

# Keynote

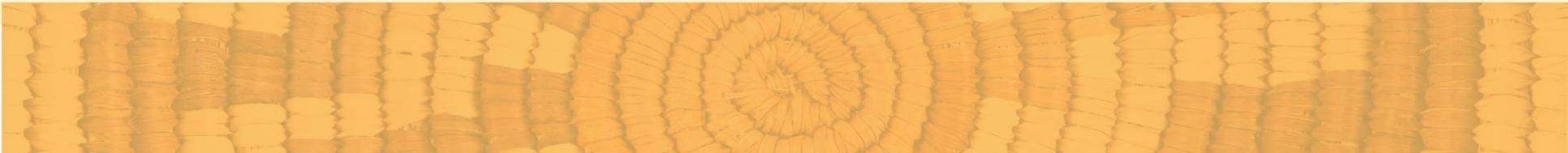
## Reno Charette

Crow, Turtle Mountain Chippewa, Cherokee, French  
Director of American Indian Outreach  
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# Multiculturalism

Addressing Identity Holistically



# What Does This Mean?

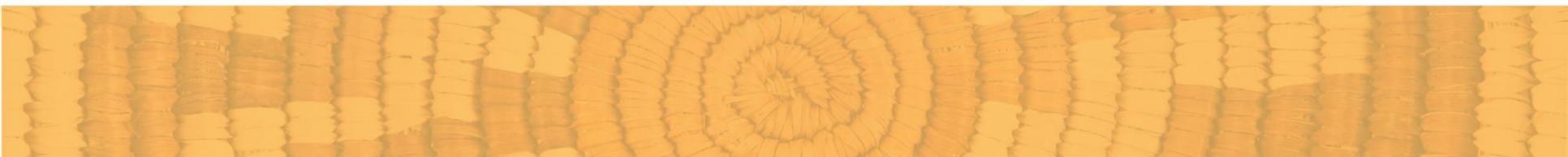
- In relation to the education of Native American students:
  - For Schools: Increases the opportunities for cultural integration of the curriculum.
  - For Students: Increases acknowledgement of their entire heritage, thus expanded identities and relevancies.
  - For Parents: Increases the importance of their involvement.

# Composite Culturalism

Indigenous peoples of this continent were interconnected through elaborate trade routes extending in all four directions. Our ancestors were aware of diverse cultures and languages.



# INDIGENOUS TRADE ROUTES



# Four Major Points

- The Power of Naming your World
- The Power of Thinking Indigenously
- The Power of Indigenous Fusion
- The Power of Composite Competence

# The Power of Naming

- Establishes your authority = **empowerment**
- It reflects your perspective = **relevancy**
- Includes interconnectedness to culture, philosophy, spirituality, and environment = **meaning**
- Uses your language = **linguistically significant**
- It embraces your ancestors and heritage = **history**

# Naming Your World

- Anchors you to where you legitimately belong
  - Example: I live along the Elk River at the foot of the Pryor Mountains and in the shadows of the rim rocks. I am an Apsaalooke of the River Crow Band, member of the Ties in the Bundle Clan, a voter in the Center Lodge/Reno district of the Crow Reservation, raised on the Northern Cheyenne Reservation, mother of Blackfeet children, a descendent of the Pembina Chippewa and Cherokee from the Appalachian Mountains of Kentucky.

# Colonization of Indigenous Identity

- The colonizers re-identified tribal nations by stripping them of their names for themselves.
  - Break the spirit of the people
  - Berate them with negative pejoratives
  - Collapse Native nations into a generic group of “Indians”.
  - Force them to accept new religions, languages, and, national allegiances.
  - Redskins: Originated in the 1600’s with commercial bounty-hunting for the bloody red skins and scalps of Native men, women, and children as proof of “Indian kill”.

