

# Postsecondary Pathways

Human-centered research project highlighting Indigenous-serving pathways in the North Coast



California Center for Rural Policy

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**Humboldt.**



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# Overview

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The Postsecondary Pathways project is part of a larger scale effort to support Opportunity Youth in rural and tribal communities through funding provided by the Aspen Institute, in partnership with Humboldt Area Foundation(HAF)/Wild Rivers Community Foundation(WRCF), and California Center for Rural Policy(CCRP).

The goal of the Postsecondary Pathways project is to identify existing pathways available for local Native American communities in the region as well as using human-centered design and an intentional approach partnering with local young people, educators, alumni, community, and tribal serving organizations to identify key themes that impact young Indigenous people in our community.

This project highlights existing pathways including the foundational work already done in the region, and prioritizes a focus on expanding on existing and supporting new potential career and education pathways through a range of action items to guide grant funding, community partners, and policy recommendations.



# Disclaimer and Acknowledgment of Sovereignty

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The California Center for Rural Policy (CCRP) provides quality human-centered research, convening and evaluative support, and data technical assistance. CCRP recognizes the importance of tribal governments as the only authorized entity to speak for a Sovereign Nation and does not replace the voice of tribal governments. CCRP comprises a team of professionals with varied backgrounds and extensive experience working with tribal entities, communities, and individuals.



# Research in Community

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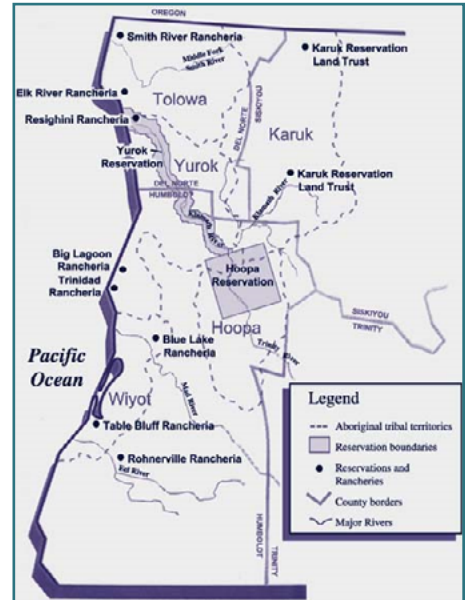
In addition to seeking an understanding of the available postsecondary pathways, we wanted to center the voices of the people involved in those pathways. This network included the people pursuing postsecondary pathways and the people working to create and sustain the pathways, including students, educators, administrators, and community leaders. We also wanted to approach this research by honoring and centering the strength and resilience of local tribal communities and people who face systemic barriers. Additionally, we hoped to learn from our process, with a critical lens on our own methodology, in order to build trust and conduct research in a way that centers service to the community.



# Our Process

## Planning Research

- Consulted with leaders who work with Native American students and Native American alumni/professionals to develop the research approach.
- Conducted a scan of existing educational pathways, career technical education, and community support organizations to help provide context.
- Reviewed the history of local educational institutions, including the resilient and revolutionary work of local Indigenous educators and community members.
- Developed questions that would foster dialogue and provide insight and understanding of the current opportunities and barriers locally.
- Reached out & connected with local Indigenous educators, alumni, professionals, administrators, and community organizations with an invitation to meet for interviews/conversations.
- Contacted interviewees and scheduled interviews.



Local Northwest California Tribes<sup>1</sup>

## Meeting for Interviews/ Conversations

- Met for 1:1 interviews. Recorded conversations. Meetings were in person and online through Zoom. Eleven people participated in these meetings/interviews.
- Partner dialogues used a human-centered approach, with a list of 10 questions (see Appendix 2) that formed the loose foundation of the conversations. These questions allowed for the interviewer and interviewee to branch in many directions.
- Reviewed the content of the dialogues by transcribing the interviews.

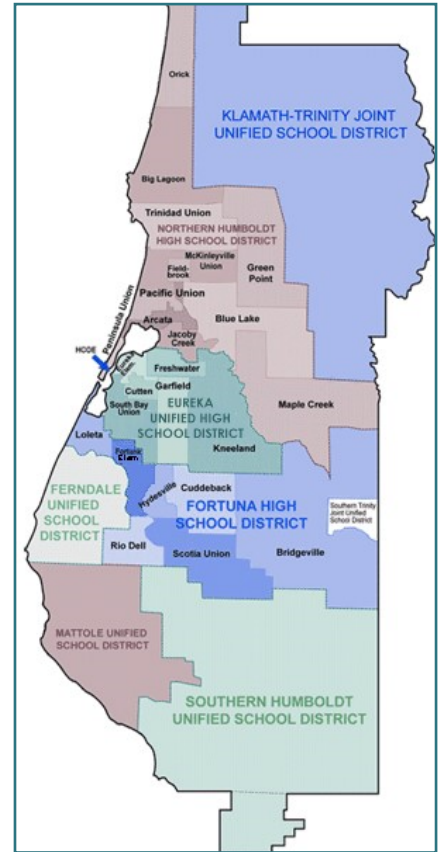
<sup>1</sup>BIA.(2000). California Indian Trust Land. Retrieved May 1, 2023, from [ncidc.org/NWCA\\_Tribal\\_Map\\_and\\_Info](https://ncidc.org/NWCA_Tribal_Map_and_Info)

# Our Process

## Developing Findings



- Notes taken during interviews.
- Pulled out key observations from the transcribed interview - both through listening & reading. Looked for key barriers, strengths, and action items.
- De-identified the interview transcripts for community partner insight sessions.
- Reviewed de-identified interview transcripts with research partners to generate a comprehensive list of key insights, quotes, and action items for the community, grant funders, and policymakers. By conducting this group analysis of qualitative data with a diverse team of partners, we were able to remediate potential bias impacting interpretation of the interviews. (see Appendix 3)



K-12 School Districts from region<sup>2</sup>



## Sharing Insights

- Walked wider team through our process and analysis.
- Refined key insights and developed visualization of locally available pathways.
- Created final insight report and pathways visualization.
- Shared outcomes with interviewees and community partners prior to publication.

<sup>2</sup>Humboldt Schools. (n.d.). [Map of Humboldt County School Districts]. Retrieved May 1, 2023, from <https://hcoe.org/schools/>

# Pathways Partners

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Community partners came together to support the generation of this project. Interviewees represented their individual perspectives but came from a wide range of experience in the region, including:

- ① Yurok Tribal Education
- ① Redwood Coast Indian Career Pathways (RCICP)
- ① Del Norte Indian Career Pathways (DNICP)
- ① Blue Lake Rancheria Tribal Education Pathways
- ① Del Norte Unified School District
- ① College of the Redwoods (CR) - Del Norte Campus
- ① Project Rebound - Cal Poly Humboldt
- ① Native American Studies Department - Cal Poly Humboldt
- ① The Indian Tribal & Educational Personnel Program (ITEPP) - Cal Poly Humboldt
- ① Food Sovereignty Lab & Traditional Ecological Knowledges Institute (FSL/TEK) - Cal Poly Humboldt
- ① Native Women's Collective
- ① Humboldt County Office of Education (HCOE)

We would like to thank all of the dedicated people who do good work in the community - both those we interviewed and those we did not have the opportunity to meet with.



# Opportunities and Challenges

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Approaching this project in a novel way brought both opportunities and challenges. We wanted to honor the work already done and uplift it in a value-adding way, recognizing that much of the available opportunities and voices are through grassroots connections. Our approach had to be both “top-down and bottom-up,” as one interviewee mentioned.

One big takeaway from our conversations was the role of non-profit grant funded organizations (NGO's) and researchers coming into Indigenous communities. It is inappropriate to approach communities in an extractive way, so there has to be a tangible value-add and commitment to building trust. Many of our community partners were apprehensive about the project because of the history of extraction and abuse of trust in relationships within the region. As researchers and members of the community, part of our “research” was **showing up when needed, not just when we needed something**. This meant making time and space within our organizations to show up, not just for our own projects, but to help when wanted on projects in the rural community. It is crucial to self-educate and learn from Indigenous methods, including knowing your region's history, listening to local Indigenous people, and learning. Our reputation as the California Center for Rural Policy (CCRP) helped in opening doors, but it was also because of the trust we earned from the community partners who helped us connect with Indigenous experts. We recognize that trust building and **being part of the community** is vital when working on projects like these, and it is a continuous process that requires time, energy, resources, and intentionality.

With these guiding principles in mind, we conducted conversations with Tribal leaders, educators, and community members in rural Northern California, resulting in the identification of **12 key insights**. These insights, listed below, highlight the urgent need for sustained and equitable investment in Indigenous education programs, and they underscore the importance of decolonization (the undoing of colonialism) in education and a commitment to Indigenous sovereignty. The insights encompass a wide range of issues and challenges, from rurality and structural racism to the need for staffing, cultural relevance, and comprehensive institutional support for Indigenous education. Our hope is that these insights will not only inform but also inspire those who read them. We believe that, by centering Indigenous knowledge and culture, prioritizing long-term investment, and supporting Indigenous-led initiatives, institutions and NGOs can change the way they work in partnership with Indigenous communities towards a more equitable and just future for all.

## 12 KEY INSIGHTS



### Insight 1

Rural communities face compounded issues.



### Insight 2

Structural racism & funding inequities have a long-term impact.



### Insight 3

Data methods need to be decolonized.



### Insight 4

Ensuring the permanence and security of Indigenous programs happens through comprehensive institutional support.



### Insight 5

CTE pathways offer both challenges and opportunities.



### Insight 6

Communities strive to “Grow Your Own.”



