

Indigenizing
the Academy
and Reclaiming
the Space of
Our Ancestors

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Minthorn



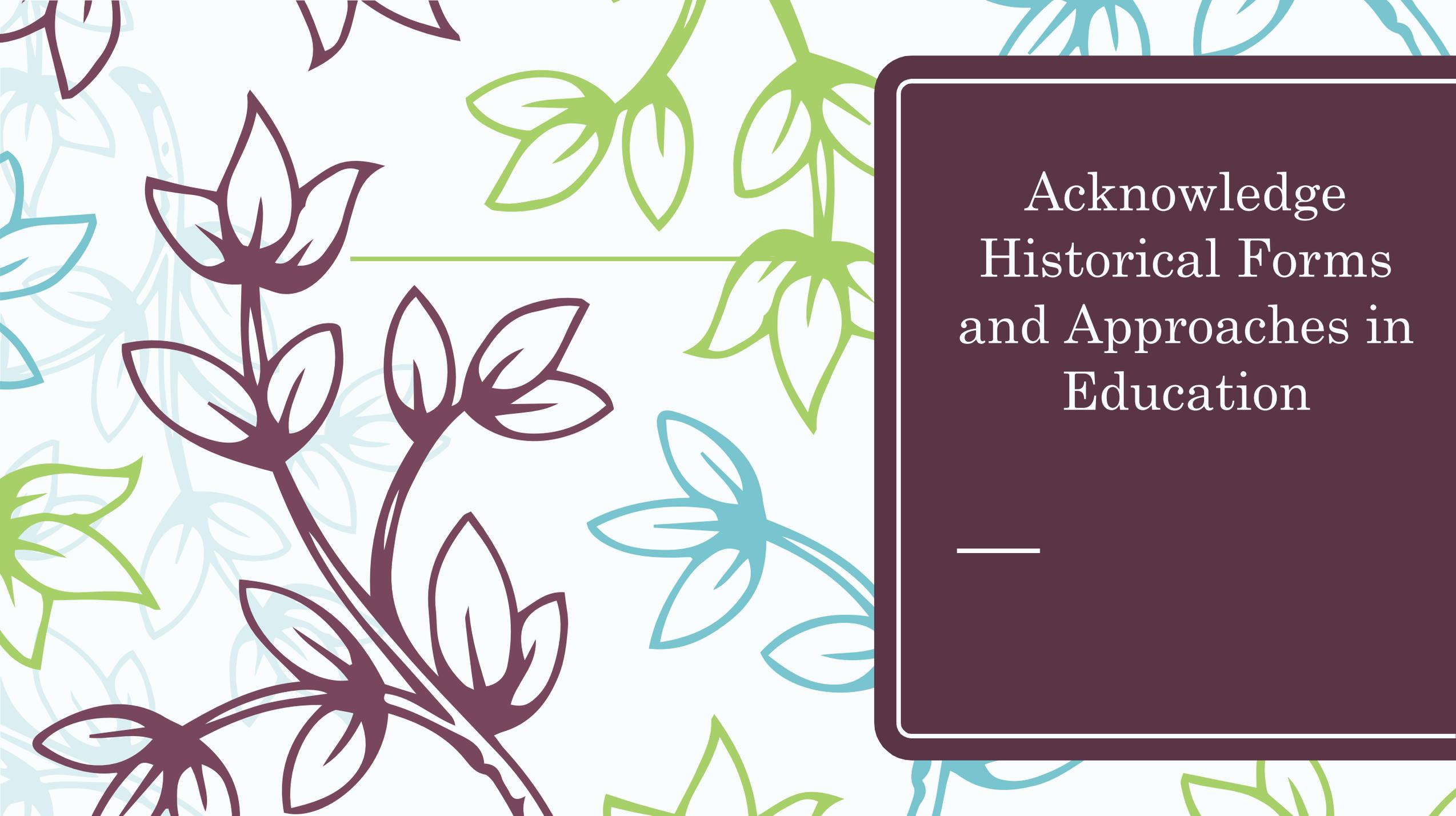
Land Acknowledgment

Kansas State is on the ancestral lands of the Kansa (Kaw people) and Kansas is the home of four tribal nations: the Iowa, Kickapoo, Prairie Band Pottawatomie, and Sac and Fox. There have also been displaced Indigenous peoples such as the Nimiipuu peoples (otherwise known, as the Nez Perce) in Leavenworth whose history of dispossession are tied to these lands. I am humbled and honored to be here today to stand and work in relationship on these lands.

