



School Board Presentation

March 29, 2023

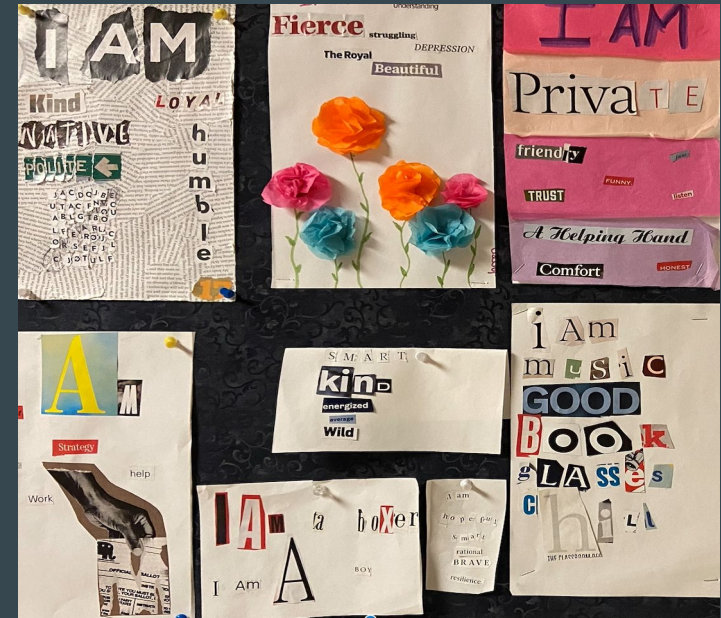
Student-Centered Schools:

How to recognize if you're in one...

- All staff and school personnel are aware of what PTE's are, and how those events can impact students and their families;
- Not only are we *informed* regarding trauma and its' impact, we proactively engage with traumatic material to increase self efficacy, diffuse shame, reduce distress, and offer new coping strategies;
- Emotional dysregulation is a common manifestation of trauma; our school climate is one that promotes a regulated state of being;
- Healthy attachments and relationships serve as the foundation for both our academic and wellness interventions;
- We strive to create an inclusive, strengths based, and holistic approach to educating and supporting our students and families to increase both intrinsic and external resources;
- But what about the curriculum?