# Denial of Indigenous Perpetuation

- According to D'Arcy McNickle (Salish):
  - The right of Indigenous people to perpetuate themselves was denied by federal policy and action.
  - Native nations might have wanted to improve their knowledge and skills to extend their control, but they weren't allowed those choices.
  - When they resisted, more coercive devices were imposed until they were wholly encumbered by alien controls.

# Deficit Focus

- High drop out
- High suicide rates
- High teen pregnancy rates
- High alcoholism
- High unemployment
- High death by accident rates
- High disease rates in diabetes, heart and cancer

Rename the effort:

A Movement to Indigenize  
Academia

# Education as Transformation

- Transform academics to benefit Native communities.
  - Relevant to indigenous lives
  - Includes indigenous world views
  - Empowers through strength-focused interventions
  - Forges relationship building practices
  - Facilitates effective support and advocacy
  - Measures what the community values

# Thinking Indigenously

- Understand the nature of interdependence, interrelatedness, interconnectedness.
- Understand the balance necessary for a harmonious existence on this earth.
- Understand the importance of personal relationships with family and community.
- Honoring the earth and honoring women are central concepts and practices among the traditions of indigenous nations.

# Indigenous Thought

- Value peacefulness, harmony, cooperation, health, and general prosperity.
- Consider the inherent power of making, creating and transforming as sacred, treasured, and essential to personal and community fulfillment.
- Achieving the highest human principals is the goal expected of all people.
- Social order is focused on social responsibility rather than on privilege and on the realities of the human constitution.

# Binary logic

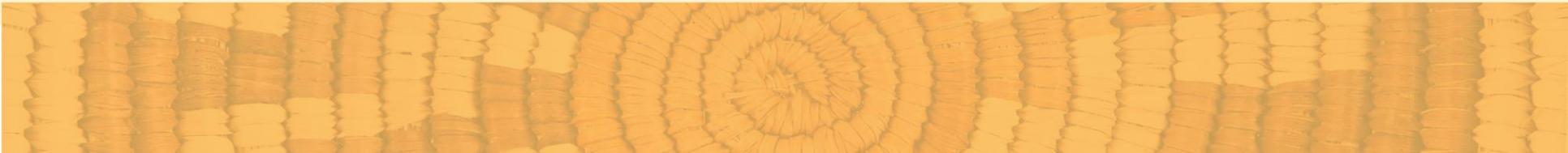
- According to Parker J. Palmer in, *The Courage to Teach*, “How can we escape the grip of either-or thinking? What would it look like to “think the world together,” not to abandon discriminatory logic where it serves us well but to develop a more capacious habit of mind that supports the capacity for connectedness on which good teaching depends.”

# Thinking Compositively

- Skill in assessing and analyzing the social and cultural practices of other cultures.
  - Being able to think critically
  - Being able to interpret the meaning behind cultural constructs and communicate that effectively.
  - Knowledge of higher order thinking:
    - Prayer
    - Origin stories
    - Manufacturing
    - Games

# Walking in a Compositive World

- Compositive competence
  - Switching in an instant and being cognizant of that as a process.
  - Understanding the foundation of your identity
  - Skills in manipulating and managing the social rules and expectations of other cultures
  - Skills in communicating effectively in other cultural settings.



# Composite Competence

- An ability to function effectively in multiple social cultural systems while recognizing social queues and using culturally appropriate behaviors and language.
- An ability to effectively utilize multiple political, and social systems to successfully achieve desired goals.
- An ability to facilitate epistemologies and ethnologies of Native communities in substantive, supportive, respectful and constructive ways.

# Indigenization as a tool of Social Justice

- Empowers all the RE's
  - Revitalization of culture and language
  - Retraditionalization of leadership and complementary gender participation
  - Reinstatement of customs
  - Restoration of consensus based decision making, peace making, and restorative justice
  - Respect & relevance

# Indigenous Fusion

- The So?taa?e' and Tse-tsehése-stahase' join as one tribe and become the Cheyenne.
- Warriors steal women from enemy and neighboring tribes. Those women become members of their husband's tribe.
- Allied tribes might intermarry, especially with the daughters of a comparable warrior society.
  - Example: Cheyenne and Sioux have similar warrior societies.

