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As I smudge

Helena Hospital Opens "Smudging" Room For Native Americans

Mukurtu Software Preserves Indigenous Digital Heritage through Technologies of Today

IMLS News

Respect the desert and its water supply

If Shasta Dam is raised, tribe would lose sacred places and culture

Comanche Nation princess sorority supports each new princess, each other

Schooling for Self-Determination: Research-Effects of Including Native Language/Culture in Schools

Frank "Spoon" James



As I smudge, I lift my hands filled with sacred smoke towards my eyes so that I might see the beauty in the world. As I smudge, I lift my hands filled with sacred smoke towards my ears so that I can hear the lessons meant for my growth. As I smudge, I lift my hands filled with sacred smoke towards my mouth so that I can speak with gentleness. As I smudge, I lift my hands filled with sacred smoke towards my face so that I may lower my head in humility and in gratitude for the gift of my life.

As I smudge, I cup the sacred smoke into my hands and brush my front downward and thank Creator for the beautiful abundance that is yet to appear in my life. As I smudge, I cup the sacred smoke into my hands and brush my back downward to thank the Creator for all the lessons and blessings that I have had in my life to date.

As I smudge, I lift my hands filled with sacred smoke towards my heart to thank Creator for loving me. As I smudge, I lift my hands filled with sacred smoke towards my heart and thank

Creator for the gift of my partner, children and grandchildren. As I smudge, I lift my hands filled with sacred smoke towards my heart and thank Creator for the gift of my mother, father, siblings, all my relations and the miracle of creation. As I smudge, I lift my hands filled with sacred smoke towards my heart and thank Creator for the gift of you.

Kākithaw niwākomākanak (All my Relations),
Kihci Têpakohp Iskotêw Iskwêw
Emily Jane Henry (Home Territory: Ochapowace First Nation)

Artist is Loretta Gould:



[Helena Hospital Opens "Smudging" Room For Native Americans](#)

Saint Peter's Hospital in Helena Wednesday dedicated a new room where Native Americans can carry out a traditional healing practice called "smudging."

mtpr.org|By Steve Jess

- [Smudging: Burning Herbs To Purify Air Of Harmful Bacteria And Energies - Reset.me](#)
Smudging is the name given to the ceremonial and day-to-day act of cleansing and purification using a selection of herbs, which are bundled together using string to form a smudge stick and then ignited. The smoke emitted from the bundle is said to cleanse negative energy, influence or spirits and purify places, people and even objects such as tools.

reset.me

- [4CBDFStudies Reveal “Smudging” Eliminates Dangerous Bacteria in the Air](#)
[Smudging- or the ceremonial and ritual burning of medicinal and fragrant herbs and resins of specific plants for spiritual cleansing, is an ancient practice that has been honored and carried out the world over in cultures spanning the centuries. It is also one that is finding a great surge of added...](#)
ewao.com

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- ["Killer Germs" Obliterated by Medicinal Smoke \(Smudging\), Study Reveals](#)
[Now modern scientific research reveals that the practice of smudging \(burning herbs\) may actually have life-saving implications by purifying the air of harmful bacteria.](#)
greenmedinfo.com
- *****
aaron dixon <aaron.dixon2256@yahoo.com>

Sent: Nov 30, 2015 6:53 PM

Today, our Congressman submitted our land transfer bill and it passed in the House. We have been working on this since 2006. We have made great strides today and now we have to introduce the land bill in the Senate. We had several discussion with our Senate Representatives.....

Text - S.1761 - 114th Congress (2015-2016): A bill to take ...

<https://www.congress.gov/bill/114th-congress/senate-bill/1761/text>

S.1761 - A bill to take certain Federal *land* located in Lassen County, California, into trust for the benefit of the *Susanville Indian Rancheria*, and for other ...

H.R.2212 - Congress.gov

<https://www.congress.gov/bill/114th-congress/house-bill/2212>

H.R.2212 - To take certain Federal *lands* located in Lassen County, California, into ... This *bill* takes into trust for the benefit of the *Susanville Indian Rancheria* ...



**Mukurtu Software
Preserves Indigenous
Digital Heritage through
Technologies of Today**

Envisioned by researchers at Washington State University, Mukurtu, an online content management system geared toward indigenous cultures, has been wildly successful as free, open-source platform for communities around the world to digitize and preserve their heritage in culturally responsive ways.

[Read More](#)

IMLS News

DIRECTOR'S MESSAGE FROM [THE UPNEXT BLOG](#)

Focus Conference Emphasizes Role of Libraries and Museums in Communities

We recently held the IMLS Focus Conference in New Orleans where nearly 300 library and museum professionals gathered to discuss the crucial role that libraries and museums play in their communities.