Providing Contexts and Connections



- TRIBAL AFFILIATIONS-Enrolled citizen of the Kiowa Tribe of Oklahoma, Descendant of the Nez Perce, Umatilla, Apache and Assiniboine tribes
- Born in Pendleton, OR and grew up in Lawton, OK area.
- K-12 Schools- Douglass and Tomlinson schools in Lawton, OK and then transferred to Elgin public schools in Elgin, OK.
- Universities-University of Oklahoma and Oklahoma State University
- Current Profession-Associate Professor in Educational Leadership and Native American Studies at the University of New Mexico
- Indigenizing the Academy Connections- Served as National Chair for the Indigenous Peoples Knowledge Community (IPKC) in NASPA (National Association of Student Personnel Administrators) (11-13), served as an NIEA (National Indian Education Association) Board of Director and Parliamentarian (12-15), NIYC (National Indian Youth Council) Board of Director (13-Present), NCANHE (National Coalition for the Advancement of Natives in Higher Education) Board of Director (13-Present), Advisory Board on the Council of Ethnic Participation (CEP) Association for the Study of Higher Education (ASHE) (13-15) and Program Chair and Chair Elect of the American Educational Research Association Indigenous Peoples of the Americas SIG (2018-Present).



Acknowledge
Historical Forms
and Approaches in
Education



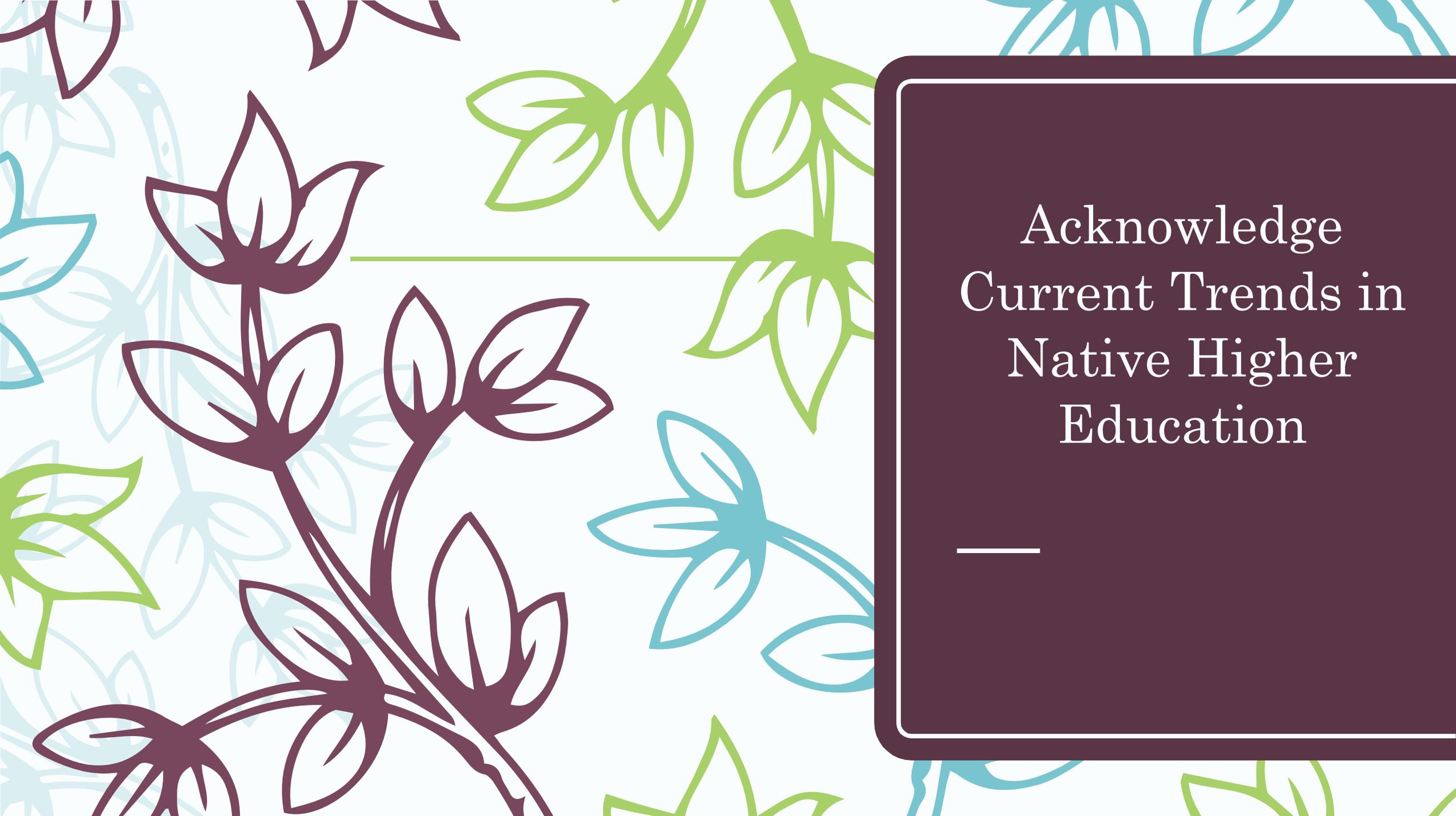
The Colonial School Era—Pupils at Carlisle Indian Industrial School