# Consequential Fusion

- Federal policies: Such as the Indian Relocation Program and the Boarding School era:
  - Since 1879 to the present hundreds of thousands of Indian children have attended Boarding schools.
- Two or more tribes on the same reservation.
  - Chippewa Cree; Salish, Pend d'Oreille, Kootenai.
- Service in federal agencies and military
- An increase in the number of Natives attending off reservation colleges.

# The New Native

- My grandchildren
  - My youngest son's children: Crow, Turtle Mountain Chippewa, Cherokee, Blackfeet, Cree, Sioux, Salish, Navajo.
  - My great grandchildren: 8 tribal heritages plus the possibility of multiple tribes from their maternal side.
  - Possibly more Native blood than me, my mother, and my grandmother, but not of one tribe.

# Multi-tribal-ethnic Identities

- The duality of identity is quickly becoming obsolete.
- The purist view of cultural preservation is still valid.
- Addressing the whole person holistically is valid.
- Opportunity for innovation, creativity, collaboration, diversity, and problem solving through critical thinking.

# Opportunity to Refashion, Re-envision, Reform

“The opposite of a true statement is a false statement, but the opposite of a profound truth can be another profound truth.”

Niels Bohr, Nobel Prize-winning  
physicist

# Indigenizing Academic Training

- According to Dr. Joseph Gone (Fort Belknap, MT), Psychologist, “The extent that we are committed to refashioning, reenvisioning, or reforming the Western academy with recourse to indigenous thought and practice, we are inevitably prescribing (whether implicitly or explicitly) what we are willing to adopt from the Western university tradition, what we are willing to adapt of our own indigenous epistemological traditions, and which aspects of these disparate traditions we are prepared to omit from the transactions altogether. The intrinsic complexity here involves an infinite array of strategies for deciding what to adopt, what to adapt, and what to omit from these divergent ways of knowing and learning within our visions for transforming the academy. “

# Why?

- The opposite of poverty is not wealth.
  - It's justice!

# Social Equity

- We want our kids to equitably achieve academically.
- We want our culture to thrive equitably with the dominate society; with global societies.
- We want the culture of our ancestors to survive for our future generations.
- We want the right to determine our perpetuity as sovereign tribal Nations.

# How? Indigenize Academia

- Integrate the curriculum with tribal culture while also meeting state standards.
- Involve tribes: elders, communities, colleges, Native researchers, and spiritual leaders.
- Train Indian teachers.
- Collaborate: Establish tribal education codes, define standards of highly qualified teaching that begin in higher education and continue through in-service professional development .

# Math Standard: 1<sup>st</sup> Grade

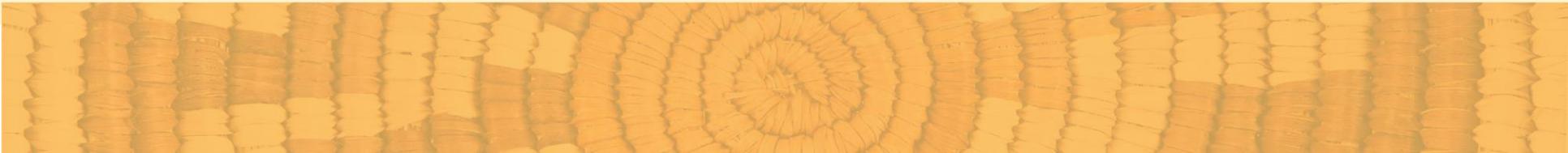
First graders construct arguments using concrete referents, such as objects, pictures, drawings, and actions. They also practice their mathematical communication skills as they participate in mathematical discussions involving questions like “How did you get that?” “Explain your thinking,” and “Why is that true?” They not only explain their own thinking, but listen to others’ explanations. They decide if the explanations make sense and ask questions.