### Insight 7

Space is an equity issue.



### Insight 8

Culture and identity must be interwoven throughout.



### Insight 9

Belonging & mentorship are crucial.



### Insight 10

Sovereignty must be recognized and respected.



### Insight 11

Silos hinder regional collaborations.



### Insight 12

Addressing barriers is crucial.

## Insight 1



## Rural communities face compounded issues.



Rurality presents unique challenges, such as distance and over-reliance on key individuals that can compound existing issues and make it difficult for communities to access necessary resources. Additionally, the inability to keep programs staffed is a recurring challenge in rural communities, with issues related to recruitment, retention, and support for providers. Lack of succession planning and low pay for certain positions can contribute to turnover, making it difficult to maintain staffing levels. Addressing these challenges will require a multifaceted approach that includes support for providers, community engagement, and strategic planning for staffing and succession.

### What we heard

- ② Rurality compounds other issues, according to community conversations.
- ② Distance is a major barrier in this large, rural region.
- ② Zoom allows many people to attend meetings who wouldn't be able to otherwise. Zoom can also contribute to burnout, however.
- ② Key, high energy, trusted people are put into many positions in a rural community. Interviewees mentioned many "powerhouse" individuals by name, and often, those same people were mentioned in multiple interviews. This overextension of individuals is a running theme throughout the conversations about postsecondary pathways.
- ② Interviewees highlighted the intersection of staffing, housing, and recruitment issues, exacerbated by rural isolation, particularly in DNATL.
- ② Care for providers including healthcare and childcare, is necessary to encourage staff retention.
- ② Turnover can have a significant impact, with personality-driven decision making and a lack of succession planning.
- ② Training programs and community support systems can also affect staff retention.
- ② CTE educators are difficult to maintain due to comparatively low pay compared to what they can earn working in their field of expertise, and issues with certification for skilled professionals.

*“But we don’t have a tremendous amount of independent private practitioners in the area. We don’t, I don’t believe we have a single psychiatrist up here... People have to if they need medical care, they often you know, they can go locally, but sometimes if they need more specialized care, they have to go out for that, too. So, again, that’s just the nature of being more remote.”*

**(K-12 Administrator)**

*“ Yeah, all positions, there are no positions that are easy to fill here, yeah... So, this year, I’ve substitute taught in classes, I’ve substitute supported preschool up, worked in the high school, I’ve actually, all of us here at the district office, we get out and do that, if we’re needed to, yeah, you got to be flexible, and you’ve got to be, you’ve got to be willing to, you’ve got to be willing to do different things, you know?”*

**(K-12 Administrator)**

*“COVID!!! Staffing. I mean, we haven’t been able to do a lot of field trips, and like, even cultural field trips, you know, going back to, to Klamath. Some of the Tolowa cultural presenters, going to colleges, like all that, it’s been so limited, the last two years. And then and then staffing on top of that, that it’s been really, really hard to do to move forward with that”*

**(Alumni, Native American Youth Serving Program Staff)**

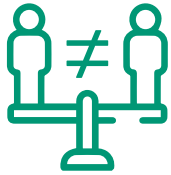


*Rurality brings beauty and challenges.*



## Insight 2

### Structural racism & funding inequities have a long-term impact.



The long-term impact of structural racism and inequitable funding in rural communities is a recurring theme in the interviews. The instability of programs due to grant funding and the overextension of individuals perpetuates inequality. Policy changes are needed to ensure permanence and support for these programs to achieve equity and avoid being wiped out by a single decision-maker or administration change.

#### What we heard

- ① The generational impact of structural racism and inequities in funding for Indigenous programs in rural communities is an overarching theme in the interviews.
- ① Interviewees spoke about the neglect of systems and how these systems perpetuate inequality.
- ① Instability of programs is a major challenge, with succession planning being an issue.
- ① Indigenous educators and program associates/directors are in the position of both running program work and maintaining grants, perpetuating inequity.
- ① The need for continual legitimization is a form of structural racism and places an undue burden on Indigenous individuals and communities, draining their energy, time, and morale.
- ① The question of what kind of policy, law, or legislation is needed to change the burden on generations and individuals to achieve equity was raised.

*“Indigenous people spend so much of their energy justifying their existence”*

**(Educator, Native American Serving Program Administrator)**

*“We need to institutionalize things so that one white man with a pen can’t undo everything that we work to put into place.”*

**(Native Programs Expert, Community Organization)**

*“Now that is, there’s one way to get the institution to do that. And that’s like constant, it’s being as aggravating as possible. But it’s exhausting. And it’s hard. And it’s difficult. And it’s like constant turnover... I don’t know if I can spend the rest of my life convincing different administrations to like us or invest in us... Maybe there’s something else. Maybe there’s a policy or a law or something that the actual legislature passes. It’s like you have to care about these programs. When you come here. This is what’s important.”*

**(Alumni, Native American Youth Serving Program Staff)**

*“Yeah, if they would have taught me in my AP History Class, about why reservations were here. Instead of kings and queens and serfs and peons in Europe, I might have paid a little more attention because I didn’t even know that we lived on reservations because we had to, until I came to college. And then when I went back home, my mom’s like, ‘I should have never sent you to school. You’re just a radical, mean Indian now.’ And I’m like, but people should have told us this earlier, because I thought we live here because it was absolutely beautiful. I didn’t know that my grandfather’s mom was not allowed to leave without a written permission from a white man. Or that if they had a gun, they would be shot on sight. I mean, that would have been stuff that we should have been taught. So that we knew what our history was, and that we are still here.”*

**(Alumni, Native American Serving Program Staff)**

*“In my time of facilitating courses in the juvenile hall, although numbers are relatively low, compared to what they were, I mean, in half, like, very, immensely different from years ago. And still, I’m still seeing a disproportionate amount of Native youth.”*

**(Alumni, Reentry Program Staff, Juvenile Justice)**



### Insight 3

## Data methods need to be decolonized.



Decolonizing methodologies<sup>3</sup> in research and data collection is important, particularly in rural Indigenous communities where data sovereignty is crucial. While there is pressure to generate quantitative data to demonstrate success and secure funding, researchers must prioritize community engagement, transparency, and purposeful data collection to avoid extractive practices.

### What we heard

- ⦿ There is a need to decolonize standard research practices.
- ⦿ Pressure to capture quantitative data and systems exists, with a focus on knowing what's happening across the board and demonstrating success to secure funding.
- ⦿ This focus on data can conflict with the concept of data sovereignty, particularly when outside resources are needed for data collection.
- ⦿ Extractive data collection and lack of transparency can be issues, with a need to question the purpose of research or data collection.
- ⦿ The question of “why” research or data collection is happening is important, and researchers should avoid “helicoptering in” and instead prioritize community engagement.

*“a demonstrated pathway of how we can navigate higher education through... epistemological frameworks that value Indigenous peoples and knowledge... and sovereignty and self determination.”*

**(Educator, Native American Serving Program Administrator)**

*“And then also as students, we decided that we were not going to go into our communities and do research projects which would harm our community members, right? And so a lot of us actively pulled our research, because we demanded that we were not going to the university that wasn't funding us to even do these projects in the first place.”*

**(Alumni, Educator, Native American Serving Program Administrator)**

<sup>3</sup>Smith, L.T. (2012). *Decolonizing methodologies (2nd ed)*. Zed Books.

*“And so when other people start to put together proposals, projects, programs, like ideas, they’ll propose it and then nobody goes, well, you should have you should talk to this Indigenous program... But they do that to us all the time, where they’re like, why aren’t you talking to this department, this program, this project, that’s already happened? And yet we don’t get that same kind of benefit of the doubt.”*

**(Educator, Native American Serving Program Administrator)**

*“...how can we as a university feel responsible...That the resources that we are constantly extracting from these Tribal peoples and this land, how do we feel responsible to what that looks like in the community and how we’re going to functionally do something that actually assists Indigenous peoples?”*

**(Educator, Native American Serving Program Administrator)**

*“I think that’s really important to remember that history, that in the name of research and universities, there was a lot of wrong done. And illegal acts done on tribal people throughout Northern California, where, you know. Grave robbing, and many of our sacred items and human remains were taken from our communities. And a lot of those items remain in the university system, you know, not all of our items, but our dance items and sacred items and human remains, you know, are housed at places like UC Berkeley and other campuses still hold those items. And that’s a sore spot for us. That’s a sore spot. So thank you for acknowledging that. And some of that was done in the name of research. And you know, to this day, the Yurok Tribe, we have to go down, and we, we go get our things at UC Berkeley, and we bring them home for ceremony. And then we have to take them back at the end of the ceremony to this day, I’ve transported some of those items myself”*

**(Tribal Education Administrator)**





## Insight 4



### Ensuring the permanence and security of Indigenous programs through comprehensive institutional support.

Programs in rural Indigenous communities need comprehensive support to ensure success. This includes administrative support, resources for transportation and housing, physical sustainable spaces for programs, technical assistance, and wraparound services for youth. Uncertainty in Native American serving education/program funding is a significant challenge that negatively impacts program viability and the student experience. Grant-funded programs can create fiscal challenges and lack sustainability, emphasizing the need for secure funding. Ensuring funding is available for Native American serving postsecondary pathways programs can promote equity and community engagement, leading to long-term success for Indigenous learners.

Institutional support for Indigenous education is essential for creating a better future. Support for Indigenous education can promote truth, healing, and the generational investment made by local tribal communities and individuals. Building new relationships with local tribal communities during administration changes is crucial for maintaining strong community engagement. Returning this investment through ongoing support for Indigenous education is necessary for creating a more equitable future for both Indigenous and non-Indigenous communities.