Historical Eras of Higher Education

- 1568-1870: Colonial (Evangelical Control)
 - Indian missions in the colonial colleges
- 1870-1964: Federal (U.S. Government Control)
 - Native American higher education ignored except for tribal and private efforts
- 1964-present: Self-Determination (Indian Control)
 - Formation of tribal colleges

Early College Charters

- Harvard College (1650)
 - *[The purposes of Harvard College are] The advancement of all good literature, artes, and sciences. The advancement and education of youth in all manner of good literature, Artes, and Sciences. All other necessary provisions that may conduce to the education of the English and Indian youth of this Country in knowledge; and godliness.*
- Dartmouth (1769)
 - *[Dartmouth College would exist] for the education and instruction of youths of the Indian tribes in this Land in reading, wrighting, and all parts of Learning which shall appear necessary and expedient for civilizing and Christianizing Children of Pagans as well as in all liberal Arts and Sciences; and also of English youth and any others.*



Acknowledge
Current Trends in
Native Higher
Education



Profile of Indigenous Peoples in Higher Education

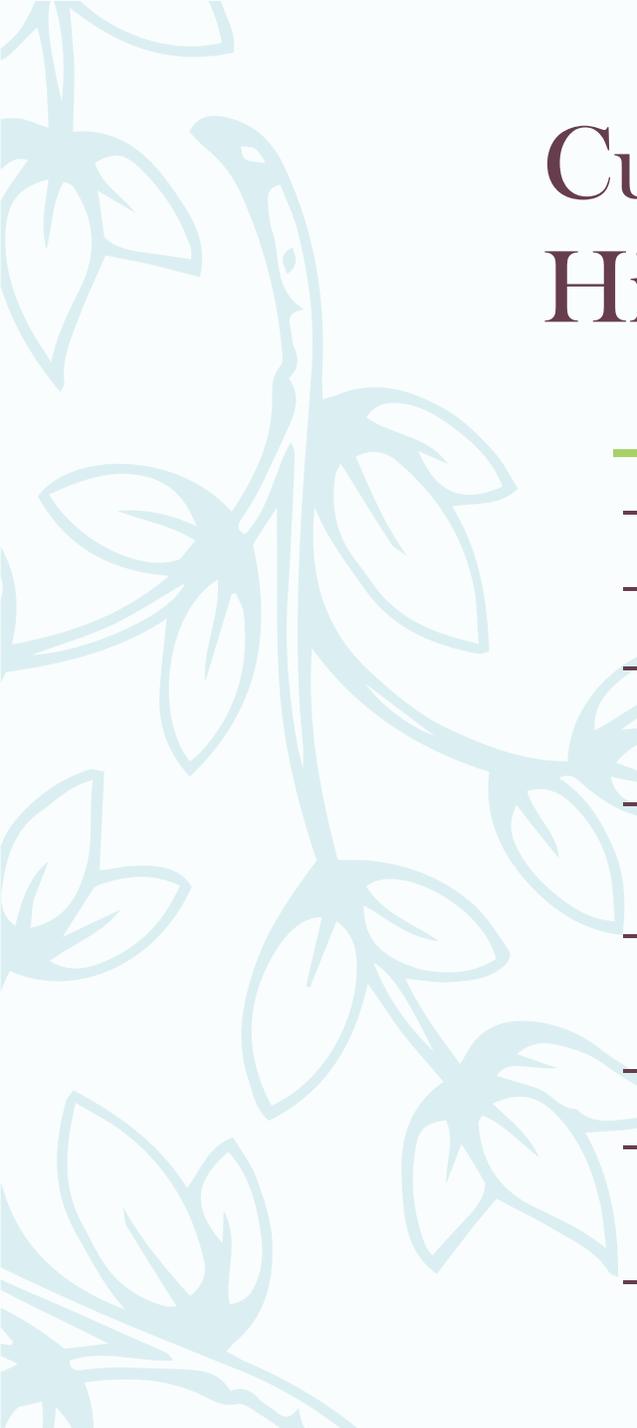
In 2014, there were .1 million Indigenous students enrolled of the 17.3 million undergraduate students overall.

