

**Edited interview with Same June (Class of 2017) on Nov. 15, 2013**

*Would you mind telling us a little bit about where you're from?*

Well, I'm from St. Michaels Arizona, which is on the Navajo Reservation, because I'm Navajo. It's pretty rural compared to here. There's a lot less trees. I have a mom and a dad and I have two younger sisters and a younger brother.

*What brought you to Duke?*

Well, I personally just wanted to go somewhere far away. A lot of my friends still go to school in Arizona – like in the colleges there – but I wanted to go to somewhere far away, so that's why I picked here. And yeah, it sounded like a really good school. I like the fact that the basketball team is so good, because my high school basketball team is not so good. And it was always stressful watching them lose. And I really like, I heard that there was a lot of diversity here, and I thought that was interesting that there would be many people from all over the world. And I like the research component that the University has because I want to major in Environmental Science and Policy, so research is involved with that.

I live on the Navajo reservation, and it's about the size of West Virginia. It's pretty big. And on the reservation, it's probably 80% Navajo, because we are a very big tribe. And everyone in my class was Navajo. And pretty much everyone I knew was Navajo, so there wasn't that much diversity. And it was pretty impoverished. I think the unemployment rate was 43%. But it didn't seem that bad. I liked it. And there's not a lot of opportunities, and there are a lot of people who try to move off the reservation and never come back. I definitely want to go back.

*What do you miss most about living there?*

I miss the sunset and the sunrise, because you can't see that here. And I miss the food. And I just miss the scenery I guess.

*What is the food like?*

Well, there's traditional food. It has a lot to do with corn. Because traditionally there's four sacred foods: squash, beans, corn, and I think tobacco. Well, maybe not tobacco because you don't eat it. But corn is a big thing and we make a lot of things out of corn like kneel down bread. I think you take the corn and mix it with water and corn husk and you put it in the ground, bury it, and put a fire over it and it cooks overnight. That's one of the dishes.

And we do, I guess the Navajo tribe – we like to eat a lot of sheep. So like mutton stew and mutton sandwiches, like ribs and stuff like that. Do you guys know what fry bread is? We do fry bread. It's not traditional.

And since we're so close to New Mexico and Mexico, we eat a lot of chili and spicy foods.

*So you said that one of the things that attracted you to Duke was the diversity that you heard about. Do you feel that it is as diverse of a place as you did before coming?*

Yeah, I think it's very diverse. I think every person I meet is from a different part of the world. And it gives me a better sense of what's going on in the world because people tend to have a better sense of what's going on where they're from and that gives a bigger picture. Which is nice.

*What are you involved in at Duke?*

So the only thing I'm really involved in at Duke is the NASA club. And I did this thing for a while with ArtsConnect where I volunteered for a while and did arts stuff with kids. But then I had to concentrate more on school.

*Could you tell us a little more about NASA?*

So NASA is the Native American Student Alliance. We only have five active members, that's all that shows up to the meetings. This month is Native American month. We do the Motivation Mondays with the CMA, and we've done – last Monday we made dream catchers. And I made traditional food. They're like corn tortillas, well not tortillas but tamales and then we made the fry bread.

And we have another guest speaker I think next Wednesday. And there's something else we do this month, but I'm not sure. And then in April we have the pow wow. I've never planned a pow wow before, but it sounds pretty fun. That's what we've been doing. Just trying to get more of the Native American population at Duke participating because my class is supposed to be the 1%, but I haven't met any Native Americans except for those in the club, which is five people.

*Can you talk a little about the pow wow in April?*

Kind of. We know that there's going to be drums and dance groups and we're going to bring in food trucks and try to do native vendors with native foods. I wanted to incorporate some dance groups who are native but don't do pow wows because not all Native American dance groups are in pow wows.