#### What we heard

- ⊗ Administrative support is needed for Indigenous programs in rural communities.
- ⊗ Support is needed for transportation, childcare, food, and housing for students.
- ⊗ Providing a physical place for people to access programs is important, there is a significant need for hubs.
- ⊗ Technical assistance is needed for tribal efforts.
- ⊗ There is a need for wraparound services, including a youth sober living environment.
- ⊗ There is uncertainty about the long-term viability of Indigenous education programs, due to inconsistent funding.
- ⊗ Inconsistent funding can have negative impacts on the student experience, leading to a sense of vulnerability.
- ⊗ Many Indigenous education programs are grant-funded, leading to fiscal challenges and a lack of sustainability.

- ⊗ Secure funding for college, university, and all-age schooling is needed to support Indigenous programs without putting the burden solely on the tribes to secure funding.
- ⊗ There is a need to bring back the Tribal Advisory Council for Cal Poly Humboldt.
- ⊗ CICD (Center for Indian Community Development), a 50 year program housed at Cal Poly Humboldt that was cut, should be re-established on campus and should be funded in perpetuity, to ensure long-term stability.
- ⊗ Changes in administration at Cal Poly Humboldt require building new relationships with local tribal communities.
- ⊗ Instituting long-term support for Indigenous education is essential for promoting truth and healing.
- ⊗ There is a need to return the generational investment from local tribal community members through support for Indigenous programs.

*“You know, there were a lot of meetings and plans and replanning. And that’s been going on for quite a while, even after the Center (CICD) closed, you know... And there used to be a Tribal Advisory Committee to the President’s Office, and he disbanded that, you know? That’s been disbanded here in the last two years where there’s no longer that multi-tribal advisory... So I wish there would be this tribal advisory back to Cal Poly, where we could talk about things like housing, or we could talk about other topics.”*

**(Tribal Education Administrator)**

*“And I’ve been thinking a lot about what it would mean to see real state support for Indigenous programs. That makes it functionally clear to every vice president of budgeting all the way through all the different administrators that this is a priority of the state itself. And I don’t know if that comes from the Truth and Healing Council or if that comes from the way that budgeting is done. Or if that comes from like a actual like law. That is basically saying functionally, what we’re saying is your budget has to include this much percentage or whatever, for Indigenous programs, or these programs are really important to the work that is happening in the CSU and they name things so that we have a document that we can point to...”*

**(Educator, Native American Serving Program Administrator)**



*“And it is with the people that we’ve been able to succeed. And I think the reports are always saying that too... Has consistently relied on, to have such successful Indigenous focused programs, is that fact that they get so much more than they actually pay for or functionally support.”*

**(Educator, Native American Serving Program Administrator)**

*“Yeah, a system that sort of. That sort of can’t value the amount of work that it takes to truly address issues with Indigenous peoples and communities. And never have we ever been to a point where I’m like, wow, we are super funded and supported. It’s always a struggle against sort of a larger settler-colonial system that would devalue what we’re doing.”*

**(Educator, Native American Serving Program Administrator)**

*“Yeah. We are. We are quite aware that some time the state budget may swing back the other way and times. I’m sure it will be leaner in some years. So we’re always preparing for what if they decide to put that on the chopping block and say, we don’t need to offer them.”*

**(Tribal Education Administrator)**

*“Native students, too, have to live in a world where they are constantly confronted with the idea that their programs and beliefs could be defunded or taken away at any time... That is a privilege that other students get to navigate higher education without... A settler-colonial system sets you up that way... The easiest way to solve this problem is to demonstrate that there’s no threat to their programs ever again... It is an inequitable way to navigate higher education because their programs are always at risk... That is a distinctly Native student experience.”*

**(Educator, Native American Serving Program Administrator)**

*“How might we create long-term beneficial, essential structures - that aren’t the first to be cut.”*

**(Native American Program Administrator, Educator)**



A fire pit outside the Native American Forum at Cal Poly Humboldt after a salmon cook prepare by Bubba Riggins (Hupa, Yurok) for the community at a Native American Studies/Food Sovereignty Lab event. (Photo by Crane Conso)

## Insight 5



### CTE pathways offer both challenges and opportunities.

CTE pathways can be a valuable tool for developing skills for available positions in rural communities, but there are significant challenges to their success. An overabundance of pathways can lead to reporting burdens and a struggle to maintain those pathways, and staffing, certification, and retention are ongoing issues. However, mentorship and training programs could help support pathways, and focusing on a smaller number of pathways may help ensure success. Rural communities may also face limitations in terms of available pathways, which should be taken into consideration when developing programs.

#### What we heard

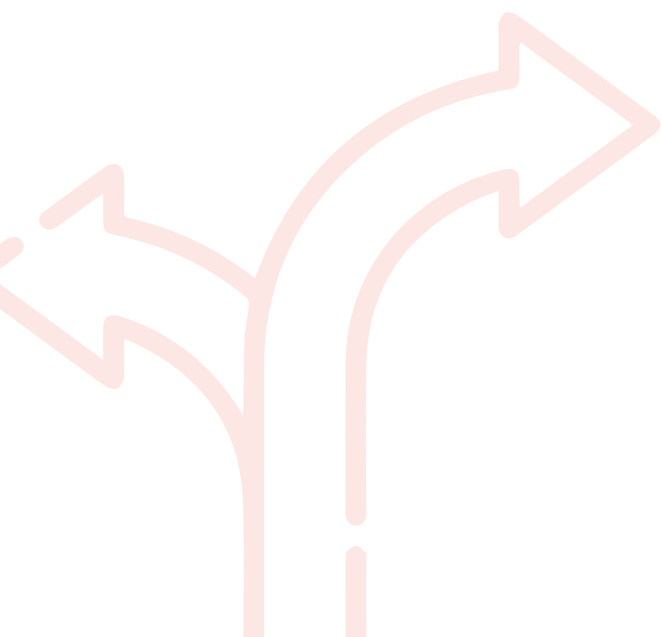
- ⓧ These communities seek job training programs that align with available positions but feel that these programs struggle to keep pace with the latest advancements that could improve their workforce readiness.
- ⓧ Too many pathways can lead to reporting burdens and not enough students or staff to fill the pathways, making them unviable.
- ⓧ The overabundance of pathways can spread communities thin and create cultural taxation.
- ⓧ Mentorship and training programs are needed to support CTE pathways.
- ⓧ CTE pathways face challenges related to staffing, certification, and retention due to comparatively low pay.
- ⓧ Focusing on a smaller number of pathways could help ensure success.
- ⓧ Rural communities may not have access to all pathways.

*“Build a pathway, kill a pathway.”*

**(Higher Ed Administrator)**

*“Feels like we’re always behind when we talk about CTE and these career pathways, that I think we need to try to be out in front of it as much as possible, and we talk about jobs for the future. You know, you know, it’d be wonderful to sit down and with some of the gatekeepers here, some of the department heads and as well as the gatekeepers at our local university at College of the Redwoods and have a discussion about jobs for the future, you know, what are the needs of our Tribes here locally, not just the Yurok Tribe, but the Hoopa. And all the Tolowa, the Karuks, the Wiyots, you know, they say what, try to be out in front of this as much as possible, if that’s possible, for the jobs for the future that we need to consider, you know.”*

**(Tribal Education Administrator)**



## Insight 6



## Tribal communities strive to “grow their own” workforce from within

Building capacity and investing in the next generation through the “grow our own” approach is seen as crucial for success in rural communities. This approach can help ensure that community members have the skills and knowledge needed to support program development and success, while also promoting sovereignty and community engagement. Starting pathways at a younger age could also help support this approach and promote long-term success.

### What we heard

- ③ Tribal members are interested in “growing their own” and bringing people back to the community to support the staffing of programs.
- ③ There is a recognition of the importance of people returning to their communities to support program development and success as well as identity, belonging, and mentorship.
- ③ Starting pathways at a younger age, earlier than high school, is seen as important.
- ③ This approach is connected to the concept of sovereignty and building capacity in rural Indigenous communities..

*Flyer from an American Indian Career Fair with events at the Del Norte Fairgrounds in Crescent City, Hoopa High School in the Hoopa Valley, and in Eureka at the S. Aawok Bonnie Green Office.*

## American Indian Career Fair

**Presenter Tables will include:**  
FORESTRY \* YUROK TRIBAL POLICE \* CHP \* ACCOUNTING \* FINANCE  
EARLY CHILDHOOD DEVELOPMENT \* FISHERIES \* TRIBAL PROGRAMS  
NATIVE OWNED SMALL BUSINESSES \* HEALTH FIELDS \* WATERSHED  
HEAVY EQUIPMENT OPERATORS \* TRIBAL CASINOS & MANY MORE



**Please bring your resume, many programs will allow on site job applications!**

<b>Hoopa High</b> Friday April 7th 9:00 AM - 1:00 PM	<b>Del Norte Fairgrounds</b> Wednesday, April 12th 9:00 AM - 1:00 PM	<b>S. Aawok Bonnie Green Office</b> Friday May 5th 9:00 AM - 1:00 PM
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Return permission slips to your school office.  
For more information, contact Yurok HR, TERD or Tyler Mitchell, Jessica McKinnon, Ronny Davis, Pyuwa Bommelyn, Nick Corcoveles  
Chris McQuillen at the Yurok Tribe Education office at 707-460-6910 ext. 1508. or Ex. 1507

Sponsors: Yurok Tribe; Yurok Tribe Education Career Pathways Grants; Yurok Human Resources, Yurok TERD Program, U.S. Dept. of Education ACES & Promise Neighborhood Grants.