In 2014, the 6-year graduation rates for full-time Indigenous students was at 41%

In 2011-2012, 85% of Indigenous students were on full financial aid (myth-don't get college paid for)

In all 3 years (2000, 2010, and 2016), the percentage of post baccalaureate students who were American Indian/Alaska Native was 1 percent.

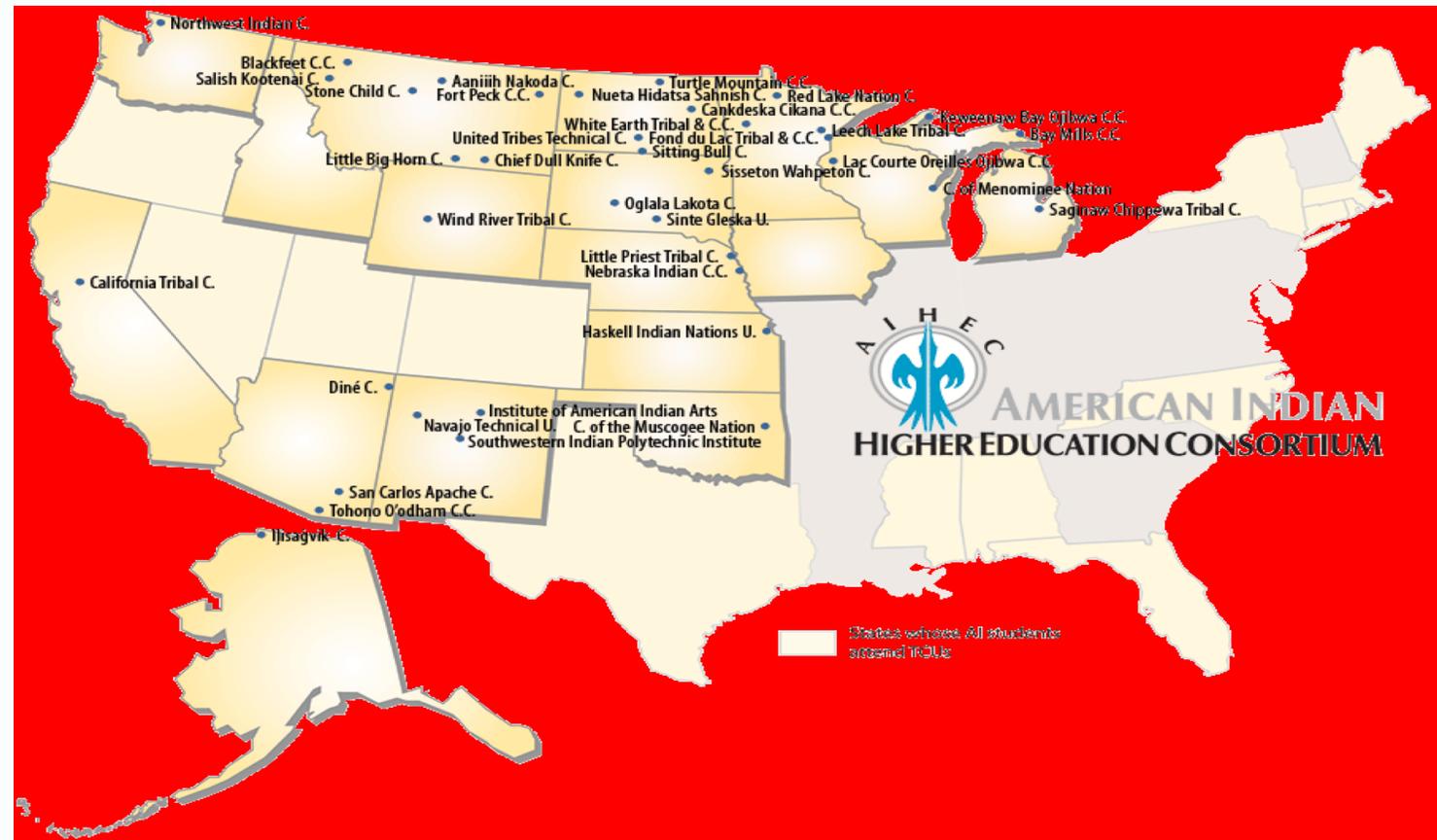
In 2015, 0.3% Indigenous Faculty (make up less than 1% of the amount of full-time faculty nationally)

