

Resources & Suggested Readings

Cultural Humility and Supporting Native Students Workshop

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Glossary

AI/AN: *American Indian and Alaskan Native*

Cultural Humility: *the ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the person.*

Decolonization: *The undoing of colonialism, to make an effort to reestablish indigenous knowledge, culture, language and values.*

Epistemology: *the theory of knowledge, especially with regard to its methods, validity, and scope. Epistemology is the investigation of what distinguishes justified belief from opinion.*

Family Education Model (FEM): *Theoretical framework based on principles in the strengths based perspective (Saleeby, 1997) retention theory (Tinto, 1993), resilience research, family support models, student development theories, and empowerment evaluation Methods. The model is designed to contribute to the development of methods to improve educational access for students and to effectively support students' persistence toward degree completion.*

Indigenous Methodologies: *The approaches and methods, rules and postulates employed by indigenous research aimed to ensure that indigenous research be carried out in a more respectful, ethical, correct, sympathetic, useful and beneficial fashion.*

STEM: *Science, Technology, Engineering, and Mathematics*

Indigenous Ways of Knowing: *Process of making sense of the world.*

“This framework is not meant to be a model that treats all Indigenous Peoples as the same but a model to show how the diversity of Indigenous understandings of place, language, and cultures relates to the individual, faculty, and community, both institutional and Indigenous communities within and outside the institution. An Indigenous learner who is balanced in all realms (physical, intellectual, spiritual, emotional) and empowered in terms of who they are as an Indigenous person has their cultural integrity (Tierney & Jun, 2011) not only valued but honoured as they go through their post-secondary journey.”

Resources

Mental Health Resources

For UA Affiliates - CAPS: Use our [remote triage service](#) or call CAPS at 520-621-3334 to speak with a licensed counselor. *After-hours crisis callers may speak with a licensed counselor by pressing 1 when prompted by the automated message.

24/7 Lifeline: If you are in crisis, you can call the [LIFELINE](#) at 1-800-273-TALK (8255) or contact the Crisis Text Line by texting TALK to 741-741 .

Disaster Distress Hotline: Connect with a live Disaster Distress Hotline crisis counselor 24/7, from all 50 states. Text TALKWITHUS for English or HABLANOS for Spanish to 66746 or call 1-800-985-5990.

Sponsoring Organizations

[Arizona's Science, Engineering and Math Scholars Program](#)

[Diné College STEM Department](#)

[Diné College Land Grant Office](#)

[Indigenous Food, Energy, & Water Security and Sovereignty Program](#)

[STEM Learning Center](#)

[University of Arizona Office of the Provost, Native American Initiatives](#)

[University of Arizona Office of Societal Impact](#)

Links of Interest

[University of Arizona](#)

[Undergraduate Research Opportunities Consortium](#)

[American Indian Science & Engineering Society](#)

[Native SOAR](#)