*“And I see that now here at Humboldt, that even with place-based learning, and with all the TEK that this university is doing, we’re not necessarily getting our Native students into those programs to use that TEK that they’re getting from our elders. And there’s no guarantee that they’re going to keep the integrity of the information that they get when they teach it and then take it as their own. And whether our students are then going to be outsourced again. And the jobs will be going to the non-natives rather than the Natives in the communities. So we want to, communities want to grow their own.”*

**(Alumni, Native American Serving Program Staff)**

*“And a part of the outcome of that are these interpreters, cultural interpreters that work in the Tribe, or work in the parks, that is, is a new kind of a pathway that’s developed of cultural interpretation, and it’s so nice to see. And it’s a win-win for these young college students, some of whom are still in high school and in college. And that’s been a nice thing to see develop. And, but again, I think jobs for the future that we try to get out in front of this, whether it’s the electric vehicle mechanics we need, or the, you know, we...Yurok Tribes been buying back, getting our aboriginal lands back from Green Diamond, Green Diamond is the big conglomerate, you know, logging company that owns a lot of the watersheds around here, but we’ve been slowly getting our land back along the Klamath River, you know, the reservation historically has been like 80%, owned by the timber companies, Green Diamond.”*

**(Tribal Education Administrator)**

*“So self sufficiency as a Tribe, and community helping our members be as self sufficient as possible, meaning, you know, careers and initiatives that help our people, you know, be able to care for themselves and take care of themselves and provide for themselves, that kind of thing. So, jobs and careers are very important. Whether it be getting educated through our current system or learning skills, skills that lead to the ability to provide for themselves, you know. Whether that be our typical stereotypical CTE pathways of becoming a plumber, woodworker, mechanic or more of the modern sense of CTE pathways of maybe getting into IT, or, or becoming electro electric vehicle mechanic or some of the other health career pathways that we sometimes forget about that are CTE pathways. Also, whether you want to be a chiropractor, or you want to be a nurse, or some of those more technical positions that sometimes we forget that those are CTE positions. Also, I think some of us still have in our head that it’s a mechanic or plumber or woodworker, but lots of different things encompass the CTE pathways, this day and age and we need to remember that.”*

**(Tribal Education Administrator)**

## Insight 7

## Space is an equity issue.

Indigenize land and space. There is a need for designated spaces and recognition of Indigenous place, space, and resources. Investment in creating hubs and buildings for Indigenous communities can help support cultural education and promote long-term success. Visible Indigenous spaces on campuses must be protected and not subject to being shuffled or moved. Addressing land theft and working towards land return/Land Back is crucial for promoting Indigenous sovereignty and community engagement.

### What we heard

- ① There is a lack of designated spaces for Indigenous communities, which can be exacerbated by non-native institutions using Indigenous place, space, and resources without acknowledgment and action.
- ② Investment is needed to create hubs and buildings for Indigenous communities, such as an Indigenous Cultural Fire Training Center or more dedicated buildings for Indigenous programs on campuses.
- ③ Visible Indigenous spaces on campuses have been hard-fought and are often subject to being shuffled or moved.
- ④ Land theft and a struggle for land return are ongoing challenges for Indigenous communities, and support of these efforts must be central to philanthropic and NGO partnerships.



Students and educators from the Food Sovereignty Lab create an end of semester foods and film screening event at the Native American Forum at Cal Poly Humboldt.



*"It's been really difficult. It's... You're getting shoved in the corner. Sometimes there's not even space for that. So you're like you're there to visit. And so then it makes it really hard for those kinds of relationships to build because like, students can't just come to you."*

**(Alumni, Native American Youth Serving Program Staff)**

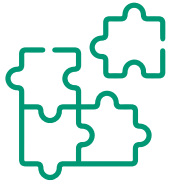
*"Mom wouldn't let her like hang her tests on the fridge. So I'm like, bro, I got a fridge in here! Like, let's go! Like now, there's tests hanging on our fridge and things like that. So like having a space where students like, I have student artwork that they've drawn me, whether it's good art, or, you know, joking art, like these are portraits of me!"*

**(Alumni, Native American Youth Serving Program Staff)**

*"I mean, when the BSS was first built the entire first floor of that building, and was supposed to be for Native programs that actually was functionally run by all Native programs, that was the home of Center for Indian Community Development (CICD), the entire first floor was supposed to be walked in, you saw the Native American Forum and the gallery and you had all these programs running and it was just a vibrant Native place, then you watch that fade away. And you wonder what it means that they would take those spaces away so quickly, and give them to other people."*

**(Alumni, Educator, Native American Serving Program Director)**

## Insight 8



### Culture and identity must be interwoven throughout.



Culture and identity are essential components of Indigenous education, promoting a sense of belonging, connection to place, and success in learning. Embracing Traditional Ecological Knowledge (TEK) and Indigenous perspectives can help create relevant and engaging programs, and representation in curriculum can tie back to individuals who hold valuable knowledge. Culturally relevant programs and projects have been successful in promoting community engagement and promoting equity. Cultural translators can be an important tool for supporting the development of CTE pathways.

### What we heard

- ② A sense of belonging is crucial for success in Indigenous education.
- ② Embracing TEK, cultural identity, and Indigenous perspectives is important.
- ② There is a desire to wrap culture into education and create connections to place for Indigenous people and programs.
- ② Representation in curriculum is important, tying back to individuals who hold knowledge and are willing to share.
- ② Culturally relevant programs (e.g. medical, nursing, and TEK) are desired.
- ② Examples of success projects have woven storytelling, food, and culture throughout.
- ② Cultural translators are central to developing CTE pathways.



Photo of vou'gul (Wiyot)/chee-gery (Yurok)/chwilch (Hupa)/purith(Karuk)/'ak-dii-ne (red huckleberry - Tolowa Dee-ni') wild huckleberries growing on unceded and occupied Wiyot lands.

“Honoring the places in which we are, and having connections to ceremonial leaders, and to medicine people in guiding our youth, like, if they have problems or issues to be like, maybe you should go talk to this person, or, you know, or if our youth are like, I want to learn how to eel... Well, let me connect you to somebody who knows, who will be willing to teach you. And it’s all about that, and making those connections again. And I think that’s important as a part of this pathway, for sure. And it’s the center. I mean, that’s the center of the work that we do. Because if we don’t have connection to place, identity or culture, that’s how we get lost.”

**(Alumni, Educator, Native American Serving Program Staff)**

“And I think what made Humboldt successful for Native students is that it was very easy to come onto campus and see Native students and a Native presence. There were kiosks and there were pictures and you know what I mean, like, it was just really clear. And, and I think that actually uplifted all the students that were on campus, because I think they felt like they were in a really special place. And, and that has changed somewhat.”

**(Educator, Native American Serving Program Director)**

“Yeah. And I think that’s for me, always in our deliverables and everything. If I can teach a kid how to harvest some \$akishla and I see them the next time they’re like, ‘Hey, [REDACTED], I went out with my family and I got this and I made some, I made some \$akishla soup, like you taught us,’ I’m like, hell yeah. Those are the things for me that is... That’s what’s gonna continue. And that’s what’s important. Permanence.”

**(Alumni, Educator, Native American Serving Program Director)**



Food & tea from Food Sovereignty Lab students helping develop belonging at a higher ed institution.

## Insight 9

## Belonging and mentorship are crucial.



Generating a sense of belonging and mentorship in Indigenous pathways is crucial for promoting engagement and long-term success. Creating a fun and celebratory atmosphere that blends culture and education, prioritizing the needs of students, and offering leadership training and support can all contribute to a positive learning environment. Consistency in relationships and mentorship that acknowledges and shares lived experiences can help build trust and promote community engagement. Addressing high suspension rates and promoting representation in history and subjects taught can create more inclusive and equitable learning environments. By focusing on these key areas, Indigenous education programs can help support the success of students and promote cultural pride and sovereignty.

### What we heard

- ⊕ Positive mentorship and connections are crucial for promoting a sense of belonging.
- ⊕ Blend culture and education in a fun and celebratory way.
- ⊕ It is important to support what is best for students, rather than what is best for the school or place of employment.
- ⊕ Successful program participants can become recruiters for programs.
- ⊕ Leadership training and support for youth can promote long-term success.
- ⊕ Consistency in relationships is important.
- ⊕ High suspension rates can prevent students from feeling seen and valued.
- ⊕ Interviewees interpret systems based on their individual experiences and backgrounds.
- ⊕ There is a privilege that comes with seeing yourself in history and the subjects being taught.

*“Intrusive advising from cradle to grave.”*

**(Alumni, Native American Serving Program Staff)**

"I will also say that I kind of constantly remind people, like Native American Studies as a program was... We were never invited into the academy, we the you know, it took a lot of activism and protests and engagement with politics to like, actually get into higher education. So this is a discipline that is relatively new, if you're talking about the actual creation of the discipline, nationally in the 1970s. And then the actual creation of Native American Studies."

**(Educator, Native American Serving Program Administrator)**

"Especially with ITEPP and INRSEP. Same deal, not enough staff, you know, not enough Indigenous staff that are paid to actually run those programs, then they're in the oldest buildings on campus, right. But those buildings have supported 1000s of students to complete their degrees and move and maybe not complete their degrees, maybe just, you know, empower them in some way... then you get the Auntie's in there who are counselors, but also like being like, did you go to class today? You missed two classes. I just want to make sure you're okay. Like, that's what people need. And I don't know what the university needs to see. And people need to see, to not realize like when we say those programs had supported 1000s of Indigenous students, and it's because we had a place to go, we had to couch to sleep on, in between classes if we needed to, you know, we had Aunties in the house."

