TWTH	9:00 - 10:30	121	J. Eastman-Spang
<b>COMPUTER SCIENCE</b>						
CS 150	Introduction to Computers	3	TWTH	9:00 -10:30	206	D. Pleier
<b>EDUCATION</b>						
ED 120	Parenting	3	TH	2:00 - 4:30	211	J. Alderson
<b>HISTORY</b>						
HS 251	U.S. History I	3	TWTH	9:00 - 10:30	210	T. Rollefson
<b>MATH</b>						
MA 071-079	Math Skill Seminar	1	TWTH	9:00 - 10:30	115	J. Bertin
MA 071-079	Math Skill Seminar	1	TWTH	12:30 - 2:00	115	J. Bertin
MA 156	Contemporary Math	3	TWTH	10:30 - 12:00	211	J. Bertin
MA 255	Statistical Methods	4	TWTH	8:30 - 10:30	211	M. Ator
<b>NATIVE AMERICAN STUDIES</b>						
NS 150	Introduction to Native American Studies	3	TWTH	2:00 - 3:30	121	G. Nightwalker
<b>PSYCHOLOGY</b>						
PY 150	Introduction to Psychology	3	TWTH	12:30 - 2:00	121	D. Gaskill
<b>SCIENCE</b>						
SC 152	Introductory Ecology	3	TWTH	12:30 - 2:00	209	B. Stiff
SC 157	Environmental Science	3	On-line	On-line	On-line	M. Noel
SC 158	Discover Biology/LAB	4	TWTH	9:00 - 11:30	209	B. Stiff
<b>SOCIAL SCIENCE</b>						
SS 151	Introduction to Sociology	3	TWTH	9:00-10:30	126	D. Gaskill



# Woodenlegs Library

PO Box 98, Lame Deer, MT 59043 | 406-477-8293 library@cdkc.edu  
M-Th 8-5:30 F 8-4:30 | Facebook @dullknifelibrary



Interested in joining a book club? Contact Wild Rose Center or WL for more information. Connect with us on Facebook to receive updates on hours and events.



## In 2017 the Library :

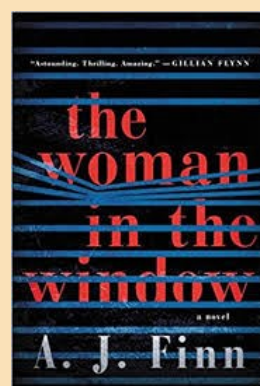
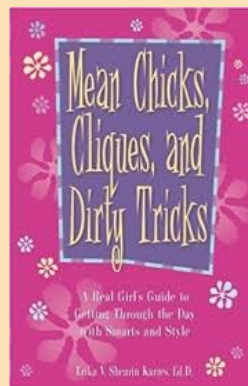
- Registered 134 new library patrons
- Circulated books and DVDs 4,547 times
- Processed more than 1,250 new items

## WL has:

- Thousands of loanable books & dvds
- 6 databases
- 2 e- and audiobook platforms

## BOOK NOOK

Check out these new titles!



**BIRNEY ARROW**  
June 15, 1959 editor: D. Hollowbrest  
Birney, Montana Rates 1.25/In issues

Events in Birney have not been favorable lately, but should improve for the better in time. One person was taken to the Crow hospital, one or two were picked up by the police and one met death unexpectedly Sunday.

Several people from Lame Deer, Ashland and Busby attended the N.A.C. Prayer meeting and Birthday dinner of Wayne Headswift at Fred Medicinebull's residence Saturday night and Sunday.

Elaine Schirmer, daughter of Mr. & Mrs. Daniel Schirmer recently returned from Haskell Institute, Lawrence, Kansas where she went to school. Her sister, Ruth graduated at Haskell a year ago and is presently employed by the Bureau of Indian Affairs in Albuquerque, New Mex. The Schirmers are Hopi Indians from Arizona.