# Mathematics Common Core Standards

**1.MP.1.**  
Make sense of problems and persevere in solving them.

In first grade, students realize that doing mathematics involves solving problems and discussing how they solved them. Students explain to themselves the meaning of a problem and look for ways to solve it. Younger students may use concrete objects or pictures to help them conceptualize and solve problems. They may check their thinking by asking themselves, “Does this make sense?” They are willing to try other approaches.

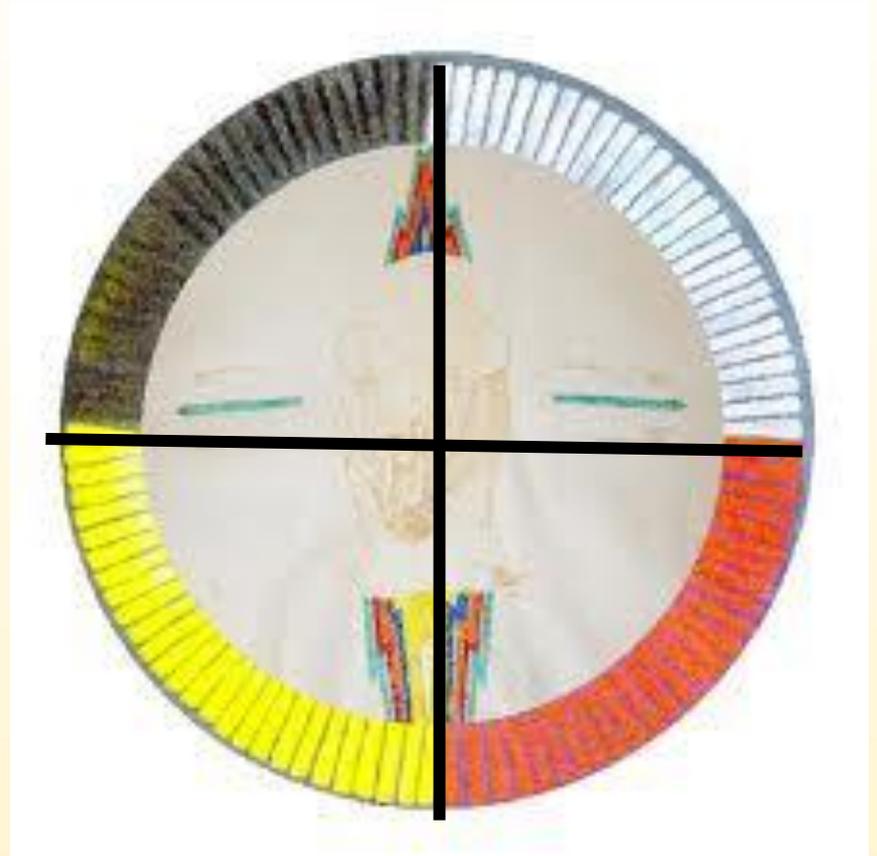
Review the Essential Understandings. Select one that provides opportunity for cultural integration. Be tribally specific whenever possible in all your examples.