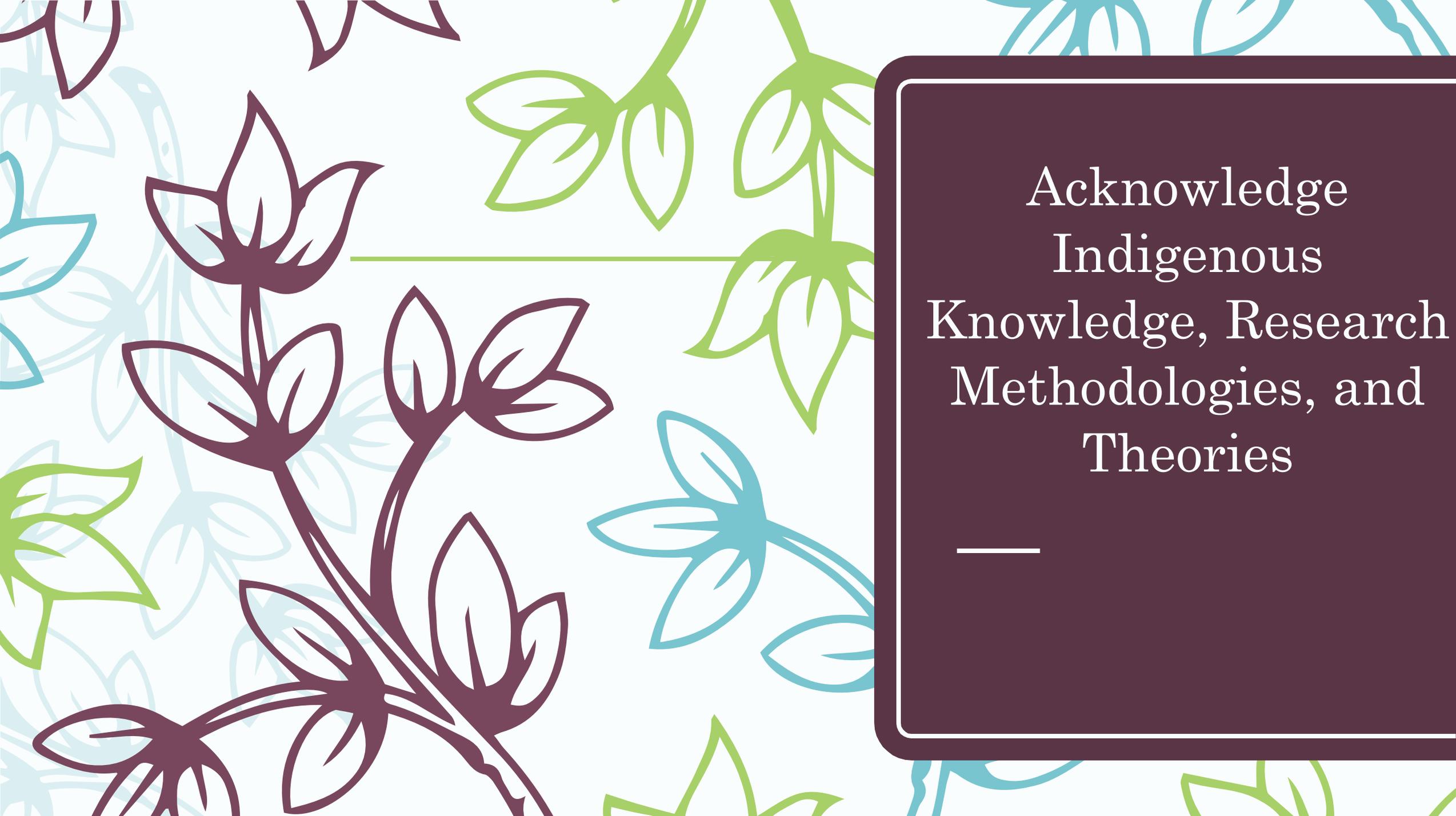


Current Topics in Indigenous Higher Education

- Indigenous students are **INVISIBLE** in higher education research.
- The *evolving* identity of Indigenous students in a new era.
- New governmental coding for self-Identifying **IDENTITY** increasing complexity and confusion for college campuses.
- **Persistence** and **Graduation** rates of Indigenous students in colleges.
- Recruiting and retaining **Native professionals** to the higher education field.
- Aboriginal and International **Indigenous perspectives**.
- Serving Native **Veterans** and Indigenous **Non-traditional** Students.
- Calling on universities to **remove mascots, racist symbolism and Indigenizing or decolonizing** their spaces.