Mrs. Norma Coon, the Adult Education teacher for the Northern Cheyennes has been gone for more than a week to attend a summer school in western Montana. Mrs. Coon ran the E.E. newspaper, Cheyenne Tri-Weekly for a time covering Ashland, Busby and Birney with cartoons by D. Hollowbrest. The paper is distributed free and is no longer written. Mrs. Coon once worked with the Navajos at Gallup, New Mexico before coming to the Northern Cheyenne reservation.

The members of the Tongue River 4-H Club has planted their garden and the garden is coming along fine. Next meeting of the Tongue River 4-H Club will be on June 24 at which time they will receive the chickens as their poultry raising project. Reports Club leader, George Hardground.

Mrs. Margot Liberty will not be going away for vacation, as was erroneously reported in last week's paper.

Mrs. Alice Fjell bought D. Hollowbrest's oil painting of a chuck wagon last Monday. At about the time the ranchers in the area are having roundups.

In the recent 14th Annual Indian Painting Exhibition, Philbrook Art Center, Tulsa, Okla. The jury of Selection and Award were: Clara Lee Tanner, Author of "Southwest Indian Painting", University of Arizona and Bernard Frazier, University of Kansas.

The Victor Sitting eagles have returned to Arapaho, Wyoming early last week.

Paul Wolfchum, 69. Long time resident of Birney died suddenly during Sunday at Fred Medicinebull home. He returned from the sanitarium at Galen May 29. Given up as incurable. He is survived by a daughter, Mrs. Lily Medicinebull, several grandchildren, a son, Francis and a sister, Mrs. Flora Walksnice, two nephews, Dick and John and several relatives. He attended school for a time at Carlisle, Pa.

The Northern Cheyennes hold their Sun Dance Ceremonial annually and are one of the tribes still practicing this ancient rite, but have in recent years beginning to lose interest in the sun dance. In former years all of the communities of the reservation would move their camps to the site of the ceremonial as was proper. The Arapahoes in Wyoming as one member of the Arapaho Tribe says, still are much interested in their Sun Dance. The Blackfoot Tribe have almost forgotten their Sun Dance, judging by reading about them.

Clarence Spottedwolf of Ashland was a visitor in Birney Sunday afternoon towing a two-horse trailer. C. Spottedwolf is probably the only Northern Cheyenne rodeo enthusiast entering roping and bulldogging events locally in recent years.

The doctor, the nurse of the N.C. health Unit, the Public Health Service nurse and Doris Chandler, the Health Educator all called in Birney Monday.



# CDKC Rocketry

CDKC's rocketry program has introduced around 35 students to engineering, physics, and rocket design/building. Students are given the opportunity to get hands-on experience with high-powered rockets and see their hard work turn into success.

Each school year CDKC Rocket Club participates in the "First Nations Launch" rocket competition held in Wisconsin. The competition is divided into two categories: the AISES challenge and the Tribal challenge. This school year CDKC is limited to one category, the AISES challenge. Several members will also level 1 and level 2 certify through the Tripoli rocket organization. Outreach projects to the surrounding schools are also in the planning stages.

CDKC Rocket Club members include: Troy Bearcomesout, Ryon Olson, Race Littlehead, Hailey Ash-Eide, Andrew Lincoln, JP Alden, Steve Vought, Mason Hazel, Forrest Oldman, Mariah SoldierWolf, Kaylee SoldierWolf, and Calvin Russette.



Students looking to get help paying for college must submit a Free Application for Federal Student Aid (FAFSA). The FAFSA is used by schools to put together your financial aid package, which can include grants and work-study at Chief Dull Knife College. The website to fill out the application is [www.fafsa.ed.gov](http://www.fafsa.ed.gov). Students and parent(s), as appropriate, will also need an FSA ID (username & password) to apply for financial aid online. The FSA ID replaced the FAFSA PIN in 2015; the website to create an FSA ID is [www.fsaidth.ed.gov](http://www.fsaidth.ed.gov). Beginning with the 2017-18 FAFSA, students will be required to report income and tax information from an earlier tax year. For example, on the 2017-18 FAFSA, you and your parent(s) if applicable will report your 2015 income and tax information, rather than your 2016 income and tax information. If you have any questions or concerns about the application or the financial aid process you can contact the financial aid office at (406) 477-6215 extension 106.

