Vision Statement for *Indigenous History, Culture and Thought* at NACA

Vision Statements articulate the long-term objectives of the content area, juxtapose that vision to the current state of teaching and learning at the school, and plan for a five years of action to meet the vision.

All “elements” should be in *narrative form*. The use of *research statistics and graphics* to support claims is encouraged.

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| Element 1 – A Vision for Science at NACA |
| Five years from now, what will a graduating senior look like as a result of a NACA Indigenous History, Culture and Thought curriculum? What skills does she possess? What knowledge? What dispositions? What understandings guide her actions?  Indigenous history at NACA will be a journey through the lens of Indigenous peoples. A journey that will relate course content to the cultural and spiritual context of the student. A journey that will recognize the value of Indigenous languages, epistemologies, and stories. A journey that will be congruent with traditional culture and synthesize this with contemporary ways of knowing and learning. A journey that recognizes the importance of Native spirituality and places the education of the student in a contemporary context (e.g. use and understanding of the visual arts, legends, oral histories, fundamental beliefs of the community, as well as college academic preparedness).  *( Adapted from the NACA EPSS plan)*  A senior graduating from NACA will bring awareness of Indigenous history and Indigenous relationships by designing and implementing culturally relevant curriculum and action plans utilizing Indigenous languages. The student’s designs and plans will demonstrate their understanding of Indigenous epistemologies, history, story, and spirituality by relating course content to their cultural and spiritual context. Student work will emphasize the importance of community, liberation education, and ecological sustainability. The student will demonstrate a confidence and poise when they speak, write, and design. They will demonstrate a determined attitude towards academic challenges by demonstrating competence and ingenuity. The student will understand all things consisting of spiritual energy are related and involved within cycles and will work to perpetuate healthy cycles by accessing Indigenous history.  Vision:  *The students will bring awareness of Indigenous history and Indigenous relationships so that in the long run they will design and implement culturally relevant curriculum and action plans, whether in school, at home, or in ceremony.*   |  |  | | --- | --- | | Knowledge | The student will know:   * Various Indigenous epistemologies * US Indian policy(s) * Various Indigenous stories/myths * Liberation education * Various Indigenous research methodologies * Cultural Universals * Decolonization and transformation | | Skills | The student will be able to:   * Analyze various Indigenous based texts (stories, artwork, music, videos, ecological landscapes, etc) * Design and implement culturally relevant curriculum and actions plans utilizing Indigenous languages * Critique and improve the actions plans based on community feedback outside of the context of school. | | Understand | * All things consisting of spiritual energy are related and involved within cycles and will work to perpetuate healthy cycles by accessing Indigenous history. | | Dispositions | * The student will demonstrate a confidence and poise when they speak, write, and design. * They will demonstrate a determined attitude towards academic challenges by demonstrating competence and ingenuity. | |
| (Jake Working on this)  Categories  students  teacher  school leader  Element 1  Capstone culmination of all classes  Jess 6th World  Dorothy 7th grade NM  Origin stories 16  Lifeways  Water  Miccha 9-10 NM and World History Policies  sequence of history  Chunking  Inference  making connection  waves of colonization  4 square  What senior summative assessment will evaluate student ability, and therefore teacher and school ability, against the objectives of Indigenous standards? Describe the assessment here.  Students will be able to:  Students will know:  Student Senior Portfolio of Work? A compilation of best pieces of work from 9th through 12th grade as it relates to the Wellness Wheel and NACA Core Values to be shared with their tribal communities  The senior summative assessment of Indigenous History, Culture and Thought(IHCT) will be designed through multifaceted reflection and individual assignments and that will be compiled into a larger portfolio. Participants will complete final products such as physical and virtual portfolios, video documentaries, magazines, and web resources that highlight the visioning, implementation, and regenerative design of this transformative learning model. This allows for a process that critiques dominant ideology, epistemology and values to refine and enhance our understandings. This circular process is similar to traditional Indigenous education because it allows for everyone’s voices to be heard and values contextual and subjective knowledge.  Reflection is a critical component of Praxis because it allows for critique and transformation. It is a regenerative pedagogy or process of learning because it is constantly being modified to better serve the our needs through reflection. Each lesson has a reflection stage to solicit critique and questions.  applied decolonizing methodologies that can be used in community-based programs, institutions and neighborhoods across New Mexico and throughout the World to collectively decolonize and indigenize our society and ecology.  The conceptual framework of of IHCT is designed around a process that incorporates Indigenous worldviews and research methodologies to co-construct a regenerative educational model. We explicitly value voices and writings of Indigenous scholars, elders and youth from around the world and incorporated these learnings into the research and development process.  The need for planning that integrates Indigenous worldviews and voices could not be greater due to the continued environmental degradation and health challenges we as Indigenous peoples face in the 21st Century. Indigenous education, planning and design is experiencing a re-emergence as distinct disciplines and innovations in the way we conceptualize planning and design. As Hirini Matunga states in “Theorizing Indigenous Planning”, Indigenous planning must have as its fundamental aim, “the construction of theory, practice, and methodologies to “plan” these communities out of this state and in so doing refuse/reject their continued oppression” (Matunga 2013).    