In a nutshell the main take-away: Libraries and museums are more important than ever in the fabric of our society.

Using the main themes of "Community Engagement," "Engaging Learners" and "Collections and Digital Access," participants tackled issues such as how libraries and museums can provide better services to new Americans and immigrants, how our museums and libraries can harness the collective wisdom of the crowd to generate content, why we must rethink the user experience and taking a closer look at tools and resources available for libraries and museums engaged in making.

Many of you mentioned being particularly struck by a plenary session on "Community Connections during Times of Crisis." It included shared practices from Melanie Adams of the Missouri Historical Society, which sits near Ferguson, Mo., and Carla Hayden, a member of the National Museum and Library Services board who also serves as executive director of the Enoch Pratt Free Library in Baltimore. (As a side note that panel was moderated by another NMLS board member, Luis Herrera.) These Maryland and Missouri institutions were both faced with crippling riots in their communities but managed to use their connections and long-built relationships within the community to help bring calm.

These type of deep-rooted community connections are emerging more and more as libraries and museums innovate into full-fledged community partners and anchors that help to shepherd in major revitalizations. Perhaps the best recap of the renewed focus on those types of community connections came in the words of many of you who commented during our wrap-up:

"We are not our parents' institutions. We have an opportunity to lead the country."

"The only thing that's changed is everything. We can do this."

"By providing a place and avenue for communities to share stories, we are creating agents for social change."

"Museums and libraries have a very unique story and a very huge opportunity to leverage one another."

Ralph Smith of the Campaign for Grade-Level Reading reminded us during his closing keynote that we have to think of libraries and museums as the "social glue." How very true. I am hearing these same narratives at every conference and in the museum, library and community partner gatherings that I have attended since starting at IMLS.

There is a movement to look "outside-in" with our communities to understand how the organizational assets of museums and libraries can best be used. The opportunity to build on libraries and museums as places for creating social and learning networks is tremendous.

I am very optimistic about the future of museums and libraries and the role that they will play in our communities. We have yet to identify the community-specific lenses to use to find our way there. But after our Focus conference, I'm even more inspired by the commitment and passion that I've heard from those of you that I've met so far. And I know we will make tremendous progress together to support and shape our communities.

THE LATEST NEWS

National Arts and Humanities Youth Program Awards Now Accepting Applications

The President's Committee on the Arts and the Humanities, in partnership with the National Endowment for the Arts, the National Endowment for the Humanities, and the Institute of Museum and Library Services, is accepting applications for the 2016 National Arts and Humanities Youth Program Awards. The deadline to apply is February 2, 2016, 5:00 PM PST.

Twelve award-winning programs will each receive \$10,000 and an invitation to accept their award from the PCAH Honorary Chairman, First Lady Michelle Obama, at a ceremony at the White House.

After-school and out-of-school time arts and humanities programs are encouraged to apply. Completed applications will only be accepted via the online process. For more information, see <https://www.ims.gov/issues/national-initiatives/national-arts-and-humanities-youth-program-awards>

New Museum Data Now Available

The Institute of Museum and Library Services has released its FY 2015, Third Quarter Museum Universe Data File (MUDF). The MUDF is a list of known museums and related organizations in the United States that is maintained by IMLS's Office of Planning, Research and Evaluation. The file includes basic institutional identifying information about museums and related organizations, including aquariums, arboretums, botanical gardens, art museums, children's museums, general museums, historic houses and sites, history museums, nature centers, natural history and anthropology museums, planetariums, science and technology centers, specialized museums and zoological parks. You can learn more here: <https://www.ims.gov/research-evaluation/data-collection/museum-universe-data-file>

Museums and Libraries Step-Up Efforts to Tackle Economic Distress in Poor Communities, Says New Report from IMLS and LISC

A new national report finds that many museums and libraries are leveraging their prominent local positions to help rebuild troubled neighborhoods, driving economic, educational and social efforts that help raise standards of living. [Read more](#)

UPNEXT BLOG POSTS

Join the Museums for All Initiative

IMLS has joined with the Association of Children's Museums (ACM) to launch a new initiative to ensure that every family and child has access to high quality museum experiences. [Read more](#)

Vermont's Orwell Free Library: Certified and Ready To Go!