There's many tribes in the United States. I don't have too much knowledge about other tribes, but I know typically that the Sioux and the Cherokee tribes, they do the pow wow dances. I'm not sure why. And there are other tribes like my tribe, I think typically more in the southwest area, we don't participate in pow wows since they didn't originate where we are from and we never meshed into that.

I think pow wows are historically an eastern tribe thing, but I'm not sure.

*Are you excited to participate in the pow wow?*

Well, I'm not going to be dancing, but I guess I am excited to welcome the different dance groups, prepare the food – and I want to make something, and just let people become aware of Native American life.

*Would you say that it's difficult to celebrate your culture here as compared to home?*

I would say a little bit. At home, everyone just knows. It's the culture. And you can relate to them that way. But here you have to explain it, and I really haven't had to explain it that much before

because people at home just know. And sometimes I don't have the answer for everything, which makes me kind of frustrated because I wish I knew more. And I'm not at home with people who could teach me about it. Or at another university where I could take a class in my native language or native history.

*How does your family feel about you leaving the reservation and coming to Duke?*

Well, my mom really supported it because it's such a great school. And she didn't really want me to go to school close to home because ASU, where a lot of people go, is a party school. And she said that she's always been worried about me getting involved in that. And she wanted me to spread out more. She was very supportive of it. Both of my parents were. I guess the whole community was. It sounded kind of crazy to some people but they were definitely supportive and it's not like anyone said not to go.

*What do you hope for the future of the Native American population at Duke?*

I really hope that more people get involved with NASA because I think UNC has something similar but they have a lot more active people. And other universities like Stanford or Dartmouth have a very strong Native American population, and I feel like Duke could improve on that in the future, especially since diversity matters to them.

Obviously they have a larger number in the freshman class and I hope they increase those numbers as the years go by.

*What are your strategies to increase awareness about native, and specifically Navajo, culture on campus?*

Mostly through conversations and bring it out in my schoolwork if I can. I'm taking a motion design class, and in one of the projects, I did an animation of a basket. For that, I was just using our traditional designs. And people might see it and know that it's a Navajo basket. For my photography class we had to write a paper about another photographer's work. I chose a guy who took pictures on the reservation in the '80s, and through that I was able to expose my professor to the fact that I'm Navajo. And in my environmental class we're sort of learning about crises in the world, and the guy who wrote the book sort of has a plan to fix it. A lot of it has to do with urban development. And for that we have to write a five page paper. And I'm interested in applying those steps to the Navajo reservation to see how we can make the environment where I'm from better and how that would be addressed culturally. Because it's different from the city.

*Is that what drew you to environmental studies?*

I really like the natural beauty of where I'm from. It's a very rural place, and I think it will stay like that. I think I want to be a restoration ecologist because there's a lot of problems with erosion where I'm from which causes a lot of dust storms. It's really windy and it's really dry, and there's pollution from people dumping trash and burning trash.

**Edited Interview with Abby Birrell (Class of 2017) on Nov. 15, 2013**

*Could you tell us a little about where you're from and about your family?*

So, I'm not from the reservation, I'm from Georgia. At home, I've always played basketball and lacrosse, so there were always a lot of sports activities going on in my life. Now that I'm done with that, I would really like to get to know more about my heritage and my culture. My native culture comes from my mom's side, so I'm not full. I'm 1/32 or 1/64, so it's because of my mom that I'm a member of the Choctaw nation. She is too, but my grandfather wasn't and his family wasn't.

*What drew you to Duke?*

DukeEngage and the Center for Multicultural Affairs. NASA has been a really great thing, and I've been a part of it for not even a semester. I've never made a dream catcher before, and I learned how to do that last week. I feel like I understand the perspectives of other natives a little better and can connect to those feelings, and it also has shown me how ignorant I am. How westernized culture has shaped my perspective and how it's so controlling of it.

*Can you speak more about what NASA has been able to do for you?*

It's helped me learn more about the different cultures. We're all unique, with the Cherokee, the Lumbee, the Navajo, and it's helped me teach other people too, about what we're doing, our goal, and what's the need for Native Americans. It's also a little community. A little home away from home.