**(Alumni, Educator, Native American Serving Program Staff)**

"We'll bring it to you. We meet you where you're at. And it's been really successful, it's been really awesome. Plus, we get to go out into the community, which is like, where my heart is."

**(Alumni, Reentry Program Staff, Juvenile Justice)**



Cover from 1988 ITEPP newsletter. These long standing programs are evidence of generational, local Indigenous investments.<sup>4</sup>

<sup>4</sup>ITEPP(1988). 1988 Fall ITEPP Newsletter. Retrieved May 1, 2023, from CSU ScholarWorks at <https://scholarworks.calstate.edu/concern/pub-lications/t722hc07k>

*“So, you know, I think what successful pathways are the individuals who are in the program, they’re already shining stars, they’re, you know, they’re amazing human beings. Right? And it’s really them just molt, like chiseling out themselves. You know, I think what Project Rebound across the board allows students to do, and I’m one of them, right, I went through a similar program at a junior college for formerly incarcerated students, and that’s where I found support and in where someone helped me out, and they didn’t need to, because they wanted to.”*

**(Alumni, Reentry Program Staff,  
Juvenile Justice)**

*“It’s what’s working! And it’s, it’s, it’s being able to see yourself and someone else and it’s not like I’ve, I’m like, ahead or advanced, it’s just, I just started a couple of years earlier. So I’m a couple of miles into the trail.”*

**(Alumni, Reentry Program Staff,  
Juvenile Justice)**



## Insight 10

## Sovereignty must be recognized and respected.



Sovereignty is a key aspect of Indigenous education, and programs must be designed to promote cultural pride and self-determination. Pushback to Indigenous programming is a common challenge, requiring a strong commitment to community engagement and support. Honoring history and lived experiences, including acknowledging local land theft, is crucial for promoting equity and supporting cultural education. Covering tuition for Native students in University programs and pathways training programs can help support access to education and promote long-term success.

### What we heard

- ② Sovereignty is a crucial component of Indigenous education, woven through all aspects of programming.
- ② There is often systemic pushback to Indigenous programming.
- ② Honoring history and lived experiences is important, including acknowledging local land theft.
- ② Tuition should be covered for Native students in University programs and pathways training programs.

*"Yeah - it's sovereignty...That's what we need"*

**(Alumni, Educator, Native American Serving Program Staff)**

*"There's like, all these different hoops and I. And I think we have to kind of take down our colonial ideas that somehow Indigenous peoples need extra guidance, as if they're going to just suddenly do something, according to them, like wrong or crazy. As if we're not always constantly overthinking, and, and really being more vigilant about the things that we're doing, I think, than most other people would. And yet, they don't get the same amount of scrutiny. And then what we also don't get then on top of that, so like we get the scrutiny, but then what we don't get is the suggestions and benefit of the doubt."*

**(Educator, Native American Serving Program Administrator)**

“We’re, we reside right here in our homelands. On the lower Klamath River, as well as the coast, the coast of Del Norte and Northern Humboldt counties, coastal Yuroks call themselves Ner-er-ners. That means you’re from the coastal region or coastal villages, such as around Trinidad up to Orick, and or, you can be a Pue-lik-lo’ person, a Down River Yurok. Or a Pey-cheek-lo’ person. Pey-cheek-lo’ Yurok from Up River. That means your origins are from up river villages along the Klamath River. From Requa near the mouth, all the way up to Weitchpus, Weitchpec. Wautec... There are villages sprinkled up and down the river. So we’re, we’re in our homelands here. Actually, I’m up here in Tolowa territory right now in Crescent City is Tolowa Aboriginal territory. But we have about 6300 Tribal members in our enrolled members and half of them being minors and children. **Our goals of the Yurok Tribe are to be self sufficient, and sort of wean ourselves off from federal grants or federal funding.**”

**(Tribal Education Administrator)**

“So, the Tribe is all about helping people become more self sufficient and find their way. You know, it is tradition that everybody has a place in the community, has a way of contributing historically. You know, there were people that were good providers and hunters and fishermen, they were boat builders, they were basketweaver’s. Everyone had a place in the village and a way to contribute. And that’s not changed today that we all have to find our way of contributing to the larger village that we live in and find their pathway in life of how to contribute. And so not much has changed in that way. And so the Yurok Tribe is very involved in that and supporting young people to find their pathway. That’s my introduction in a long, long way.”

**(Tribal Education Administrator)**

“And we have a lot of young people who are becoming interpreters, you know, cultural interpreters and they’re young college students who happen to be tribal members. And really, I don’t know how that it just sort of organically started to happen. And it’s part of this land back process that somewhere along maybe it’s Governor Newsom, or somebody who’s been a little more forthcoming. And there’s a whole commission in California called the Truth and Healing commission that Governor Newsom put together, that has local California tribal leaders on, that they’re talking about. How do we help California Tribes heal, heal from all the atrocities and post trauma that occurred?”

**(Tribal Education Administrator)**



## Insight 11

### Silos hinder regional collaboration.



Silos present a significant challenge, particularly in the context of regional collaboration between tribes and tribal-serving programs. The frustration with silos is exacerbated by the burnout and communication challenges of COVID and remote work, as well as leadership transitions that can disrupt communication and feedback loops. There is also a disconnect between programs offered in different parts of the region, with major differences between what is available in Humboldt and DNATL. Addressing these challenges requires a commitment to community engagement and communication, as well as ongoing efforts to promote regional collaboration and break down silos.

#### What we heard

- ⊗ There is frustration with silos and regional collaboration between tribes and tribal-serving programs.
- ⊗ Silos can create burnout and communication challenges, particularly in the context of COVID and remote work.
- ⊗ When there are direct lines of communication, it is often reliant on singular relationships that can be easily broken because of turnover.
- ⊗ Leadership transitions can also disrupt communication and feedback loops, leading to further siloing.
- ⊗ Silos may be contributing to a lack of coordination and difficulty sharing resources and expertise across programs on shared goals and priorities.

*"I think the hardest thing is just because there are there's so much transition, always even within Indigenous Education. Like there's just a lot of moving pieces at all times... it just means there's so many different supports. And it can be hard for us to keep consistent communication so that all of those supports at least are being...are targeting students so that there are no holes. We don't want to have those holes in services. And I think because it's hard for us to keep that communication consistent, we have some gaps in services."*

**(Alumni, Tribal Education Staff)**

*"Better communication and collaboration between institutions is essential for creating seamless transitions for students."*

**(K-12 Administrator)**

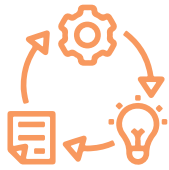
*"And then I've asked, just give me a list of students that are that are ready for college, and we'll reach out to them... Never got it."*

**(Alumni, Native American Serving Program Staff)**



## Insight 12

### Addressing barriers is essential.



Institutional support is essential to prevent harm and overworking Indigenous program leads. The need for consistent, decolonized support is paramount. The burden of justifying the existence of Indigenous programs is an additional challenge that requires energy and attention. More options beyond 4-year programs are needed to support individuals and families, and to help alleviate financial pressures. Each time administration changes at universities and programs, new relationships need to be built, highlighting the importance of ongoing community engagement and communication.

#### What we heard

- ⌚ Indigenous program leads are taking on personal burdens to support youth because of the lack of trusted adults in their lives.
- ⌚ Institutions providing CTE and Postsecondary pathways need to do better to prevent harm, overworking Indigenous program leads, and provide consistent, decolonized support.
- ⌚ Indigenous people spend too much energy justifying their existence or the existence of their programs, in addition to doing their work.
- ⌚ There is a need for tribal folks to be able to support themselves and their families.
- ⌚ More options beyond 4-year programs are needed, as CTE doesn't pay as much as working in an area of expertise.
- ⌚ Every time administration changes at universities and programs, new relationships need to be built.

*“And we think about our long term relationship... We want to build good collaborations over long periods of time. And a lot of times, you notice that people come in, and they are in on very short timelines in comparison to sort of what indigenous people are thinking about”*

**(Educator, Native American Serving Program Director)**

*“Mass incarceration effects literally every single person... 2 million incarcerated, double that on parole probation. You can't walk down the street and throw a rock and not hit somebody that's directly impacted by the system.”*

**(Alumni, Reentry Program Staff, Juvenile Justice)**

*“So we have a lot of turnover. And this happens a lot...Part of the issue is we get you in here, and then you come to this conference, and then we teach you a lot and then you're on board, and then you leave. And then somebody else comes in, we got to do it all over again, we're like constantly having to like re-educate people and introduce them to what's happening”*

**(Educator, Native American Serving Program Director)**

*“I heard Angela Davis speak once, and she said, ‘Well, I got no regrets. But what I would have done is I would have trusted my comrades 100% wholeheartedly and took in more breaks and self care. Because if I really, if we were really comrades, and I needed to take a two week vacation, best believe they would have had my back.’ And so yeah, I need that self care.”*

**(Alumni, Reentry Program Staff, Juvenile Justice)**



# Questions

These are questions our research partners had after reviewing the de-identified transcripts:

- ? What are the big wins we can do?
- ? How might we move this forward in actionable ways?
- ? How do we get to the point where we can show what comes out of this kind of process?
- ? How can we point to projects that show the benefit of this kind of project?
- ? How do we honor the importance of relationship building as part of the research project?
- ? How might we dismantle the transactional relationship?
- ? If we are gathering Indigenous people for information, how are we going to return the investment of time, knowledge, and energy?