As one of our nation's most rural states, Vermont is lucky to have many small libraries with staff who respond to our rapidly-changing world. Orwell Free Library is one such treasure. [Read more](#)

New in FY2016 Museum Grant Applications: Performance Measurement

We don't have to look very far to see a reference to performance these days. We have performance goals at work; our kids are asked to complete performance tasks on standardized tests; and we monitor our favorite athlete's performance in the most recent game. [Read more](#)

Nine Pilots Announced In New Federal Effort to Serve Disconnected Youth

Improving education, employment and other key outcomes for youth is a goal that we at IMLS and our Federal partners share with communities across America, especially for low-income youth who are disconnected from work, school, or other social supports. [Read more](#)

[Respect the desert and its water supply](#)

[Parker Pioneer](#)

John Collier, who was then Commissioner of Indian Affairs, feared the State of *California* would trample the *water* rights of the river tribes. The only way to protect.....

[If Shasta Dam is raised, tribe would lose sacred places and culture](#)

Caleen Sisk, Sacramento Bee

The growing demand for *water* in Southern *California* is putting my Winnemem Wintu culture and spirituality at risk for a second time.

[Comanche Nation princess sorority supports each new princess, each other](#)

[Dana Attocknie](#), [Journalist](#)

<http://www.nativetimes.com/index.php/life/people/12435-comanche-nation-princess-sorority-supports-ea...>

<https://apps.ksbe.edu/kaiwakiloumoku/node/607>

ERIC Identifier: ED459989 **Publication Date:** 2002-01-00 **Author:** Lipka, Jerry
Source: ERIC Clearinghouse on Rural [Education](#) and Small Schools Charleston WV.

Schooling for Self-Determination: Research on the Effects of Including Native Language and Culture in the Schools. ERIC Digest.

This Digest briefly reviews the educational effects of assimilationist schooling and later efforts to create schools supportive of American Indian and Alaska Native (AI/AN) self-determination. It then describes examples of tribal- or community-controlled programs that use students' Native language as the language of instruction and incorporate traditional culture into the curriculum. Any such review of the literature must begin with a reminder: Indigenous communities vary in their cultural, linguistic, and geographic circumstances as well as in their education goals. Therefore, it is not possible to prescribe specific programs across such a diverse array of situations.

SOME IMPACTS OF ASSIMILATIONIST SCHOOLING: Historically, federal education policy beginning in the 1870s and continuing for a century emphasized assimilation as the goal of AI/AN education. Lewis Meriam's 1928 report to the Secretary of Interior indicated that AI/AN schools were understaffed, had irrelevant curricula, and employed under qualified teachers. Many observers since that time have described effects of assimilationist policies, which separated AI/AN students from their communities and forced them to attend boarding schools, ultimately weakening AI/AN languages and cultures (recent accounts include Deyhle & Swisher,

1997; Lipka & Mohatt, 1998; Lomawaima, 1999; Skinner, 1999; and Swisher & Tippeconnic, 1999). In fact, more than 40 books have been written to document the impacts of the Indian boarding school era.

The exclusion of AI/AN languages and cultures in Western schooling drove many AI/AN students toward a marginalized identity (LaFromboise, Coleman, & Gerton, 1993). In these cases the very act of learning required a student to deny his or her personal, cultural, and linguistic heritage (Garrett, 1996). Some students, faced with pressure to deny their heritage and embrace the values and goals of Western schooling, chose instead to resist. Ogbu's (1987) work across cultures reported resistance to schooling among AI/AN and other marginalized ethnic minorities, which in turn led to poor educational achievement and low graduation rates. While the costs of assimilationist schooling were high, resulting in the weakening of Native cultures and languages, marginalizing Native identities, alienating students from the goals of schooling, and producing high rates of school leaving, the benefits to students who persisted were often low. Leaving local knowledge and language at the schoolhouse door was resulting in "subtractive bilingualism"; that is, many students were failing to attain academic competence in English while at the same time losing knowledge of their Indigenous languages and cultures (Deyhle & Swisher, 1997).

FINDING A NEW WAY--SCHOOLING FOR SELF-DETERMINATION: In the decades following World War II, AI/AN leaders fought for legislation to protect their rights to self-determination (Reyhner, 1989). With the successful passage of the "Indian Education Act of 1972" (P.L. 92-318 as amended) and the "Indian Self-Determination and Education Assistance Act" of 1975 (P.L. 93-638), a new era began in Indian education. The past three decades have seen a variety of efforts to restore and revitalize Native languages and cultures through the schools (Demmert, 2001). Through such efforts, a growing number of Indigenous students have the opportunity to use Indigenous knowledge and language to meet "both" local "and" Western education goals (Deyhle & Swisher, 1997; Swisher & Tippeconnic, 1999; Yazzie, 1999). This "both/and" paradigm (Lipka & McCarty, 1994) supports an educational approach that values both Native and Western knowledge, as illustrated in the following examples.