I think it's really nice to connect so easily and so quickly with that group. They're an immediate support system.

*What else are you involved with on campus?*

I'm in the Duke cycling club, and I really like my Doc Studies FOCUS class. I think I want to get more involved with that and probably get a certificate in Doc Studies and major in Cul Anth and Global Health.

. . . Even though I do identify with it, it's hard to make it part of my identity.

## **Edited Interview with Carmen Johnson (Class of 2016) on Nov. 22, 2013**

*Tell us a bit about your background:*

My grandparents were born in Memphis, Tennessee. They met at Ole Miss. My granddad was one of the first Native Americans to earn degree in public health. He was one of the leaders in his tribe, worked with public health, and was involved in education. That's how my grandma and him met, through education. My grandmother was a white educator. Her parents were very racist and did not attend the wedding. This was my grandmother's second wedding and she was very confident in marrying a Cherokee man. They were both educators and didn't really push culture. So, my mom didn't really grow up connected with Cherokee.

My dad is an engineer and my mom wanted to go to optometry school. My mom wanted to do something more. Someone suggested that she check out law school. She looked into it and applied. At the time, there was a push for more Native American representation for their Indian Law program at Denver University. She [Mom] got this call from the admissions people on her acceptance because they wanted this representation and she said "Yes!,"; she could not believe it.

She went through this phase where she reconnected with her Native American roots. She went into Indian law and learned about the issues that she had kind of seen from a distance and not first-hand like her dad did by going to boarding schools.

She wanted to go back and work for her tribe. After working a bit, she decided to move to Cherokee and work for her tribe. For me, it was a complete culture shock because I had lived in suburbia Tennessee and Mississippi, Denver, and Atlanta. This was in middle school. At first, I didn't want to live there because of the huge difference and decided to move with my dad to Peach Tree City, Georgia. After a while, she convinced me to come back and I'm so glad she did because I really learned about my people and how to connect with them.

I'd always been used to the Southern, nice hospitality, but I had never experienced racism until I was confronted by my own people and being there. I was always seen as the "White" girl who was Cherokee but was not deeply rooted in the Cherokee group, I don't know how to explain it. I was seen as the one with the Western, European ideals, even though the Cherokee were culturally assimilated, but they could see through that. They could see that I wasn't deeply Cherokee. I was kind of an outcast. I had to prove myself.

I learned about my community by becoming involved in different things. Youth Resolution Council allowed the youth to address problems. This was kind of a mock trial council. We would pass laws, we even brought a movie theater to the reservation.

I also didn't go to the Cherokee school, which was a touchy subject. People would tell me "Oh, you think you're too good for a tribal school." I still tried to remain very connected with my Cherokee side even though I didn't go the school. I went every fall to the Fall festival, with tribal dancing, different fried bread foods, Teen Miss Cherokee, Junior Miss Cherokee. I would go there and volunteer, sign up to learn basket weaving, and enter my art in the competitions. I wanted to get to know my Cherokee heritage and culture. I wanted to prove that I was Cherokee and validly know what I was talking about if people would ask. My sister actually ran for Teen Miss Cherokee and that was very exciting. In that, my family got to know about the whole process in traditional regalia and how that works. It's not some Pow-wow, flashy regalia that they wear, that's not cultural, that's just

competition. It is a very neat thing to see. My stepdad speaks Cherokee fluently, in Gedula Academy, which is where our culture originated from. It is an emerging school model; so he has language meetings with elders and speakers so that they won't lose their language. It is a private school with an interview so that parents can support their children in learning the Cherokee language.