Interested in an  
externship  
in Business  
or Allied Health?

For Business externship see Anthony Wuest-Room 300

For Allied Health externship see Brian Stiff-Room 302

Call 406-477-6215





# Adult Basic Education and HiSet Program

The Chief Dull Knife College adult education department offers the adult basic education course, HiSet (High School Equivalency) preparation classes. The courses are free of charge.

The adult basic education program is designed for adults who have academic skills that are in need of improvement, review and refreshing.

ABE is for those who do not have a high school diploma and wish to work toward and the high school equivalency exam (HiSet) or those who have a high school diploma and wish to become “college ready.”

Students enrolled in adult education will receive free college transition services which include preparation for the college placement test, financial aid and scholarship information and assistance. Students will also gain career readiness skills.

Please contact Lorraine Waters, ABE/HiSet Coordinator/Instructor. 477-6215 X-156

**Monday** - Adult Basic Education (ABE)/HiSet registration, TABE testing and placement 10:00AM- 2:00PM

ABE/HiSet Courses are not graded. Progress through the series of course work is accomplished by mastery of each level.

## HiSet Schedule

HiSet is the high school equivalency program. The schedule is as follows.

**Tuesday** – HiSet Registration and Scheduling: 9:00AM-4:00PM. See Joey Ditonno in the student activities center to register for the high school equivalency exam. There is an administration fee to take the HiSet exam. The fee can be paid to the CDKC business office in room 201.

**Thursday** – The HiSet Exam is offered every 2<sup>nd</sup> and 4<sup>th</sup> Thursday. Please made sure your registration and fees are in place on Tuesday prior to taking your exam.

# Steve Chestnut Scholarship

THE STEVE CHESTNUT SCHOLARSHIP IS DESIGNED TO HELP THE FUTURE LEADERS OF THE NORTHERN CHEYENNE NATION. THE SCHOLARSHIP WILL ANNUALLY FUND ALL TUITION, BOOKS, FEES OR OTHER COSTS OF ATTENDING CHIEF DULL KNIFE COLLEGE.

Steve Chestnut was the first in his family to go to college leading to a forty-year relationship with the Cheyenne which included successfully arguing the Hollowbreast case in the U.S. Supreme Court, canceling coal leases to stop strip mining, and stopping off-Reservation coal development. All of this was done with the respect that Steve had for the dignity of Cheyenne people and way of life, a respect graciously reciprocated when he received his Cheyenne name Voo'ev'mih'enstih'e—Appears from the Clouds.

The Steve Chestnut Scholarship has been created for the betterment of the Cheyenne youth and to honor the dedication and affection Steve had for the Northern Cheyenne Tribe and people.

The Chestnuts  
*Evie, Dan, Rebecca, Sam and Brian*

### Scholarship Criteria:

Complete and official transcripts from High School or GED equivalent.

Two current letters of recommendation from persons, other than relatives, who are familiar with your academic ability.

Must be an enrolled member of the Cheyenne Tribe

Essay question written by applicant answering the following question: Choose a Cheyenne person or event that has affected you personally. Please explain in 1-2 pages the significance and how it has impacted your life.

Applications to be submitted by May 1, 2018.

Send completed application to:

Steve Chestnut Scholarship Fund  
c/o Financial Aid Office  
Chief Dull Knife College  
P.O. Box 98  
Lame Deer, MT 59043



# Student Essay

Renecia Youngbull

Chief Dull Knife College has been a lifesaver for me and has given me so much motivation to change my life. I love coming to school here because this is a school that goes above and beyond for their students. The instructors are so caring and have given me so much support and show me that it's not impossible to fulfill dreams. I am a 34 yr old mother of 6 and at times it's been so stressful that I almost gave up. My instructors talk to me with so much sincerity and helped to understand there is always a way.