ACADEMIC AND EVERYDAY KNOWLEDGE: Concurrent with this movement to connect Native and Western culture has been a reevaluation of what is considered appropriate academic knowledge. In conducting research of tacit knowledge of children in rural Western Kenya, for example, Sternberg and colleagues (2001) concluded that the knowledge learned in everyday life may be distinct from that which leads to success in school. Similar research conducted in Alaska with Yup'ik Eskimo students (Grigorenko et al., 2001) found that rural Yup'ik students outperformed students from an Alaskan regional center on a test of practical knowledge. Yup'ik elders, researchers, and teachers have demonstrated how to connect practical and cultural knowledge to a school's math curriculum (Lipka, Wildfeuer, Wahlberg, George, & Ezran, 2001). For example, the elders used the everyday practice of building a fish rack, a rectangular structure used to dry salmon, and connected this to the mathematical topics of perimeter, area, and physical proofs (Lipka & Mohatt, 1998). The connection of local knowledge to schooling is not an easy process, however. The challenge is to adapt local culture and knowledge to Western schooling without trivializing and stereotyping.

EXEMPLARY PROGRAMS: Today, many AI/AN communities are employing a both/and approach in their school systems. The sample of programs described below have met at least two of three criteria derived from research syntheses by Deyhle & Swisher (1997), Swisher &

Tippeconnic (1999), and Yazzie (1999): (1) the program must involve community/tribally controlled schools, (2) the program must use the Indigenous culture and language, (3) academic achievement must show a significant and measurable gain.

Rock Point, Arizona. Schools in Rock Point teach all classes in the local language--Navajo. Deyhle and Swisher (1997) report on ethnographic research conducted by McLaughlin: School administrators, teachers, and community members designed K-12 instruction in Navajo to reinforce the cultural and linguistic resources of the students who, at that point, had the lowest test scores in the Navajo Nation.... These Navajo students now consistently score higher than other comparable reservation children on tests of reading, language, and math in English. (p. 171)

Holm and Holm (1995), also studying Rock Point Community School, report "students have considerably more confidence and pride [than comparable students at nearby schools]" (pp. 147-148).

Fort Defiance, Arizona. Schools in Fort Defiance also offer the option of being taught with Navajo as the language of instruction. Before the program was instituted, only one tenth of Navajo five-year-olds were competent in Navajo; additionally, many monolingual English students were not academically competent in English. After the school established a voluntary Navajo Immersion (NI) program, "NI students did considerably better on tests of Navajo language ability [than those in the English-only program]" (Holm & Holm, 1995, p. 150). Meanwhile, NI students tested as well in English proficiency as the English-only students, while the majority of the fourth-grade English-only students tested lower in Navajo than they had in kindergarten. In sum, the Navajo immersion students were gaining control of their own language at no loss to their knowledge of English while the English-only students were barely maintaining competence in English with great loss to their Native tongue. Further, the NI students greatly outscored the English-only students in math.

Honolulu, Hawaii. Brenner (1998) reports on an experimentally designed study based in Hawaii, the Kamehameha Early Education Project. Using ethnographic methodology, she and other educators studied how Native Hawaiian children developed mathematical knowledge in everyday life (e.g., shopping and interacting with their families), then used this information as a foundation for an experimental math curriculum. Brenner also supported the use of pidgin in the classroom. Brenner found that "the children in the experimental class scored much higher on the standardized math test. The control class averaged at the 54th percentile, while the experimental class averaged at the 82nd percentile" (p. 233). Brenner's research design was able to isolate the change in instructional strategy as the variable most strongly associated with the increased scores.

Nunavik (Northern Quebec), Canada. Some results of a long-term research and development project of the Kativik School Board, an Inuit-controlled school district in the Canadian Arctic, found that Inuit students involved in an Inuktitut language program did better on tests of Inuktitut than those enrolled in the English classes or French classes (Wright, Taylor, Ruggeiro, MacArthur, & Elijassipik, 1996). They also showed steady improvement in English. While students in all three language programs tested at the same level for conversational Inuktitut, the students in the Inuktitut program did considerably better than the others on the more difficult academic language proficiency tests.