Suggested Readings

1. HeavyRunner, I., & DeCelles, R. (2002). Family Education Model: Meeting the Student Retention Challenge. *Journal of American Indian Education*, 41(2), 29-37. Retrieved February 14, 2021, from <http://www.jstor.org/stable/24398576>
2. Runner, I. H., & Marshall, K. (2003). 'Miracle Survivors' Promoting Resilience in Indian Students. *Tribal College*, 14(4), 15., from https://www.researchgate.net/publication/234733631_Miracle_Survivors_Promoting_Resilience_in_Indian_Students
3. Williams, D. H., & Shipley, G. P. (2018). Cultural taboos as a factor in the participation rate of Native Americans in STEM. *International Journal of STEM Education*, 5(1), 1-8. https://arizona-primo.hosted.exlibrisgroup.com/permalink/f/1h28lag/TN_cdi_doaj_primary_oai_doaj_org_article_3b527b8151294ff5b809de425b5f673c
4. Bang, M., Marin, A., Faber, L., & Suzukovich, E. S. (2013). Repatriating Indigenous Technologies in an Urban Indian Community. *Urban Education* (Beverly Hills, Calif.), 48(5), 705-733. https://arizona-primo.hosted.exlibrisgroup.com/permalink/f/1h28lag/TN_cdi_proquest_journals_1436248592
5. Windchief, S. (2019). Rationale for Cocreating a Community for Underrepresented Minorities in Science, Technology, Engineering, and Math: An Indigenous Paradigm. In Jillian L. Kinzie (Ed.), *Indigenous Communities and Access to Graduate Degrees in STEM* (187th ed., pp. 9-19). Hoboken, NJ: Wiley: New Directions for Higher Education. <https://onlinelibrary.wiley.com/doi/full/10.1002/he.20332>
6. Hoo, K., Windchief, S. (2019). In Betsy O. Barefoot (Ed.), *Indigenous Communities and Access to Graduate Degrees in STEM* (187th ed., pp. 110). San Francisco, CA: Jossey-Bass - Wiley Periodicals, Inc - New Directions for Higher Education. <https://onlinelibrary.wiley.com/doi/abs/10.1002/he.20286>
7. Windchief, S. (2017). Academic Family: Reconceptualizing Mentoring for American Indian/Alaska Native Graduate Students. In Rober Augustine (Ed.), *Empowering Diversity Leaders; Proceedings of the 2017Alliances for Graduate Education and the Professoriate National Forum* (pp. 7-10). Washington DC: Council of Graduate Schools. https://cgsnet.org/publication-pdf/4830/Empowering_Diversity_Leaders-AGEP_National_Forum_Proceedings.pdf
8. Page-Reeves, J., Marin, A., DeerInWater, K., & Medin, D. (2017). Broadening conceptualization of native identity as foundational for success among Native Americans in STEM. *Anthropol*, 5(187), 2332-0915.doi: [10.4172/2332-0915.1000187](https://doi.org/10.4172/2332-0915.1000187).
9. Page-Reeves, J., Cortez, G. L., Ortiz, Y., Moffett, M., Deerinwater, K., & Medin, D. (2019). Situating Giving Back for Native Americans Pursuing Careers in STEM:“You Don’t Just

Take, You Give Something Back”. *Intersections: Critical Issues in Education*, 3(1), 4. [Online]. Available: <https://digitalrepository.unm.edu/intersections/vol3/iss1/4>.

10. Page-Reeves, J., Marin, A., Moffett, M., DeerInWater, K., & Medin, D. (2019). Wayfinding as a concept for understanding success among Native Americans in STEM: “learning how to map through life”. *Cultural Studies of Science Education*, 14(1), 177-197. https://arizona-primo.hosted.exlibrisgroup.com/permalink/f/1h28lag/TN_cdi_proquest_journals_2019700438

Cultural Awareness Bibliography

<https://store.samhsa.gov/system/files/sma08-4354.pdf>

- This guide is intended to **serve as a general briefing to enhance cultural competence** while providing services to AI/AN communities. (Cultural competence is defined as the ability to function effectively in the context of cultural differences.) A more specific orientation or training should be provided by a member of the particular AI/AN community.

<https://americanindian.si.edu/nk360/didyouknow.cshtml>

- In the United States, **Native American** has been widely used but is falling out of favor with some groups, and the terms **American Indian** or **indigenous American** are preferred by many **Native** people. How many **Indians** lived in **America** before 1492? This is sometimes called an unanswerable question that historians nevertheless must try to answer.