## Actions

- 💡 **Institutional budgets that allocate a significant percentage to Indigenous programs, as a form of restitution and acknowledgement of land occupation**
- 💡 Establishment of a satellite building for **Indigenous Fire Education/ Operations Hub**
- 💡 Protected, permanent investment in Native-led organizations on campus, such as the Center for Indian Community Development (CICD), and dedicated building spaces for their work.
- 💡 Prioritization of decolonized methodologies and the use of qualitative data in research and program evaluation.
- 💡 Implementation of accountability measures to ensure that institutions are following through on their commitments and enacting real changes.

# Conclusion

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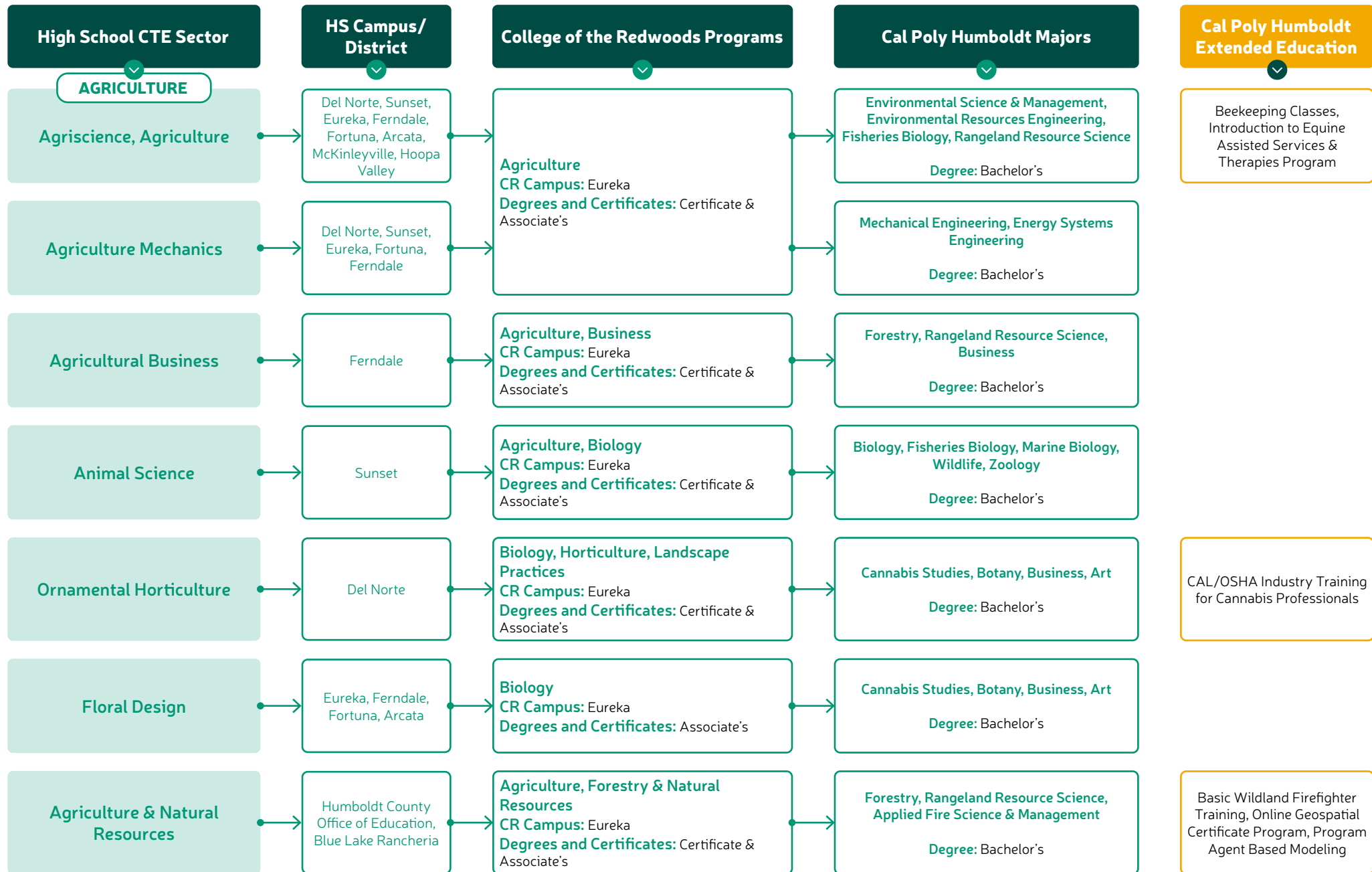
This research on postsecondary pathways for Indigenous communities in rural Northern California has brought to light several key insights that highlight the urgent need for sustained and equitable investment in Indigenous education programs. Throughout our conversations with tribal leaders, educators, and community members, we have heard a resounding call for Indigenous ways of knowing in education and a commitment to Indigenous sovereignty.

Institutions and NGOs must prioritize investing in Indigenous-led initiatives and provide long-term support, rather than offering short-term funding that prioritizes over-reporting instead of actually supporting communities. This support should include funding for real resources such as program support and development, infrastructure, land renewal and return, sustainable buildings, and equipment, as well as supporting data sovereignty and acknowledging Indigenous land and resource rights. In order to provide genuine support for Indigenous communities, institutions must prioritize listening to and trusting Indigenous experts and commit to supporting their leadership over the long term.

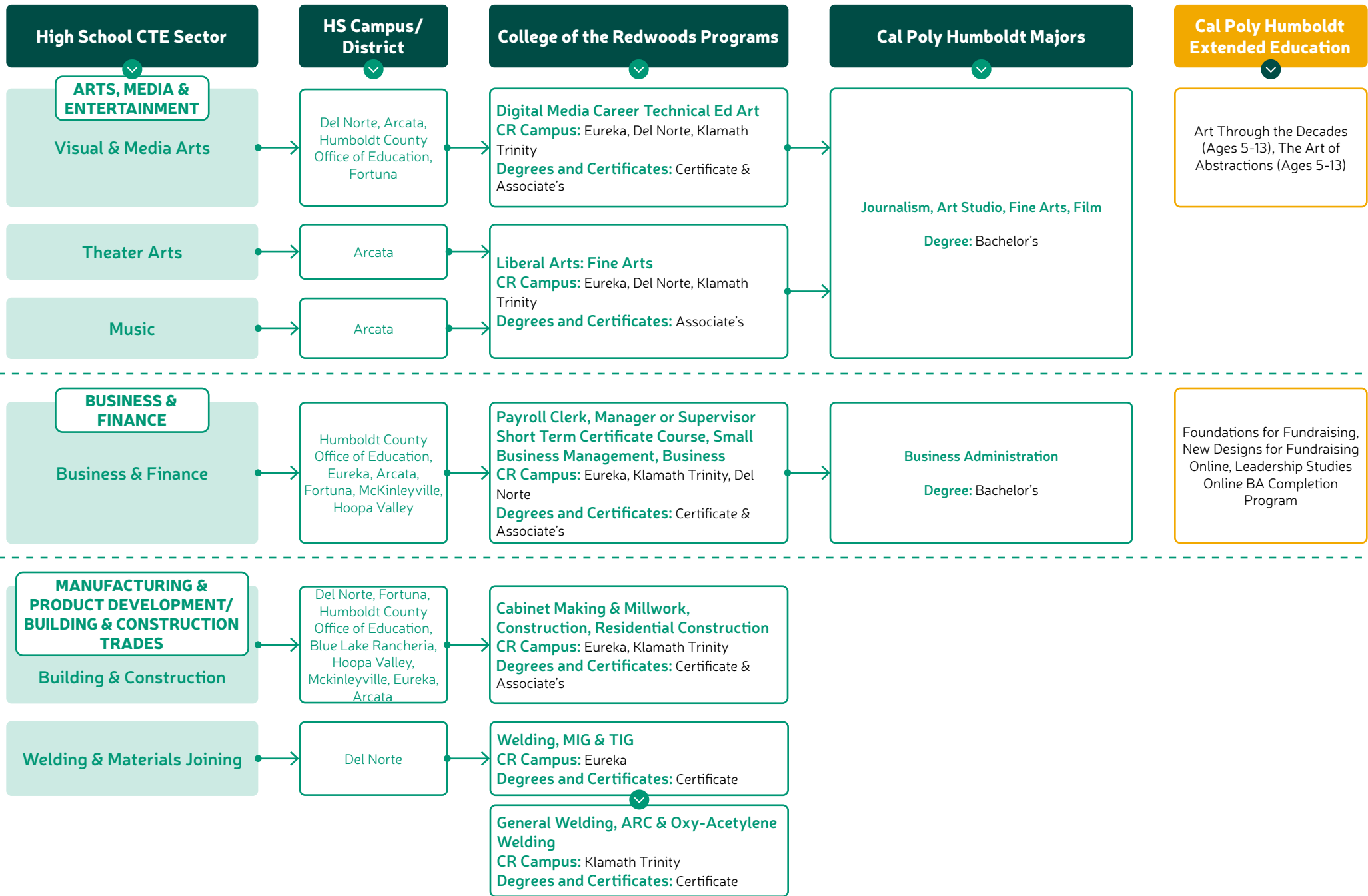
At the heart of our findings is the urgent need to prioritize Indigenous perspectives, knowledge, and epistemological frameworks in education. This includes embracing TEK, cultural identity, and community connections to place, as well as developing pathways that align with actual available positions and provide opportunities for Indigenous students to grow their skills and return to their communities. Addressing systemic racism and inequities in rural communities will require collaboration, regional partnerships, and a deep commitment to creating sustainable solutions.