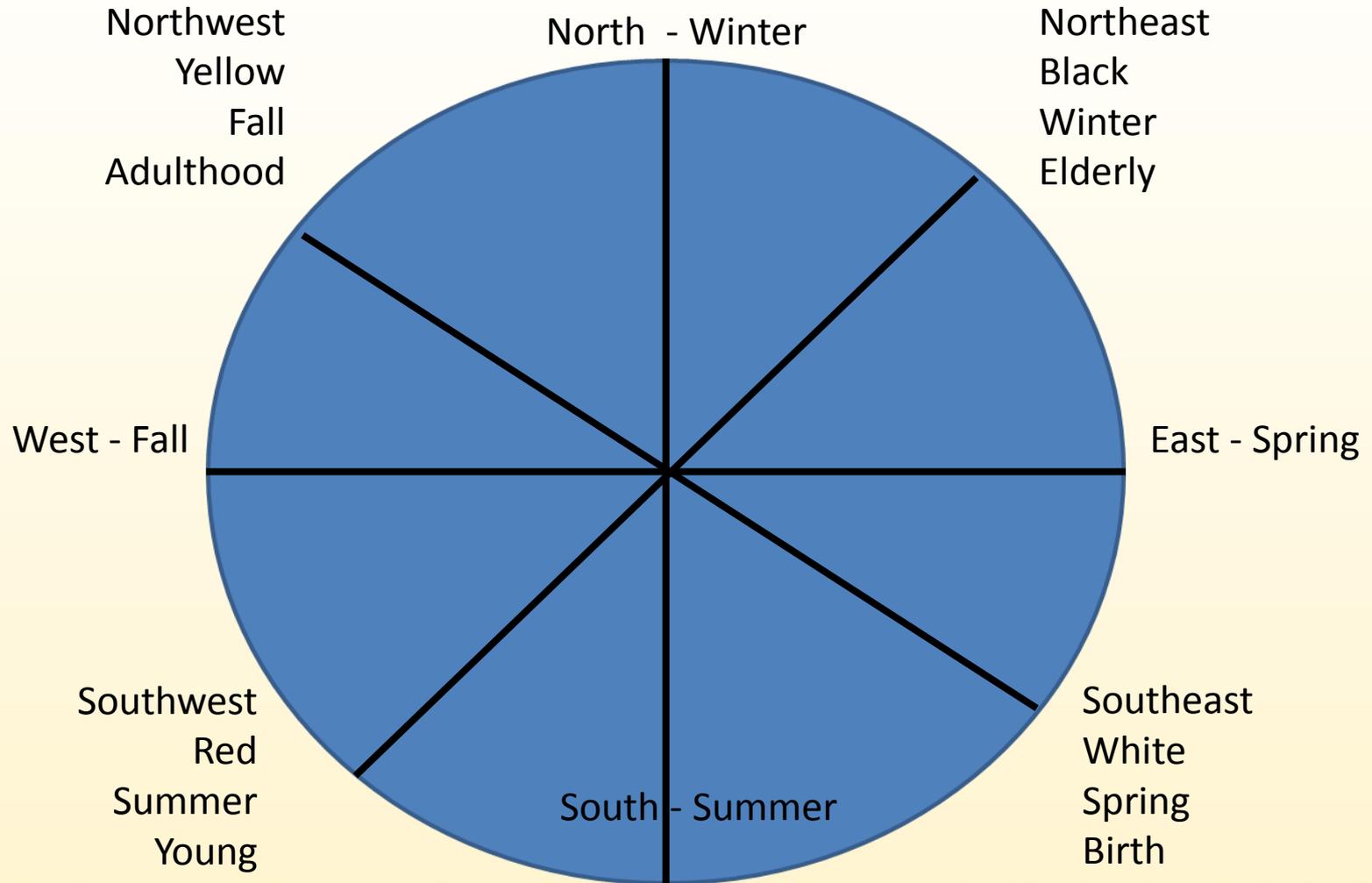
# Medicine Wheel: Great Plains

## Circle with 4 quadrants

- Horizontal line East to West
- Vertical line South to North
- Colors have meaning
- East represents where the sun rises and birth
- South represents where things grow and youth
- West represents where the sun sets and adults
- North represents winter and elders
- At pow wows we dance in the direction of the sun: East to west.