I have not picked up much Cherokee. He tried to teach me a couple of words but I only know some. [Names words that she is familiar with]

Once I heard from my mom that I should apply to this bike run. There were many of us that applied but 7 of us got it. It's an annual thing, we would bike from Gedula mound, down the river from my house, and we took off and followed the northern route of the Trail of Tears. It was a very historical trip. We visited many sites. We were on gravel, and we would get off sometimes and walk. There were some 40 year olds, a couple of 20 year olds, and there was a 15 year old. It was kind of an emotional struggle, a physical struggle, we were sleep deprived and we would stop at these sites and read all about this information. We rode into Oklahoma, and had a ceremony. We had two days off during the whole trip. We were always out in the sun, and going through many caves. (laughs)

*How is your life at Duke?*

My roommate is taking a Linguistics class, and she invited me to her class to learn about the Cherokee language. When I went I saw my friend, Tom, teaching the class! It was cool seeing someone from my tribe teaching a class at Duke!

*What is your involvement in NASA?*

Ok, I met Steve McLaughlin through admissions and he encouraged me to get involved. I did not get involved my first-year because I was focused on pre-med. I decided to become more involved this year, it was important to me and I wanted to help. There are only 6 of us involved in the group!

This class is the first class that we have 1% representation [on Duke's campus] and that's significant! We haven't had 1% of Native Americans until this point? And there are *how many* Native American tribes across the nation? And then to see at the meetings, only 6 people? I think it goes to show that we [Native Americans] are constantly being assimilated to the cultures around us. There are African Americans that are interracial mixed with Native Americans, Latinos mixed with Native Americans, and these people identify with those dominant cultures rather than all cultures. It wasn't the cool thing to be. But now, it is, because of casinos and such. I'm happy because people are beginning to embrace it, because my grandfather he wasn't encouraged to speak the language because it wasn't allowed, and now more people are willing to learn.

We need more people that live on reservations or are very connected with their tribe to receive higher education and truly represent their tribe. I think it's important to help those people get educated and be able to go back and help the tribes that they come from.

*How do you think that Duke can help to create a support system, faculty or others that can be there once you get to campus?*

I like how UNC has a center for Native American students, and a big kickoff event at the beginning of the year for Native American students to come and get together, and talk and want to join the organization.

I like how Mr. McLaughlin has fly-in students. I had a couple of students come last year and showed them around. The numbers are really small, and none of the faculty are Native American so that is a problem.

*Collaboration with NC State, UNC?*

We've talked about this collaboration a lot. I think UNC has more Native American groups besides NASA. My cousin actually goes to NC State and headed their pow wow. I know people at UNC who identify more. UNC and NC State both have Native American sororities, I think, and we don't. Amy Locklear, the head of the [UNC center], came to talk to us about that. When she started the sorority, she wanted to help create a more close-knit organization. She was pushing to bring these NA from isolation and bring them together as Natives. I'm not sure we have the numbers to start this.

*What are some difficulties that you have faced as a minority on campus and how can Duke better address these issues?*

I haven't really faced many instances of discrimination, people are mostly interested. I'm Cherokee, and I really don't like how people categorize us all as Native Americans. An also, Cherokees never lived in tee-pees, so I guess that's another form of ignorance.

There are some Cherokee dancers who wear the flashy regalia instead of traditional regalia, which kind of furthers the stereotype. We have added the huts to make it a bit more traditional.

Here at Duke, it's easy to categorize us all as one. Its important to know that there are hundreds of tribes across the country, some state recognized, some federally recognized. My tribe is the only federally recognized tribe in the state. It is important to show that all are separate nation, even though a lot of them are blended in with European culture, this is our culture.

*What are other things that you are involved in?*

I'm in Global Brigades, take medical care and hospital and things. We're headed to Honduras this year. My good friend David is the president of the organization, whom I met in PSearch. I'm in Chi Omega sorority. I'm in WHO housing. I'm a Jones-Bowman fellow, it's from back home, a leadership program that supports future Cherokee leaders in cultural things and education. We get \$4000 each year to go towards that category. This pays for anything we need to be leaders in our community. We have mentors and a lot of support. I'm in Cardea, pre-med but actually thinking about being pre-dental.