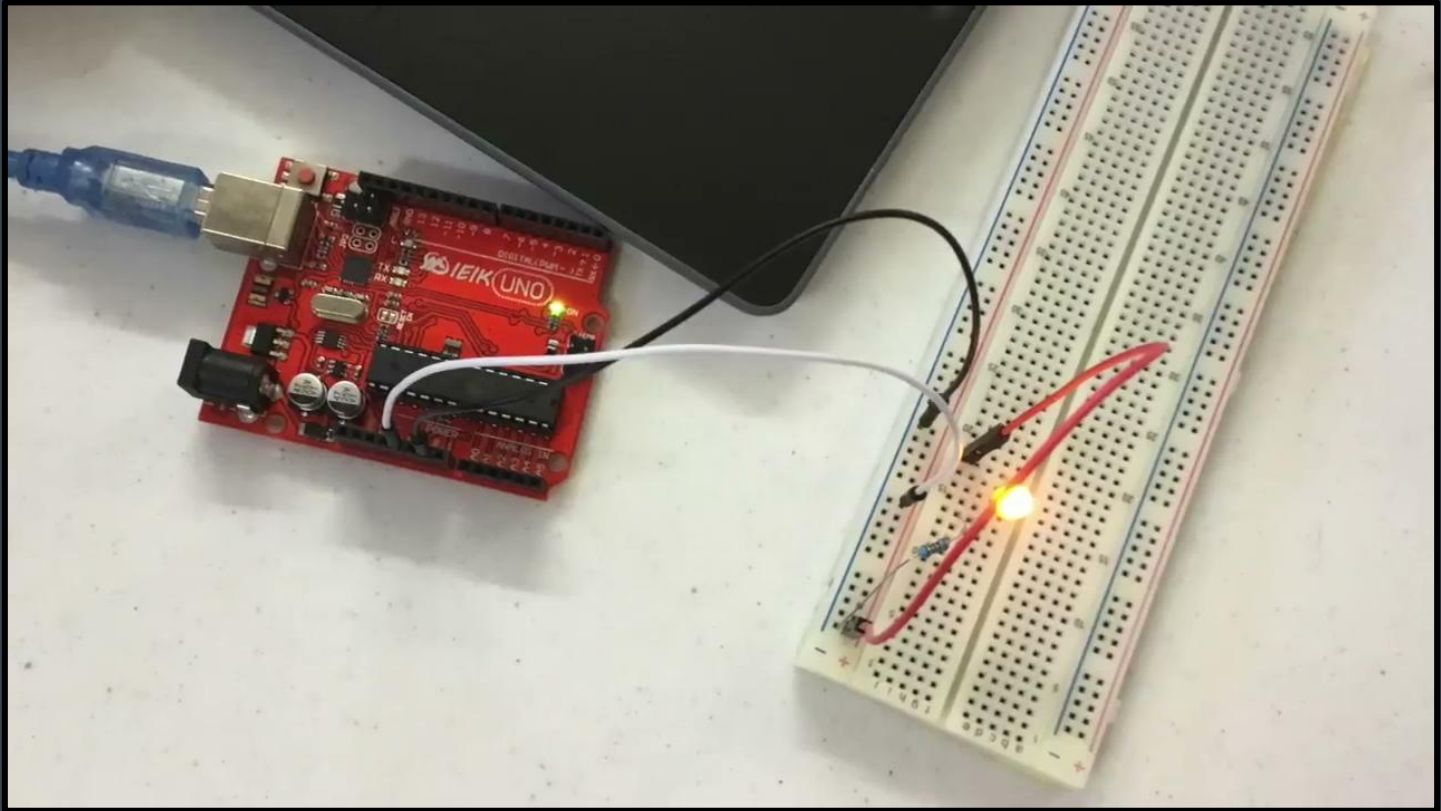
Art Therapy Overview: Chris Lewis

05:00



The expressive arts incorporate various artistic mediums (painting, drawing, music, collaging, writing, etc.) that allow us to tell our stories and make meaning out of our thoughts, experiences, and emotions.

Computer Class: Troy Atchison



School-Wide Wellness Seminars: Wednesdays with Charlie

Relationships

- Trauma and Normative Development
- Attunement
- Attachment and internal sense of safety
- Caregiver management of affect (managing our own experience)
- Effective Response

Regulation

- Identification and Modulation
- Impulse Control
- Normalization and Validation
- Distress Tolerance

