Lessons from Native Voices

• Consult and Share with tribal members
• Contact the Cultural Preservation office of each tribe concerning vandalism and protection issues
• Respect the designation of Sacred Sites
• Educate the public about Native values
Native participation a problem? Have the conference on their home turf.
Indigenous Ways of Knowing

• Spirits live in cultural places

• Let Go of Realism

• Everything has meaning and layers of meaning.
  • Learn cultural metaphors and idioms

• Symbols are Real
  • Animals are not species. Animals are people
Knowledge was derived from individual and communal experiences in daily life.

With keen observation of the environment

And interpretation of the messages that they receive from Spirits in the ceremonies, visions and dreams” Vine Deloria. Jr.

indigenousstrategies@gmail.com

Everything in nature has a spirit

Spiritual way we understand about things that English has no word for.
• Show me, don’t tell me
• Build personal relationships with students. It makes a difference
• Not abstract ideas
• How do you categorize the way you interpret reality?
• Create Reality with words.
• Native is Subjective  Western is Objective
• Western reduces everything to ‘things’, non personal, just nouns
• Navaho: all objects are alive or have potential. No abstractions
Ann Marie

• Subjectivity is a different way of knowing
• Personhood has connections, networks of kinships
• Creating and re-creating realities, collectively
• Agency = wind, rocks, water, all are other than human presence
• They communicate with us.
• The ‘other’ are holy ways of knowing
• LISTEN
Indigenous Education Teaches: Relationship first, then the project

Evaluate the Project

Execute the Project
Eric Descheenie, Navajo, Descheenie Facilitation. Descheenie@Hotmail.com

• Move from objective to inter-subjectivity
• Move full circle – Hozhoni
• Get power with knowledge
• Inter-personality (we are not non-personal. We are personal)
• Inter-subjectivity
• Your consciousness to Self
• Your ontological reality
• Natural Law means to Conduct yourself with Reciprocity
Bertram Tsavadawa, Hopi guide
Ancient Pathways bertsaava@gmail.com
Porter Swentzell, Tewa, Santa Clara Pueblo
Institute of American Indian Arts,
Assistant Professor of Indigenous Liberal Studies
Rebecca Hammond, Ute Mt. Ute
Crow Canyon Archaeological Center
C. Patterson, Glade Hadden, Becky Hammond and Porter Swenzell. Fremont/Ute Connection
Canyon Pintado and Douglas Arch country
Goofing off in Canyon Pintado
Austin Coochyumptewa
Bluebird Hopi Tours and Fine Art. Rock art tours
tsootrokokkyanghoya_4@yahoo.com
Chris Lewis, Zuni weaver discussing the Procession Panel, on the Comb in Bears Ears
Chris Lewis pointing out the procession of people coming up around the ledge
Touching is very important
Clifford Duncan, Northern Ute, cultural consultant and spiritual advisor
Clifford pointing to details on each panel
Consulting with Clifford at Shavano for over eight years
Shavano Ethnobotany Project. Elders from Northern Ute Reservation at Shavano
Ute elder (80s) powered up the hill to see the sacred tree image.
Government to Government
BLM and Ute Tribe: Dominguez Escalante WSA
DARG and Southern Ute STEM project
Dominguez Canyon, rock art and Ute history
Polly Schaafsma

Clifford Duncan and his little lizard spirit helper