I started college at 19 yrs old at the time I was not focused at all and had zero motivation to do anything besides hang out with friends and work a dead end job. I lived my life in the fast lane feeling sorry for myself and never taking responsibility for my own actions. That was a time in my life when most young people that grew up in good homes are going to college ready to face the world head on. Myself I was a stubborn teenager that knew it all. I got a huge settlement check around the time I attended school at 19 so that really took me off track. At that time I had the mentality that I have money and I don't need to go to school.

That was the worst decision I could have ever made because from then on I went forward not really knowing what I wanted to do with my life. I moved back to Oklahoma and lived there up until 4 yrs ago. Even there I was so unsure of what I wanted to do: I went to school and got my CNA license and worked with the elderly for awhile I liked doing that. That's when I had a goal to become a nurse and that never happened. I then attended job corps receiving my certification in Business Technology from that I got office jobs working with the tribe. They were good jobs but not fulfilling to me because I still had a void in my life. I knew that I had a purpose and that was to work somewhere where I could make a difference and help people.

Being that I'm half Northern and half Southern Cheyenne I always had the desire to come home living in Oklahoma never felt like home for me. I knew one day I was going to come home. I got married in 2007 to my husband who is Southern Cheyenne and he has always been supportive as to where I wanted to live. He understood my desire to be back at home on the reservation. So we made the move to Montana with our children and struggled a lot when we first got here. We went from living in a homeless shelter in Billings then getting on our feet and getting our own place in Billings Montana. From the time I moved to Montana I got on the housing list in Lame Deer and we were patient until we got a home.

It seemed like everything was meant to be from that point because we got employed with the Lame Deer School District and worked there for two yrs. We worked as teacher's aides and from that point I knew that was something I wanted to be was a teacher. I loved working with the little children I felt so much compassion and knew that was my destiny. The children were so loving and precious. That was a job that I woke up everyday and couldn't wait to get to. I worked at the High School and Elementary one year at each. The elementary is where I truly knew that I was going to one day be a teacher. I worked at St Labre the last semester before I decided to pursue my education.

St Labre and Lame Deer School both loved having me and encouraged me to pursue my education to be a teacher. To me it was impossible thinking I have six children how and am I supposed to go to school full time. I took a shot at summer school taking a full load and realized this isn't as hard as I expected. So I enrolled again for the fall I put all my effort into school with the help of having my husband who has been great with the kids. I felt like I was too old to go back to school but once I started I didn't feel out of place at all.

I noticed there is so many people going to school at CDKC that all have goals and are trying their hardest to succeed. This is truly a hard place to live due to the bad things going on here on our reservation. When I walk into the college I feel like I'm doing something with myself and I'm going to make a change one day.

CDKC has helped me to understand that it doesn't matter where we live and how bad things are on the outside I can come and work on my goal. I will be a teacher one day and I am going to make a difference on my reservation. My goal is to show the young children that there is a way to better their lives. I want to instill in them that education is key.

This college has done so much for me the staff is great and make me feel comfortable every instructor I have had has been encouraging and none have gave up on me no matter how bad my personal life has been. I look forward to graduating from CDKC because it's on my reservation and I am very proud of where I come from. I will forever be grateful to be going to school here and graduating soon.

My children encourage me so much and are proud of me which means the world to me. I have so many family members that are proud that I decided to pursue my education. Although I will just be getting my AA degree that to me is going to be a huge accomplishment and the day I graduate is going to be so awesome because not only will I have my parents, children, and husband there with me. I will feel like I did something to make my grandmother happy because she put her all into raising me and I know that she would be so proud of me.

I can't stress enough how much this school has helped me realize I can do it. I can't be anything I want to be. I want to show other mothers that feel that it's impossible with children that it can be done. I want to thank my advisors and instructors for all the support I have received and I will forever be thankful to have met people like you. Ha Ho!