Tribal Colleges & Universities



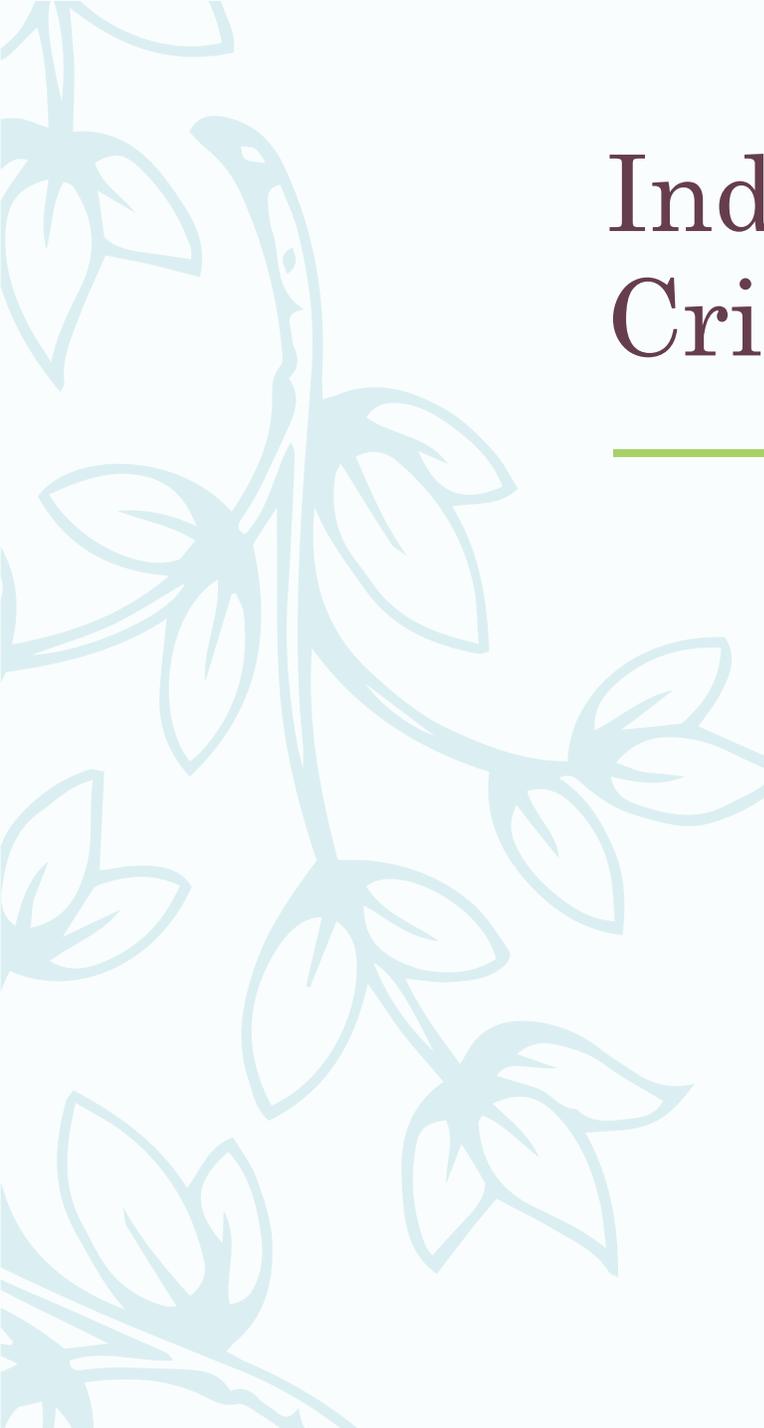


Acknowledge
Indigenous
Knowledge, Research
Methodologies, and
Theories



Indigenous Knowledge and Methodologies

- In-depth *Indigenous research* conducted with this understanding may allow for the younger generations to greater appreciate the dire conditions experienced by our ancestors. This understanding is not only vital in terms of accuracy, but also in terms of how present generations deal with the shame and guilt that comes with being a colonized people. Further understanding of this kind can only enhance how we move forward into the future.—Linda Tuhiwai Smith
- *Indigenous perspectives* offer alternatives, beginning with the restoration of a regime of respect. This ideal contrasts with the statist solution. True Indigenous formulations are non-intrusive and build frameworks of respectful coexistence by acknowledging the integrity and autonomy of the various constituent elements of the relationship.--Taiaiake Alfred
- The *Indigenous knowledge and research paradigm* is grounded in the belief that when Indigenous (Native American) researchers are part of the research process the element of the non-Native researcher as outsider is removed, allowing inherent Native knowledge, values, and lived experiences to strengthen the research and to be seen through Indigenous eyes. Part of the supposition is that the research is not being conducted on people or participants but with participants (Wilson, 2008). The components of an Indigenous research paradigm are conceptualized as a circle, each piece is interconnected and does not have more importance than the other. –Shawn Wilson