What this indicates is that Inuit children in the Inuktitut program are developing a level of language skill that will allow them to use the Inuktitut language to solve complex mental problems. . . . [Further,] Inuit children in all three programs began kindergarten with positive self-esteem (most children see themselves as smart, nice, happy, etc.).... However, ...students in the Inuktitut program showed an increase in self-esteem. (pp. 12, 15)

The research efforts of the Kativik School Board show how long-term systematic research can help locally controlled schools make decisions and develop programs that result in positive, community-defined student outcomes.

LOOKING AHEAD: The last few decades have shown a steady increase in the number of efforts by tribal- or community-controlled schools to use their language and culture as an integral part of the fabric of schooling. These efforts need to be systematically studied. As Tippeconnic stressed, "research must not only determine how well students are doing academically but also explore how Native languages, cultures, and ways of knowing influence the teaching-learning process in local and tribally controlled educational settings" (1999, pp. 46-47). And as Yazzie explained, "We can assume there is a direct relationship among culture, curriculum, and learning in American Indian schooling experience. But to what degree? We do not know" (1999, p. 97). At this juncture, evidence exists to support pursuing the inclusion of Native language and culture in educational programs serving AI/AN students as a strategy for improving academic and other educational outcomes. However, much more needs to be known. Further, research must be context specific, taking into consideration the circumstances of the local community and--as illustrated in the Kativik School Board example--it must focus on the education goals set by particular AI/AN communities.

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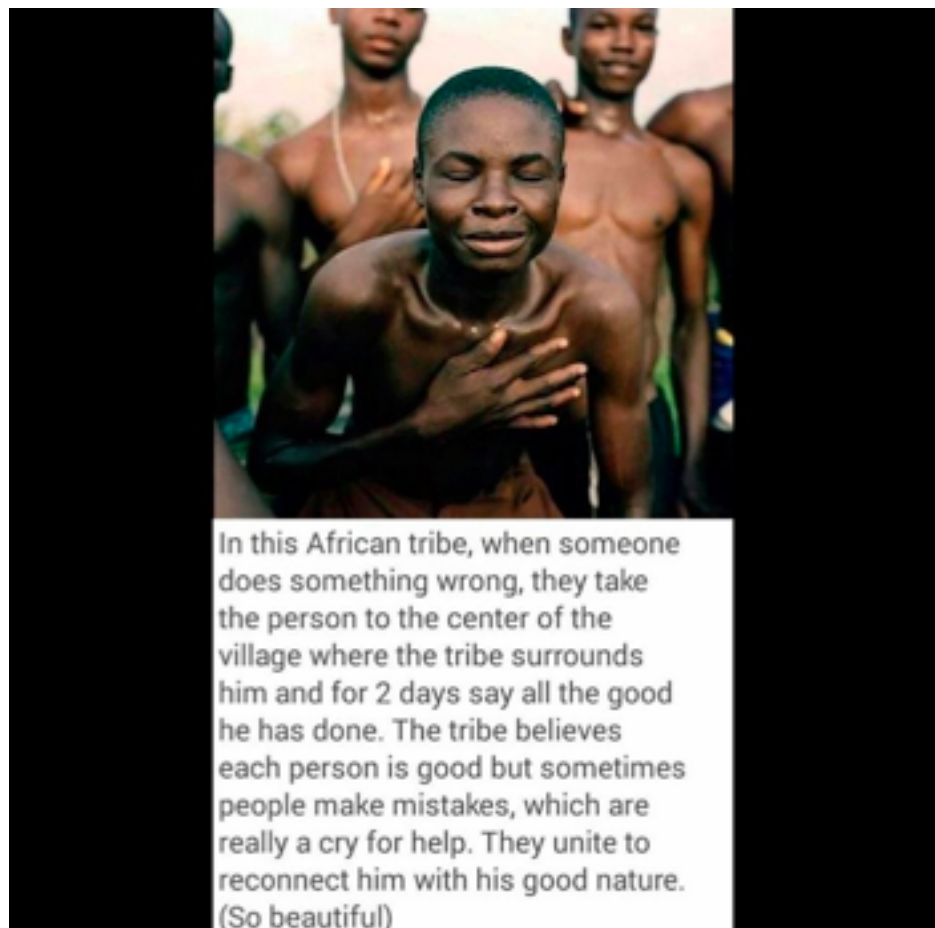
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[Frank "Spoon" James Funeral Services](#) December 4th



Stewart Community Baptist Church, 5340
Snyder Ave, Carson City, NV 89701

Frank's Funeral will be held on Friday at 11:00 am
with inurnment to follow at the Stewart Cemetery
and Dinner and stories to follow at 1:00 pm at the
Stewart Community Building 465 Clear Creek Ave.