*Do you see yourself going back?*

Definitely! The Cherokee needs a lot of doctors. There are like two Native American doctors and I don't think there are no Native American dentists on the reservation.

## **Edited Interview with Ryan Chavis (Class of 2016 – President of NASA) on Dec. 7, 2013**

*Tell us a bit about your background and family.*

I guess my family is Lumbee, on my dad's side. My dad grew up in Robinson County—which is, I guess, what we would call our tribal homeland. That and two other counties near there. But he grew up in, near Lumberton but it's actually called Hogstown, which is very small. That was where my dad grew up.

My family has always been there. But I was born in Maryland, so I did not grow up in my tribal community like my dad did. We moved around a lot. I grew up in Upstate, New York and California. Before we moved back to North Carolina—I guess 7 years ago—I've never really been close to my home tribal community. It's been interesting moving back to North Carolina just because I've never been close to my own tribal community, but now we go back there for the holidays because my Grandparents live around there.

So I guess I live kind of live between two worlds. So does my dad, he's pretty educated for someone from around North Carolina.

*Were you able to retain a culture or identity during this moving around?*

So my mom is Chinese and my dad is Native American. So that is something I always think about—who do I identify more with. When I was in California it was easier for me to identify with other Chinese people because there were a lot of them there and there were barely any Native Americans. There was one Native American girl in one of my classes and she was from one of the local tribes in the Bay Area, but that was it. So, the only time I ever knew someone that was Native American during my time in California was in 3<sup>rd</sup> grade, once. And then, in New York, I didn't know any. So, it's kind of hard to meet anyone else who is Native American because there are so few of us. I think the next time I met a Native American who was my age was in the 10<sup>th</sup> grade. He was actually Lumbee as well. I went to the School of Science and Math. If I wouldn't have gone there, I don't think I would've met a Lumbee my age if I would not have gone there. It was interesting.

*How have you found the Native American community to be at Duke?*

I've always been connected to my Native American identity through my family. Even though we've kind of been isolated in other respects I still visit my tribal community, I have a pretty big family down there and we go and visit them.

I guess coming here has been interesting because it is the largest Native American community that I've been in that includes a group of my peers. It's been interesting to see what's other people's experiences are like.

They're not all from my tribe, so I guess it's a little different because a lot of things vary a lot. It's interesting to have a group of people that experienced the same kind of identity crises that I deal with. It's also fun to have a group to hang out with sometimes. I don't have to worry about people not understanding where I'm coming from as a Native American.

*What are some obstacles that you face here and how do you think Duke can better serve the Native American community on campus?*



One thing that is always on NASA's mind is that there aren't any Native faculty or staff that we know of. I was speaking with the director of the Native American Center at UNC and she said that faculty involvement is pretty important in growing a Native American community at UNC and we don't really have any of that support here. We have the CMA and they help us out a lot but faculty support is really important and that's something that we're missing.

*Do you feel that NASA has been able to expand its community through UNC?*

Yea. So my dad works at UNC and he is pretty active with the Native American community there. In the beginning of the year, I tag along and attend their opening dinner and met with some of the students there and the staff at the student center and talk to people to set up some kind of partnership or something. They've come to a few of our events, two students in particular, and it's nice to have that support from them. But, other than that, we haven't really done too much.

*By talking to other students who are very involved in NASA, the community is very small. How can there be increase in gaining support and membership? How can you feel that the future of NASA may be affected?*

I think the biggest problem that the Native American has at Duke is that we have a decent amount of Native American students but most of them do not self-identify and if they do identify, they don't particularly care about Native culture.

That something that we've been having to work around. If everyone who checked the Native American box when they applied to Duke was involved we'd have a pretty big community, but that's not the case. We've been trying to work on ways to work with people that can engage with NASA in other ways. Maybe through career support, academic support. We've been working with career counselors to set up events so that we can get that initial engagement with some people.