<http://www.ncai.org/about-tribes>

- The guide "Tribal Nations and the United States: An Introduction" developed by the National Congress of American Indians seeks to provide a basic overview of the history and underlying principles of tribal governance. The guide also provides introductory information about tribal governments and American Indian and Alaska Native people today. The purpose of the guide is to ensure that policy decision makers at the local, state, and federal level understand their relationship to tribal governments as part of the

American family of governments. Additionally, this guide provides the information necessary for members of the public at large to understand and engage effectively with contemporary Indian Nations.

http://www.ncai.org/attachments/LegalBriefing_TB yaxkdqYwYRDohDiQUvSVIcVeXOGzqntVkEXTaEnFailZrpGfN_Amici-NCAI-et-al-10-16-09.pdf

- The Native American organizations and federally recognized Indian tribes participating in this brief represent a broad cross-section of Native Americans who have joined together to ask this Court to grant the petition for writ of certiorari. The organizations and Indian tribes stand together to express with one voice their collective opinion on the fundamental fact underlying this case: the "Redskins" trademark is disparaging to Native Americans and perpetuates a centuries-old stereotype of Native Americans as "blood-thirsty savages," "noble warriors" and an ethnic group "frozen in history."

<https://rnt.firstnations.org/wp-content/uploads/2018/06/FullFindingsReport-screen.pdf>

- *Reclaiming Native Truth* is a national effort to achieve equity, inclusion and policy changes that will improve the lives of Native families and communities. For the first time ever, we know what different groups of Americans — across socioeconomic, racial, geographic, gender and generational cohorts — think (and don't know) about Native Americans and Native issues. We have learned how biases keep contemporary Native Americans invisible and/or affixed to the past and are holding back Native Americans from achieving political, economic and social equality, as well as accurate and respectful representation. We have also learned what types of messages will begin to shift public perception.

The diverse methodologies employed by a highly respected research team now provide Indian Country with an arsenal of data and findings to use as we work toward new narratives and social justice, fighting bias and structural racism. As you read the findings that follow, we expect that a few will feel like a confirmation of what we have always known, felt and experienced ... but finally we have evidence and a frame of reference.

<http://www.h-o-m-e.org/cultural-awareness/indian-values.html>

INDIAN VALUES, ATTITUDES AND BEHAVIORS, AND EDUCATIONAL CONSIDERATIONS

- Cooperation is highly valued. The value placed on cooperation is strongly rooted in the past, when cooperation was necessary for the survival of family and group. Because of strong feelings of group solidarity, competition within the group is rare. There is security in being a member of the group and in not being singled out and placed in a position above or below others. Approved behavior includes improving on and competing with one's own past performance, however. The sense of cooperation is so strong in many tribal communities that democracy means consent by consensus, not by majority rule. Agreement and cooperation among tribal members are all-important. This value is often at odds with the competitive spirit emphasized in the dominant society.

http://www.nationalresilienceresource.com/CAREI_Traditional_Native_Culture_F_2012.pdf

- Cultural resilience is a relatively new term, but it is a concept that predates the so called "discovery" of our people. The elders teach us that our children are gifts from the Creator, and it is the family, community, school, and tribe's responsibility to nurture, protect, and guide them. We have long recognized how important it is for children to have people in their lives who nurture their spirit, stand by them, encourage and support them. This traditional process is what contemporary researchers, educators, and social service providers are now calling fostering resilience. Thus, resilience is not new to our people; it is a concept that has been taught for centuries. The word is new; the meaning is old.

<https://files.eric.ed.gov/fulltext/ED368540.pdf>

- Facing an increasingly heterogeneous society, teachers need to be communicators. Most of human communication is nonverbal, but nonverbal behaviors are largely culture-bound. Teachers' sensitivity and understanding of students' nonverbal behaviors and their competence in sending correct nonverbal messages can make a difference in classroom interactions. Native Americans' communication style is influenced by values that emphasize humility, respect for elders, learning through storytelling, intuitiveness,

and concern for group harmony. Six Cherokee, Navajo, and Hopi educators in the public schools or university were interviewed about Native American nonverbal behaviors. In their own behaviors and their comments, interviewees indicated the appropriateness of the following behaviors: soft talk; gentle handshake; minimal eye contact, especially with elders; little facial display of emotion; most facial movement around the eyes; varying expectations as to personal distance; and intuitive time-related behaviors. Offers suggestions for increasing awareness of cultural differences among teachers and students.