It is our hope that these insights will inspire those who read them. The long-term success of Indigenous education and career pathways depends on a decolonized approach that centers Indigenous knowledge, culture, and sovereignty. With this understanding, communities can work together towards a future where Indigenous people thrive and lead the way towards a more equitable and just society. Institutions and NGOs can move towards a more equitable future by listening to and trusting the Indigenous experts who have been working tirelessly in their communities for generations, and investing in Indigenous-led programs towards full sovereignty.

# Appendix 1: Pathways Map



\*Pathways as of 5/1/2023. If you have comments or programs that we missed, please contact: [ccrp@humboldt.edu](mailto:ccrp@humboldt.edu).





High School CTE Sector

HS Campus/  
District

College of the Redwoods Programs

Cal Poly Humboldt Majors

Cal Poly Humboldt  
Extended Education

EDUCATION, CHILD  
DEVELOPMENT, AND  
FAMILY SERVICES

Early Childhood Education:  
Dual Enrollment

Arcata High, Eureka  
High, Fortuna High,  
McKinleyville High

Preschool Teacher: Early Childhood  
Education  
CR Campus: Eureka, Del Norte, Klamath  
Trinity  
Degrees and Certificates: Certificate &  
Associate's

Child Development and Family Relationships,  
Liberal Studies Child Development/  
Elementary Education

Degree: Bachelor's

Transitional Kindergarten  
Professional Learning  
Courses, Teaching Practicum  
& Reflective Observation

ENGINEERING &  
ARCHITECTURE

Architectural Design

Del Norte, Eureka,  
McKinleyville

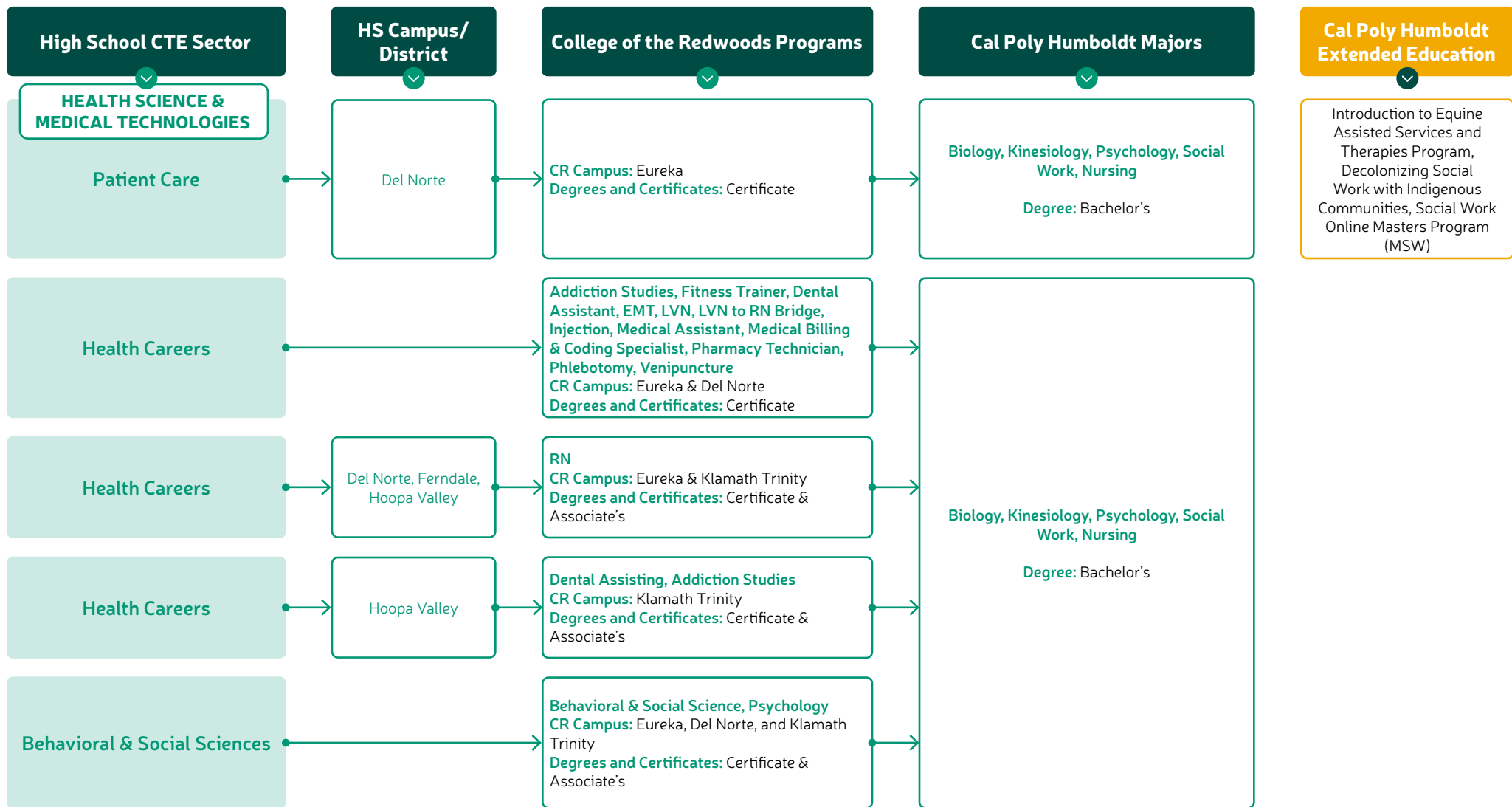
Drafting & 3D Modeling  
CR Campus: Eureka, Klamath Trinity  
Degrees and Certificates: Certificate &  
Associate's

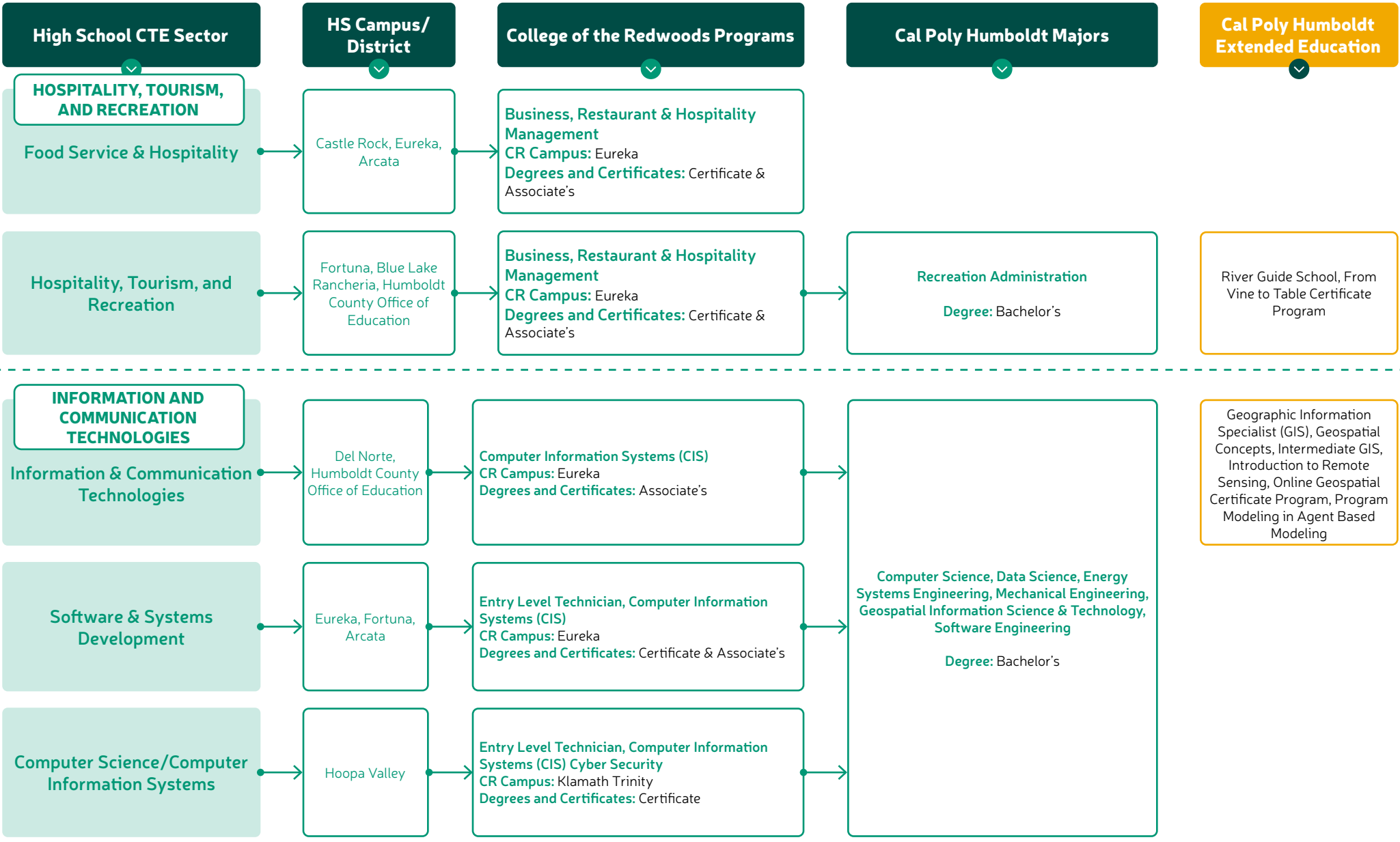
Environmental Resources Engineering,  
Energy Systems Engineering, Mechanical  
Engineering