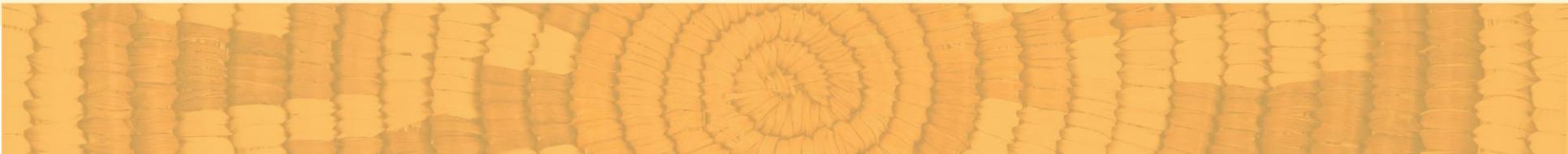


# Nature/Northern Cheyenne



# Black Elk (Oglala Lakota): The Power of the World is Done in a Circle.

- The sun is round and travels in a circle
- The moon is round and travels in a circle
- The stars are round
- The wind whirls in a circle
- The sky is round
- Birds make their nests in a circle, our tipis are round like the nests of birds, we are of the same religion.
- The nation's hoop is a nest of many nests
- The earth is round
- The seasons form a circle
- The life of a man is a circle from childhood to childhood.

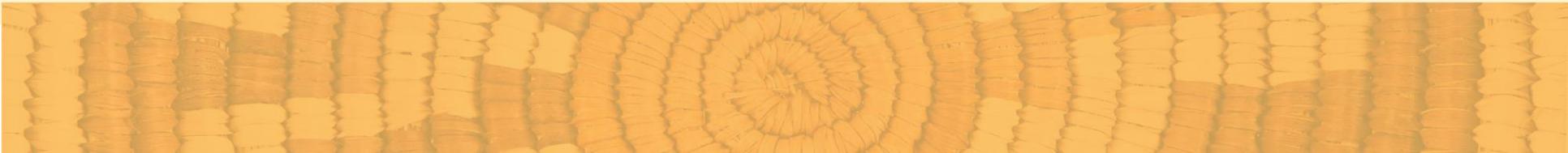


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Assess what the first graders learned mathematically and about American Indian cultures.



# Break it Down into Small Units

- Read the content standards
- Review the Essential Understandings
- Review Indian Education sample lesson plans
- Incorporate your knowledge of Montana's tribal history, culture, and language
- Conduct research to strengthen your lesson
- Involve a tribal consultant, colleague, or parent
- Test your project
- Involve an observer to gain feedback and ideas on how to improve

# Keep Going & Be Brave

- Measure teaching success that includes cultural competence, tie it to merit and promotion, award and reward exceptional performance.
- Hold your community accountable!
  - Collaborate with tribal education codes
  - Name it, measure it, tell it, & disseminate it!
- Challenge the students
  - Award and reward exceptional performance

# Innovate

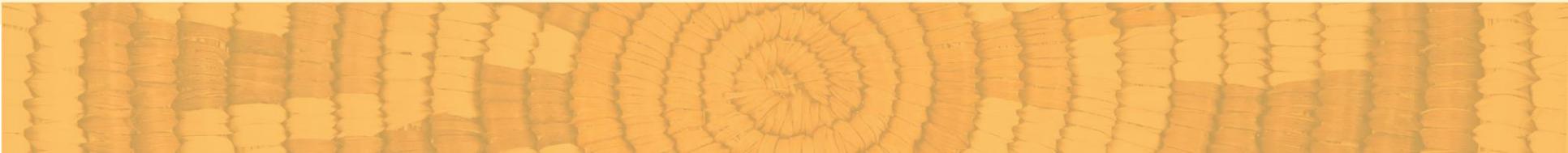
- Consider cultural evolution that naturally comes from a society making empowered choices.
  - Example: Late 1700's, Plains Indians adopted the horse to current adaptations - consider
    - tribes requiring tribal language for high school graduation, tribal coursework for teachers, laws regarding absenteeism from school.
    - tribes embracing digital recording of language, ceremony, and storytelling.
    - Tribal culturalizing of educational goals, strategies, and outcomes.

# We are Still Here!

- Our men and women **still** have visions that guide ritual, purification, healing, and prayer.
- Our people **still** gather in ceremony to restore balance and harmony individually, for our communities, and for the universe.
- Spiritual leaders are **still** emerging from our youthful generations.
- Our intellectual integrity is **still** present.