Our mission is to research, dialogue and co-create knowledge that is transgressive, imaginative and counter-hegemonic through applying critical theory, practice and reflection to support healthier people, communities and interdependent bioregions .  Our goal is to diffuse innovations in the way that we think, learn and relate to all life through utilizing Indigenous planning, design, research and education as a way to nurture a global culture that values bio and cultural diversity.  It is our hope to:  Create And Maintain Authentic, Reciprocal And Transparent Relations With Youth And Community Members around the World To Enhance Collective Impact  Design And Implement Multi-Generational Planning Processes Using Indigenous Research Methodologies To Design Strategic Values-Based Goals through Praxis  Diffuse Information On Resilient Living From Multiple Sources Of Information Into Condensed, Accessible And Culturally Relevant Forms  Facilitate Trans-Disciplinary Project-Based Learning Experiences That Incorporates Cosmic, Spiritual And Ecological Teachings from diverse peoples, contexts and histories throughout the World  Five years from now, what does a senior look like as a result of a NACA \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ [content area] education? What skills does she possess? What knowledge? What dispositions? What understandings guide her actions?  • Critiques dominant ideology, epistemology and values to refine and enhance personal understandings of Indigenous education, history, culture and thought  • Values “traditional” contextual, subjective, spiritual and ecological knowledge  • Utilizes story as methodology helps provide a frame of reference for people while reframing the notion of objectivity through illuminating the subjective viewpoint of the researcher through storytelling  • Increases internal capacity within tribes through intergenerational engagement and a values-based process that utilizes a seven generations planning model  • Applies planning and design tools to effectively conceptualize, plan and communicate information to diverse and multi-generational audiences  • Validates the spiritual, place-based and action-oriented design of Indigenous research methodologies by creating their own applied and disruptive innovative projects and programs that promote foundational goals of freedom, justice and democracy  • Be a “living model” for social and environmental justice  21st-century skills through an engaging process using Indigenous planning, design, research and education to learn and share innovations in the way we design and invigorate our human experience  The quality of assignments will be collaboratively determined by participants, community members and facilitators. Participants will present final projects that emphasize their creative process which includes drafts, peer critiques, and final versions of assignments. Assessment is designed for measuring improvement through tracking stages of understand  Students will draft a legislative bill to be submitted to their representative of the NM legislature that is relevant to a contemporary issue within the indigenous communities in the state. (will they share it with their community?)  *To demonstrate graduation proficiency in Indigenous History, Culture and Thought, students will…*  Use research, writing/revision, and critique skills to collaborate on their proposed legislative bill. Writing and research will be assessed using the LEAP Rubric and critique will be assessed by critique protocol.  Multidimensional abstract reasoning  Students will demonstrate proficiency based upon Indigenous standards and community input and feedback ? |
| Element 2 – The Current State of Science at NACA |
| Element 2  What information/data do we currently possess about our current success and challenges in meeting the Indigenous History, Culture and Thought vision?    See Humanities Data Prezi:  <https://prezi.com/fs_cfhiq7-ni/edit/?auth_key=qskfgh0&follow=5lodlwqpw2jm#_=_>  Current Success: Indigenous History teachers have identified success through Howard Gardener’s Multiple Intelligence models for the classroom specifically through essay, hands on projects, verbal presentations, debate, and creative 2D and 3D model projects. A variety of summative assessments expressed through knowledge acquisition and creativity. Data shows that analysis skills are increasing as students are moving toward proficient levels.  Current Challenges: Indigenous History teachers have identified writing challenges at all grade levels specifically citing evidence, thesis development, and analytical interpretation of sources cited using primary and secondary sources for expository writing. Another challenge teachers recognize is measuring culturally relevant teaching by grade level and incorporating Indigenous standards as it relates to culture and thought per historical time period.  Onus  Student  School (Institution, Academia)  Analyzing how things are related and involved. |
| Element 3 – The Five-year Plan |
| Element 3  Students demonstrate their knowledge and understanding of diverse epistemologies or ways of “coming to know” through their methodological and pedagogical choices they utilize in their planning and design process.  take action to create positive changes that support healthier people, communities and bioregions both inside and outside of the classroom.  2016/2017  Explore the complex and interconnected nature of elements that determine our health that is interconnected to the health of our planet through praxis, guest speakers, and multiple sources of information. Initiate incoming students, specifically 6th grade student body, with NACA core values, indigenous core standards, indigenous education and epistemologies as well overall NACA mission statement. 6th grade student body must be seen as a “bookend” to NACA Seniors in order to cultivate, sustain, and perpetuate Native leadership and visibility within an educational, cultural, professional environment and within various communities-at-large. With the guidance of NACA teachers, staff, peers, family/community members incoming students are able to recognize, experience, adapt, and actively participate within the unique and culturally relevant and community-minded environment that is NACA.  2018/19  Students begin to form official organizations for action and community outreach in their chosen field of research.  2019/2020  Students are the authority on their chosen field of research, and are leading their own organizations/initiatives, recruiting others, and teaching community members how to make change/improvements. |