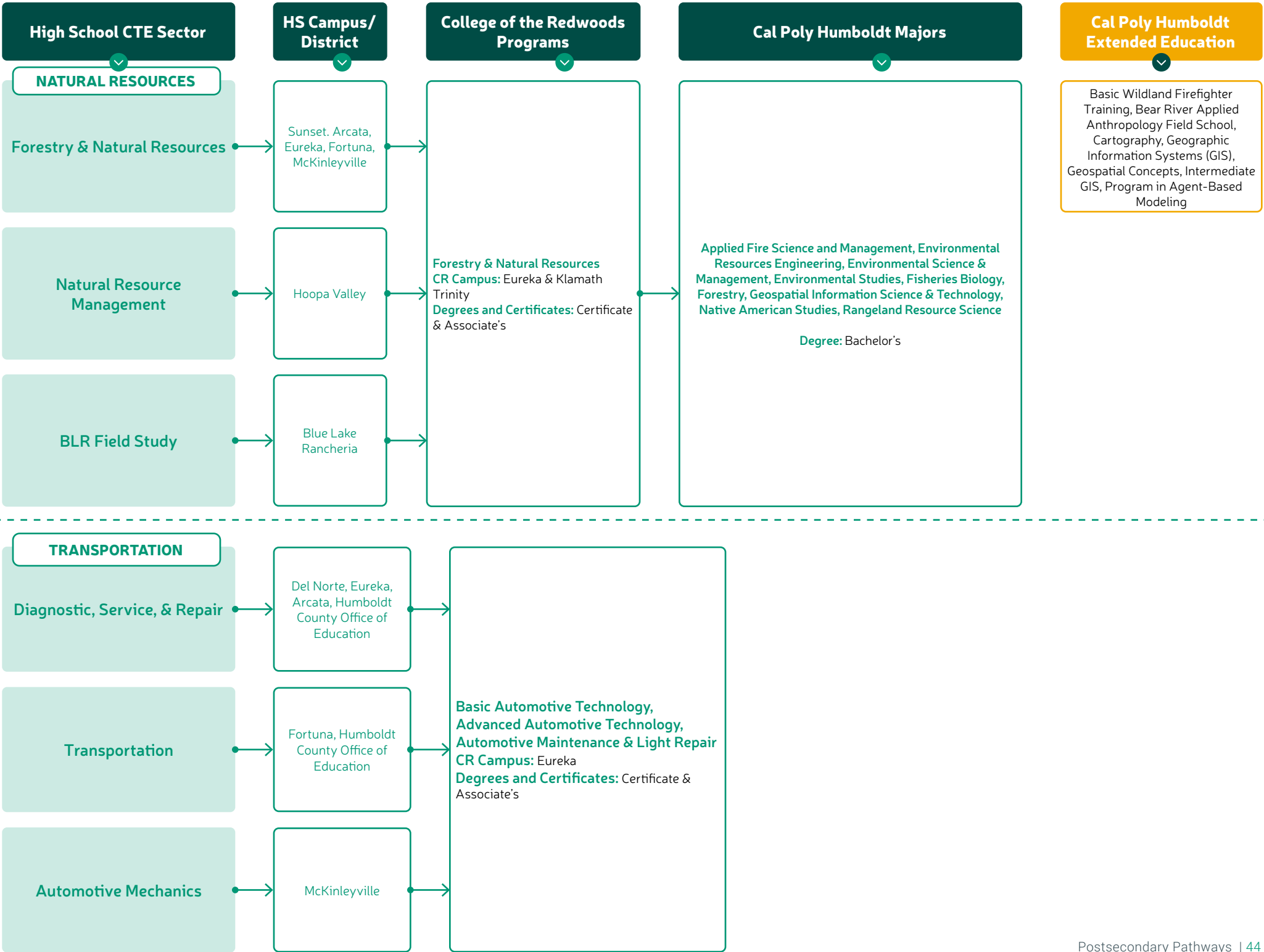
Degree: Bachelor's

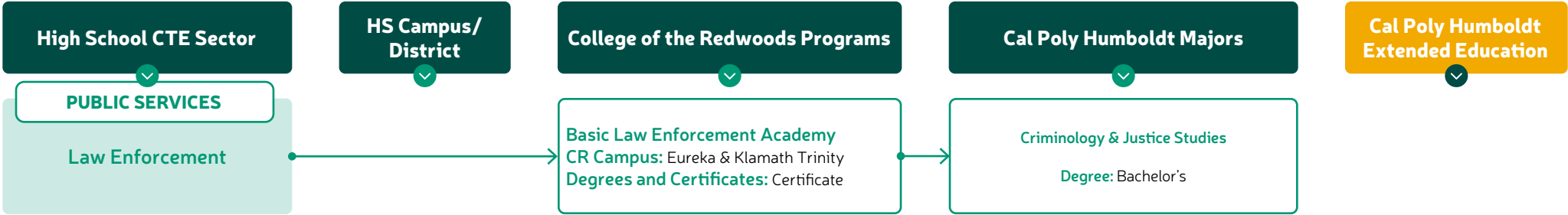
Engineering Design

Del Norte, Eureka









## Tribal Education Departments



Blue Lake Rancheria Tribal Education Agency

Bear River Band of the Rohnerville Rancheria Education Program

Environmental Education: Wiyot Tribe

Hoopa Tribal Education Association

Yurok Tribal Education

Yuu-nvlh-ts'it-dvn : Tolowa Dee-ni' Nation Department of Education

## HUMBOLDT COUNTY

### School District

Eureka City Schools, a Unified District

Ferndale Unified School District

Fortuna Union High School District

Humboldt County Office of Education

Klamath-Trinity Joint Unified School District

Mattole Unified School District

Northern Humboldt Union High School District

Southern Humboldt Unified School District

### High Schools

Eureka High School, Zoe Barnum High School

Ferndale High School

Fortuna High School, East High Fortuna, Academy of the Redwoods

Court & Community Schools: Eel River Community School, Garberville Community School, Von Humboldt Court School

Hoopa Valley High School

Mattole Triple Junction High School

Arcata High School, McKinleyville High School, Pacific Coast High School Alternative, Six Rivers Charter High School, Mad River (Tsurai) High School Alternative

Casterlin High School, South Fork High School

## DEL NORTE COUNTY

### School District

Del Norte Unified School District

Del Norte County Office of Education

### High Schools

Del Norte High School, Sunset High School

Castle Rock Charter School, Del Norte Community School, Adult Education

## STUDENT SUPPORT/COMMUNITY PROGRAMS

Program	Campus/Off Campus	Region Served	Website
Redwood Coast Indian Career Pathways (RCICP)	Multiple Campuses	Del Norte	<a href="https://www.dnurd.org/Page/1326">https://www.dnurd.org/Page/1326</a>
Del Norte Indian Career Pathways (DNICP)	Multiple Campuses	Del Norte	<a href="https://www.dnurd.org/Page/1326">https://www.dnurd.org/Page/1326</a>
Indian Teacher and Educational Personell Program (ITEPP)	Cal Poly Humboldt	Humboldt	<a href="https://itepp.humboldt.edu/">https://itepp.humboldt.edu/</a>
Indian Natural Resources, Science, and Engineering Program (INRSEP) + Diversity in STEM	Cal Poly Humboldt	Humboldt	<a href="https://inrsep.humboldt.edu/">https://inrsep.humboldt.edu/</a>
Two Feathers Native American Family Services (NAFS)	Off Campus	Del Norte & Humboldt	<a href="https://twofeathers-nafs.org/">https://twofeathers-nafs.org/</a>
Project Rebound	Cal Poly Humboldt & College of the Redwoods	Del Norte & Humboldt	<a href="https://projectrebound.humboldt.edu/">https://projectrebound.humboldt.edu/</a>
Native American Studies Food Sovereignty Lab (FSL) & Traditional Ecological Knowledge (TEK) Institute	Cal Poly Humboldt	Humboldt	<a href="https://nasp.humboldt.edu/fsl">https://nasp.humboldt.edu/fsl</a>
TRIO	Cal Poly Humboldt & College of the Redwoods	Del Norte & Humboldt	<a href="https://talentsearch.humboldt.edu/">https://talentsearch.humboldt.edu/</a>
Oh Snap! Student Food Programs	Cal Poly Humboldt	Humboldt	<a href="http://hsuohsnap.org/">http://hsuohsnap.org/</a>
Social Justice Equity and Inclusion Center (SJEIC)	Cal Poly Humboldt	Humboldt	<a href="https://sjei.humboldt.edu">https://sjei.humboldt.edu</a>
Northern California Indian Development Council (NCIDC)	Off Campus	Del Norte & Humboldt	<a href="https://www.ncidc.org/">https://www.ncidc.org/</a>



# Appendix 2: Interview Questions

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Hi! Thank you for making time to meet and share with me. Here is a preview of the main questions we will discuss. We might not get to all of them, but I hope that we do. Can you start by sharing your name, org, and also, can you verbally consent to being recorded for the purpose of this project?

**Name:**

**Intro:** Tell me about your project / pathway / organization:

- 1 How does this pathway help local Native youth connect to place / identity / culture?
- 2 What are some desired outcomes for youth who follow this pathway
- 3 What are the strengths of this pathway?
  - a. What is Working?
  - b. How is it working?
- 4 What are areas that could use support?
  - a. What isn't working, or could work better?
  - b. What is limiting this pathway?

Examples: staff shortage, recruitment, retention, facilities needs, technology needs, Financial assistance for students, other supports for students?
- 5 What things help youth succeed in this pathway? What keeps them connected?
- 6 What things may obstruct students from succeeding in this pathway? What prevents a student from passing through pathway?
- 7 If there was a magic wand for this pathway, what could that magic wand produce to help support / improve this pathway?
- 8 What is your dream for the future of this program/ pathway?
- 9 Any other insight that you'd want us to report on?

# Appendix 3: Group insight gathering session