Indigenous Theories via Tribal Critical Race Theory (Brayboy, 2005)

1. Colonization is endemic to society.
2. U.S. policies toward Indigenous peoples are rooted in imperialism, White supremacy, and a desire for material gain.
3. Indigenous peoples occupy a liminal space that accounts for both the political and racialized natures of our identities.
4. Indigenous peoples have a desire to obtain and forge tribal sovereignty, tribal autonomy, self-determination, and self-identification.
5. The concepts of culture, knowledge, and power take on new meaning when examined through an Indigenous lens.
6. Governmental policies and educational policies toward Indigenous peoples are intimately linked around the problematic goal of assimilation.
7. Tribal philosophies, beliefs, customs, traditions, and visions for the future are central to understanding the lived realities of Indigenous peoples, but they also illustrate the differences and adaptability among individuals and groups.
8. Stories are not separate from theory; they make up theory and are, therefore, real and legitimate sources of data and ways of being.
9. Theory and practice are connected in deep and explicit ways such that scholars must work towards social change.



Indigenous Knowledge Remembered

- In sum, Indigenous knowledge and methodologies provides validity through western standards of research and knowledge still imposed on us as Indigenous scholars and students. Indigenous methodologies and theories provide a platform for us to proactively address educational and social needs within our tribal and Native communities.
- *Don't forget* to cite your elders, leaders and community in your research and writing. Only we can carry on their stories and teachings.