Resources

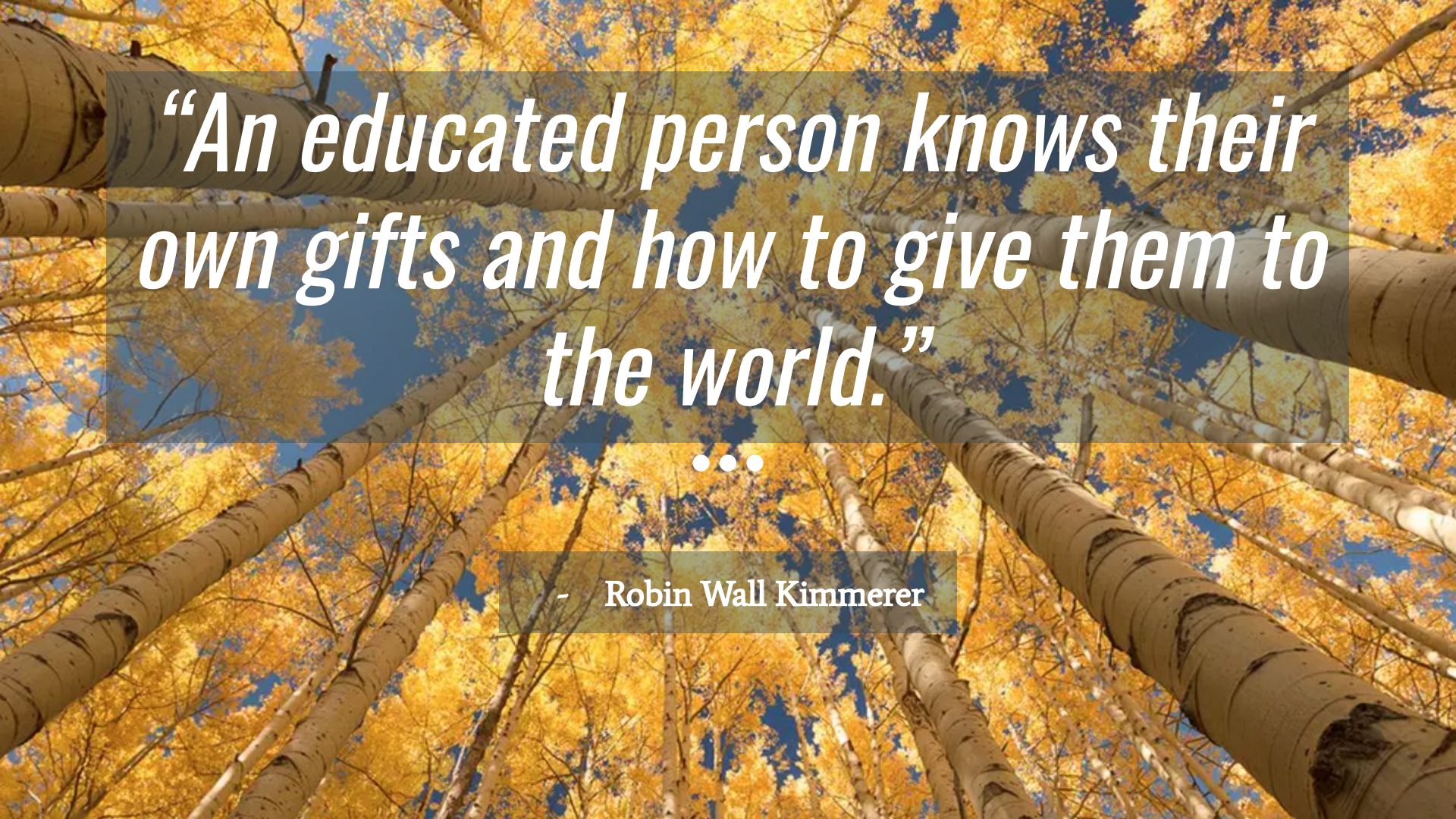
- Intrinsic and external
- Life Skills
- Acceptance *and* Change
- Coping Strategies
- Self Awareness





Curriculum Evolution

2022/23
(and beyond!)



“An educated person knows their own gifts and how to give them to the world.”

...

- Robin Wall Kimmerer

Four Aims of the Evolution:

1. **Acquisition of the “academic” skills and knowledge.**
 - Textual Consumption and Production
2. **De-/anti-colonial perspectives and skills.**
 - Develop the capacity to read, watch, listen, connect to, analyze, write, and discuss topics as complex as settler colonialism.
3. **Indigenizing attitudes / knowledge / skills - with particular emphasis on Blackfeet Nation.**
 - Develop an understanding of the role they play in their immediate and extended community - including their land and the natural world - in which opportunities for reciprocity, responsibility, and synergy are revealed.
4. **Healing historical trauma through Health and Wellness.**
 - Have a better understanding of the systems of oppression that have made - and continue to perpetuate - historical and acute trauma.



1. Acquisition of the “academic” skills and knowledge.

BHA students will...

- Learn to understand a variety of literary texts through close reading, sharing competing narratives/perspectives, exploring historical periods - with an emphasis on Blackfeet Nation, and making relevant connections to their own lives.
- Demonstrate growth in literary, expository, analytical, and argumentative writing.
- Practice all steps of the writing process to produce final drafts that are organized, concise, and logical.
- Improve communication skills through active engagement in a variety of activities that honor different learning styles.
- Build critical thinking skills in order to consciously navigate life and systems.