Also in talking to and looking into maybe working with some job recruiters. Diversity recruiting is important to a lot of firms, so if we could attract a few more students to the club. I talked with Blackrock, the largest asset manager in the world, and they're interested in maybe coordinating a luncheon with us, so that hopefully Native Americans could come out.

I think that's the biggest problem we have, and we're trying to work around that.

## **Brittany Hesbrook - Class of 2012 - Political Science**

I am from Santa Fe, New Mexico and I am Cheyenne River Sioux and Irish American. My tribe has a reservation located in South Dakota. My dad was the first generation born off a reservation and he grew up in Texas. When he and my Mom got married, they wanted to raise us in a place that had a strong Native American community, so they decided to move from Texas to New Mexico. So I grew up in a place that valued Native people, multi-ethnic people, and where people who are half Native and half White are very common.

Since I did not grow up on my reservation, I do not speak Lakota and I do not really know very much about our traditional religion. However, I think growing up off the reservation made me really desire to learn about my culture and put in the effort to know who I am and where my people come from. I have done a lot of personal research and made myself available to learn from those who did grow up on the reservation and from elders.

My Dad did the best he could to connect us to people on the reservation, but his mother and father were part of the generation that were relocated from the reservation in South Dakota, to a reservation in Oklahoma. My father's parents, who I did not get to know because they died before I was born or when I was a baby, did not like being Native American. They did not tell my father about his heritage or give him the connections to learn about himself until he was already an adult. So my Dad had to be very proactive about learning his culture as an adult, and in the process, try to teach his two little girls.

My Mom, who is Irish American, was very supportive of us taking more of an interest and finding an identity as Sioux women as opposed to Irish or American women. My Mom really encouraged us to seek out our heritage and to be proud, even if we didn't know everything about our culture or family.

The Cheyenne River Sioux Tribe has been very welcoming and we have found a place there as members. Both my sister and I have gone through two traditional naming ceremonies, once when we were pre-teens, and once recently when I was 26. I also decided to go to law school because of my desire to improve the situation of Native American people through the legal and political systems. I have traveled back to my reservation and living in New Mexico, I am very aware of the problems facing Native people and communities. So even though I did not grow up on the reservation, I feel very connected to my people and my heritage.

I am part of the generation of young Native people that do not know their traditional languages or grew up around those who knew all of the cultural practices. However, many young

people like myself, especially those who are mixed, have bonded together to form a sort of "pan-Indianism" where we combine common practices to celebrate our culture despite either never having lived on a reservation or living far from the reservation. Examples of this are powwows and fry bread. Living in a place like New Mexico made it easy to be proud to be Native American and to celebrate my culture. I am so happy I grew up in the land of enchantment.

At Duke, I was a Baldwin Scholar and served as the Chair my senior year, a Resident Assistant, an Admissions Ambassador, I participated in the Native American Student Alliance and was co-president my Senior year, I did the Global Health Focus Program my freshman year, I danced in Awaaz, was very involved with WISER, I did Duke Engage, and studied abroad in Egypt. I majored in political science and got the Global Health Certificate. The Native American community at Duke was very small but we really supported each other. We did not have any support really from faculty or staff because there were no Native faculty. The exception to this is of course Steve McLaughlin in the admissions office who not only supported NASA but each Native student in particular. I think there is not a Native student on campus who cannot honestly say that Steve helped them get to Duke. With that being said, the lack of support from the administration was tough.

Additionally, I was really interested in learning more about Native culture and history. But the entire four years I attended Duke, only ONE class was ever offered about Native American history. It was a great class, but I felt like some of the other students didn't take it seriously and took it because they thought it would be easy. Being a Native student at Duke was not hard, and I loved my time at Duke, but it was hard being apart of an invisible minority. Other ethnic student organizations like BSA or ASA had A LOT of support both from the students and from the faculty.