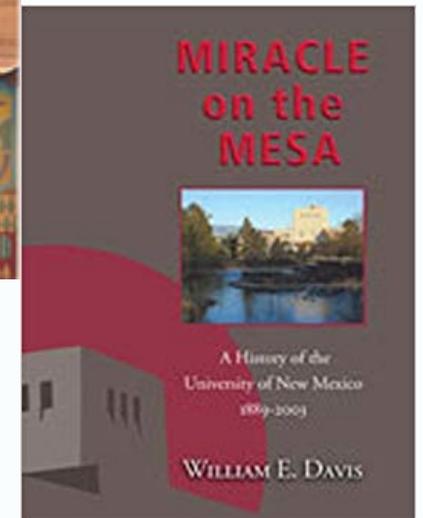
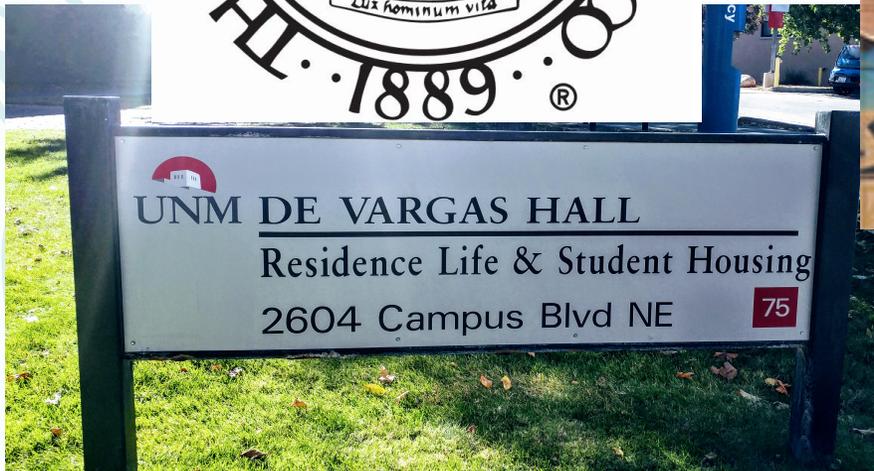


Ways to Decolonize
Higher Education
in a New Era

What Has Been Done

- Imbedding a culture of acknowledging the Indigenous peoples of the land we visit during conferences and presentations and even within our own institutions of higher education—NASPA (National Association for Student Personnel Administrators), ASHE (Association for the Study of Higher Education), and AERA (American Educational Research Association)
- Opening doors for the emergence of Indigenous scholars in education and more recently, higher education—ASHE-Indigenizing ASHE and the CEP (Council on Ethnic Participation)
- Addressing issues where Native American students in higher education are often incorporated in research with an * (statistically insignificant) with *Beyond the Asterisk: Understanding Native American Students in Higher Education, Indigenous Leadership in Higher Education, Beyond Access: Indigenizing Programs for Native American Student Success, Reclaiming Indigenous Research in Higher Education* and other literature
- Creating symbols that represent us as Indigenous peoples---IPKC (Indigenous Peoples Knowledge Community) logo
- Create national coalitions for organizations that serve Native students in higher education more visible nationally and to increase Native student success via National Coalition for the Advancement of Natives in Higher Education (NCANHE)
- Advocacy of Native education issues” on the hill” to ensure the voice of Native students K-20 are remembered and the needs of our tribal communities are served through advocacy in areas such as the: ESEA (Elementary Secondary Education Act) now Every Student Succeeds Act, Esther Martinez Native American Languages Preservation Act, among others.

What Needs(ed) to Be Done at UNM



What Has Been Done at UNM



UNM NALE
Native American Leadership in Education



Reclaiming Educational
Space: Confronting Racial
Microaggressions in Social
Studies Education
Morrison-McNair Scholar
Aime Rogers Stanton Ph.D
Indiana State University



What Needs to Be Done

- Continue to bring an Indigenous voice to areas where Indigenous students, faculty, and staff are often left out.
- Continue to do write and do more research with an Indigenous voice and lens.
- Continue to advocate areas where systemic inequities and miseducation still exists.
- Continue to open the doors for other students and scholars to access and impact higher education with an Indigenous voice and lens.



What You Can Do

- Stand up and create change when you see inequities that exist on campus for Indigenous students, faculty and staff.
- Stand up and create change when you see inequities and social issues within your own tribal or urban communities.
- Make your education something you can take back to your community (i.e. make your assignments applicable and contextual to an issue or need within your community or something you are passionate about).
- Create programs and services by giving voice or being a part of the process so that you can benefit but also so other students (family, friends, community members) can benefit when they come to campus.

A decorative teal leaf pattern is located on the left side of the slide, extending from the top to the bottom. It consists of several stylized leaves and stems, rendered in a light teal color.

Tips for Survival and Resistance

- ❖ Build a network of support
- ❖ Be forgiving of yourself
- ❖ Remember the battle and survival of your ancestors
- ❖ Love yourself and show it
- ❖ Celebrate every milestone
- ❖ Remember, we are creating the pathway that will lead or impact future generations
- ❖ Pray and re-center as needed
- ❖ Take medicine with you



QUESTION & ANSWER