We can work together to lead a  
movement that

**Indigenizes Academia**





Thank you for  
your kind  
attention!  
Thank you for the  
work you do for  
American Indian  
Children!

# RESOURCES AND REFERENCES

# Montana's Constitution

Article X, Section 1(2) of the Montana Constitution:

"The state recognizes the distinct and unique cultural heritage of America Indians and is committed in its educational goals to the preservation of their cultural integrity."

Although this language was established and placed into the Montana Constitution 28 years ago, little has been done to fulfill this commitment and incorporate it into educational agencies, including public schools. Many programs and projects regarding the public school system have been implemented in order to improve our educational systems and assure students are receiving a quality education. However, a quality education does not necessarily translate into a fair and equitable education. This specific constitutional language outlining the inclusion of American Indian heritage in educational goals has not been turned into action. Indian students still attend schools where they do not see themselves present in classrooms, policies, or the curriculum. Non-Indian students still attend schools where they do not learn about their Indian peers with whom they will continue to live and work with.

# MCA 20-1-501

- Section 1. Recognition of American Indian cultural heritage -- legislative intent. (1) It is the constitutionally declared policy of this state to recognize the distinct and unique cultural heritage of American Indians and to be committed in its educational goals to the preservation of their cultural heritage.
- (2) It is the intent of the legislature that in accordance with Article X, section 1(2), of the Montana constitution:
  - (a) every Montanan, whether Indian or non-Indian, be encouraged to learn about the distinct and unique heritage of American Indians in a culturally responsive manner; and
  - (b) every educational agency and all educational personnel will work cooperatively with Montana tribes or those tribes that are in close proximity, when providing instruction or when implementing an educational goal or adopting a rule related to the education of each Montana citizen, to include information specific to the cultural heritage and contemporary contributions of American Indians, with particular emphasis on Montana Indian tribal groups and governments.
- (3) It is also the intent of [sections 1 through 3], predicated on the belief that all school personnel should have an understanding and awareness of Indian tribes to help them relate effectively with Indian students and parents, that educational personnel provide means by which school personnel will gain an understanding of and appreciation for the American Indian people.

# Essential Understanding 5: Federal Policy

**There were many federal policies put into place throughout American history that have impacted Indian people and shape who they are today. Much of Indian history can be related through several major federal policy periods.**

**Examples:**

*Colonization Period - 1492*

*Treaty Period - 1789 - 1871*

*Allotment Period - 1887 - 1934*

*Boarding School Period – 1879 - current*

*Tribal Reorganization - 1934 - 1958*

*Termination – 1953 - 1988*

*Self-determination – 1975 - current*

# Montana Office of Public Instruction

<http://opi.mt.gov/>

Office of Indian Education  
Indian Education for All  
Essential Understandings  
Content Standards and Instruction  
Mathematics Standards  
Grade 1

# Resources in Indian Country

- Montana OPI – Indian Education Office
- Tribal Colleges
- University/College Native American Studies Depts
- Tribal Cultural Centers
- Websites: See <http://www.u.arizona.edu/~ecubbins/webcrit.html>
- Tribal elders
- Tribal governments (Culture Committees)
- Schools on or near a reservation (This might be YOU!)
- Montana Libraries
  - Tribal History Projects: tribal research funded by the legislature.
- Indian Education Conferences

# References

- Green, Rayna. *Pocahontas Perplex: The Image of Indian Women in American Culture*. New York Council for the Humanities. Conversations Bureau.
- McNickle, D'Arcy. *Native American Tribalism*. Oxford University Press. 1973.
- Mihesuah, Devon and Angela Wilson. *Indigenizing the Academy*. University of Nebraska Press. 2004.

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Wilson, Angela and Michael Yellow Bird. *For Indigenous Eyes Only*. School of American Research. 2005.

Wilson, Shawn. *Research is Ceremony*. Fernwood Publishing. 2008.



Aho!