2. De-/anti-colonial perspectives and skills.

BHA students will...

- Develop a living definition of settler colonialism.
- Understand how current settler colonialism shows up in Native/Indigenous communities today.
- Cultivate a perspective of how historical and ongoing settler colonialism is connected to their own lives.
- Have a clear understanding of some ways Indigenous Peoples/Native Nations have, and continue to, resist settler colonialism.
- Develop the capacity to read, watch, listen, connect to, analyze, write, and discuss a topic as complex as settler colonialism.

3. Indigenizing attitudes/knowledge/skills - with particular emphasis on Blackfeet Nation.

History / Land / Community

BHA students will...

- Gain an understanding of the historical context in which they live and how it impacts daily life.
- Build relationships with their land with the purpose of better understanding their place, identity, and interconnectedness.
- Develop an understanding of the role they play in their immediate and extended community - including their land and the natural world - in which opportunities for reciprocity, responsibility, and synergy are revealed.

4. Healing historical and acute trauma through health and wellness.

BHA students will...

- Have a better understanding of the systems of oppression that have made - and continue to perpetuate - historical and acute trauma.

Coupled with BHA's Wellness Goals of:

1. Relationships - "Healing potentially damaged attachment systems"
2. Regulation - "Offering opportunities to strengthen internal experience"
3. Resources - "Highlighting and fortifying both internal and external strengths and support"
4. Integration - "The act of working through avoidance toward trauma experience integration"

Meet the Team:

From Left to Right...

- Nicholas Rink (ELA)
- Jason Krane (IC)
- Katie Boyce (SS)
- Dr. Rob Petrone (Consultant)
- Melissa Horner (Consultant)



Summer 2022:

*"If you want to go fast, go alone..
If you want to go far, go together."*



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naapii'aaapii

2022/23 CURRICULUM MAP (* GRAD 5-22?)

1 st QUARTER (10-31-22) (ELA) WORD LIBRARY STORYTELLERS	2 nd QUARTER (1-20-23) (SS) INDIGENOUS PEOPLES' HISTORIES AND GEOGRAPHIES	3 rd QUARTER (3-28-23) (SS) INDIGENOUS PEOPLES OF N. AMERICA + FED IND. POLICY	4 th QUARTER (6-8-23) (SS) MONTANA TRIBAL NATIONS DEACREFT CANON
<p>Introduction: FRAMING + NAMING X Δ - □</p> <p>Module 1: SPOKEN-WORD POETRY... IN HAWAII</p> <p>Module 2: MEMOIR... IN S. AFRICA</p> <p>Module 3: FICTION... IN CANADA</p> <p>CLOSING: STORYTELLERS... INDIGENOUS YOUTH</p>	<p>WHAT IT WAS LIKE... PRE-COLONIZATION X</p> <p>WHAT HAPPENED... Δ - □</p> <p>WHAT IT'S LIKE NOW... O</p> <p>RE-FRAMING + X RE-NAMING</p>	<p>(ELA) NATIVE AMERICAN LITERATURE (Texts)</p> <p>(Texts) • NOVELS • FILM • PODCASTS • MUSIC</p> <p>(Texts) • TREATIES, LEGISLATION, POLICY</p>	<p>(ELA) MONTANA DEACREFT VOICES (Texts)</p> <p>(Texts) • DEACREFT CONSTITUTION • PRIMARY SOURCE DOCUMENTS • TREATIES LEGISLATION POLICY</p>

WINTER (21-11-22) TRAILS



Core Concepts to Ground Curriculum:

INDIGENOUS WORLDVIEWS

Thousands of Indigenous worldviews exist. Each is unique. These ways of knowing and being in the world are often connected to particular languages and cultural practices and are rooted in specific places. The principles here are some that many Indigenous Peoples have in common.

RELATIONSHIPS
An understanding that humans are in interdependent relationships with plants, animals, land, water, other natural elements, and people (past, present, and future).
Deep and wide systems of relationship are at the center of Indigenous existence and are at the heart of Indigenous understandings of how to live in connected, ethical, loving, and sustainable ways.