Sometimes, it felt like Native students were forgotten. And when issues of race came up on campus, the last race ever mentioned or considered was us. I think the hardest thing about being a Native person, both at Duke and in the post-graduate world, is fighting the stereotypes. I get really tired of everyone thinking that the government "gives" me everything, that I am handed opportunities on a silver platter without working for them because of affirmative action, or that my tribe is "rich" with casino money. Most people also have very limited interaction with Native people so what they know is what they see in the media: Disney's Pocahontas and Tonto, the Washington Red Skins, war bonnets, living in teepees, smoking peyote with a "shaman," and others.

Fighting these stereotypes is hard and frustrating. I almost dread Halloween now because I know someone is going to dress up as "Pocahotness" or a "slutty squall." It is hard for people to hear me when I explain how offensive their actions are and how much they hurt me. People are so ingrained with the stereotypes that they think they are "just having fun" and attribute me being

offended to being "overly sensitive." Duke had this problem as well which we saw in 2011 with Pi Kapp's Pilgrims and Indians party. Although I know that both Pi Kapp and the Duke community learned from that party, it was really hurtful as a recent alum to think that people I had known and who were my peers knew so little about my culture or thought so little about my culture as to host that party.

I hope that all of the students at Duke become more aware about the intersectional issues of race/ethnicity, class, and gender and how those are social constructed categories and as such are places where we can make change. Native American cultures are diverse and rich and should be appreciated, supported, and sustained through recruitment and retention of Native American students, faculty, and staff at Duke. All students should have the opportunity to attend class with these students and faculty and to engage in understanding the local as the strive to understand the global.

There are 566 federally recognized tribal nations, and more state-recognized and unrecognized indigenous peoples here in the Americas. North Carolina has the largest population of American Indians east of the Mississippi River. Duke has many wonderful, distinguished, and successful Native American alumni (from multiple generations ago as well as recently), and as an institution made possible because of indigenous lands, Duke has the ability to build on those histories and contribute to the futures of Indian Country through students, faculty, staff, and alumni, but moreover in its attention to its structure as an institution.

### **Jessica Bardill - English PhD; English and Biology (Emory) - 2010**

I am Cherokee from Nashville, Tennessee though I was mostly raised in Kennesaw, Georgia. My family has been in the extended homelands for generations. I was raised with an understanding of my identity that I was able to explore further as I grew up through events, readings, and research. My cultural background is both Cherokee and Southern, parts of which inform one another.

While at Duke, I was active in the Native American Student Alliance, the Graduate and Professional Student Council, the Society of Duke Fellows, and the Financial Aid Initiative among other efforts throughout the school. While pursuing my PhD in English, I engaged in coursework in literature and literary theory, public policy, political science, and American studies, while also engaging the ethical, legal, and social issues of genetics/genomics. The Native American community at Duke was small but strong and extremely varied in interests, talents, and pursuits. I found support through the Graduate School but also through connecting to other student groups (BGPSA, SNMA for example), and connecting to the larger community in the Triangle area. At Duke and in the larger world, many Native American students face becoming a minority in a way they have never been

before or otherwise simply being invisible as a diverse person. When we pay attention to the global without an attention to the local and domestic diversity issues, we damage our ability to achieve understanding of global, local, or personal. Further, as a small community, Native students had to work to find one another and to bridge diverse cultures as Cherokee are not Lakota are not Haida, but we can have similar (and different) struggles at University.

I would like to see more Native American faculty and staff to help foster a more visible Native American presence. I hope the Powwow continues and continues to grow to help educate Duke students and to give Native students an opportunity to participate and share their culture. I would also like to see Duke invest more in Tribes. Duke has had a wonderful impact throughout the world helping people, and I know Duke Engage had some projects on the Navajo reservation, but I would like to see Duke continue to invest in Native communities. Native communities have some of the most complex problems which I think the minds at Duke would not only help to solve, but would find very interesting.