RECIPROCIITY
A practice that asks humans in relationship with one another and with any more-than-human beings (e.g., plants, land, animals) to learn ways to gift the person or being they are in relationship with something that illustrates your respect, care, and responsibility to the relationship.
Reciprocally demonstrates active participation in the relationship that includes giving and not just taking/receiving (e.g., expressing gratitude toward plants for food that comes from them).

RESPONSIBILITY
As humans, what are our relational responsibilities? For what purpose? Being aware of these questions prioritizes relationships and reciprocity. Assuming that humans have responsibilities to one another as well as to more-than-human beings (e.g., water, moon, plants) ensures that many interconnected relationships between plants, animals, land, water, other natural elements, and people (past, present, and future), thrive in relation to one another.

PAST-PRESENT-FUTURE
An Indigenous approach that understands everything in the present is connected to what has happened in the past, which also informs what is to come in the future.
"Armed with spirit and the teachings of our ancestors, all our relations behind us, we are living the Indigenous future. We are the descendants of a future imaginary that has already passed, the outcome of the intentions, resistance, and survivance of our ancestors."
Lindsay Nixon (Anishinaabe/Naiykw)

HOLISTIC + CYCLIC
Indigenous worldviews often see the whole person (physical, emotional, spiritual) and intellectual) as interconnected to land and in non-linear, non-hierarchical relationship to other beings.

Created by Melissa Thomas in collaboration with Buffy Little
Academy 2020-2024 Curriculum Evaluation Team

SO YOU WANT TO KNOW ABOUT... Settler Colonialism

Event
Settler colonialism began as an event in history when settler colonialists arrived to a place with the intent of staying there.

Structure
Settler colonialism is now a current social structure that shapes and impacts every part of mainstream society from education to medicine to law to food to media and more!

Cornerstones of Settler Colonialism

- Eliminate** Indigenous Peoples so settlers have space to live and create their own society in place of Indigenous societies. Attempted elimination of Indigenous Peoples can be physical genocide (massacre), cultural genocide (assimilation), political erasure (redaction), knowledge erasure (epistemicide), spatial removal (removal policies), and others.
- Impose** colonial understandings of property. Laws, policies, and values that transform land, water, plants, animals, humans, ideas, and materials into possessions that can be owned.
- Produce** anti-relationship by erasing, damaging, growing, and targeting responsible, reciprocal relationships between people, land, ideas, cultures, and more-than-human relatives in service of prioritizing principles of ownership and possession over meaningful relationships.
- Limit** options for how to be in the world. This limiting makes it seem natural that there are only certain (colonially-approved) ways of being in relationships, of learning, creating families, participating in economies, eating, governing, attending to health, generating/sharing knowledge, and so much more!

Settler Colonialism wants land, seeks to control the narrative, targets Indigenous Peoples, and it harms and limits EVERYONE.

Examples of current settler colonial nation states:

- United States
- Mexico
- New Zealand
- Israel
- Canada
- Australia
- South Africa
- Northern Ireland

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Understanding Intergenerational Historical Trauma (IHT)*

*Specific to Indigenous Peoples in the United States

HISTORICAL TRAUMA: A complex form of trauma that consists of emotional, psychological, physical, social, and spiritual wounds caused by settler colonialism (which Native Peoples have been targeted by). Historical trauma originates from accidents and cultural loss including decline over time in population, and disconnection from land, family, and cultural practices.

INTERGENERATIONAL TRANSMISSION OF TRAUMA: Sometimes referred to as trans- or multigenerational trauma. Intergenerational trauma is defined as trauma that gets passed down from those who directly experience an incident to subsequent generations who did not experience trauma themselves. Intergenerational trauma may begin with ONE traumatic event affecting an individual, traumatic events affecting multiple family members over time, and/or collective trauma affecting larger community, cultural, racial, ethnic, or other (occupational) populations (historical trauma).

SETTLER COLONIALISM

Intergenerational Historical Trauma **Collective Loss and Grief**

HISTORICAL TRAUMA RESPONSES

- Anxiety & Depression
- Subsidiary Ideation
- Alcoholism/Addiction
- Domestic Violence
- Cardiometabolic Disease
- Chronic Illness

Settler Colonial Actions That Cause IHT for Native Peoples:

Massacres, Boarding schools, Past and present land seizures, Economic disruption, Forced assimilation, Removal and Relocation programs, Food source interruption, Ongoing racism, Lack of accurate social representation.

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Photo illustration by Dung Hoang from "Healing Historical Trauma" by Jackie Powder

What We Talk About When We Talk About... Extractive Colonialism

Within this kind of colonialism, colonial countries usually do not intend to live in the territories and places they extract resources from. They make decisions from their home countries, disconnected from the place they are colonizing.

This kind of colonialism transforms lands, waters, minerals, humans, animals, and more into **resources** that can be taken and sold for the benefit of the colonizing nation. These profits do not benefit the local place or people.

Rather than eliminate Indigenous Peoples in these places of extraction, colonizing nations will exploit Indigenous Peoples for cheap or free labor (e.g., enslavement) and rely on Indigenous knowledge and relationships with the place to better extract materials for profit.

The places and Indigenous Peoples targeted by **exploitive** and **extractive** colonialism often remain in political upheaval and economic distress for years. Some of these countries are poor, have **totalitarian governments**, and seem "undeveloped," all as a result of being subjected to extractive colonialism.

COMMON EXTRACTATIONS:

- Rubber
- Sugar
- Minerals for technology (ex cell phones)
- Metals/Gems
- Animals
- Furs
- Lumber

Lands and Places Changed and Impacted by Extractive Colonialism:

- Angola
- Barbados
- Solomon Islands
- Democratic Republic of Congo

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Indigenous Resurgence and Revitalization

RECLAMATION
RECONNECTION

"There is no concise neat model of resurgence in the way of approaching decolonization and the regeneration of our peoples" (Alfred and Corntassel 2005:612).

Land
Indigenous Peoples (re)connecting with the landscape and geography of their homelands can support the (re)connection to Indigenous teachings, food, lifeways, and values. Specific Indigenous lands are linked with Indigenous worldviews that are independent of colonial thinking and being.

Language
In order to recover Indigenous worldviews, (re)learning Indigenous languages can support Indigenous Peoples by (re)orienting them to knowing and being in Indigenous ways rather than colonial knowing carried within colonial languages.

Heal
Processing underlying trauma, pain, and abuse with support is one of the most important moves Indigenous Peoples can make as we navigate their contemporary world. Consistent with other being (human and more-than-human) that support the process of healing while also embodying Indigenous worldviews.

Relationships + Ownership
Centering meaningful relationships with people (past, present, and future), with ideas, plants, animals, land, water and other natural elements helps counter the damage colonialism has created. Indigenous relationality is anti-colonial since it values caring, interconnected relationships over ideas of ownership, property, and possession of land, medicine, people, and other items.

Ongoing Entanglement
Since settler and extractive colonialism still exist today, it's important to note that the current worldwide continuation, resurgence, and revitalization of Indigenous worldviews is happening while colonialism continues to try to erase them.

"This is a manifesto to create networks of reciprocal resurgent movements with other humans and nonhumans radically imagining their ways out of domination, who are not afraid to let those imaginings destroy the pillars of settler colonialism" (Simpson 2017:10).

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Continued Work Throughout the School Year: Process vs. Product

Full-Team Meetings:

- Everyone meets once a month to discuss all aspects of curriculum project.



Strategic Planning:

- Rob and Jason meet to create agenda for full-team meetings and to begin plan for summer 2023.

Social Studies Meetings:

- Melissa, Katie, and Jason meet to plan and create lessons and assessments.

ELA Meetings:

- Rob and Nick meet to discuss progress, develop lessons, and create frameworks for upcoming courses.

Highlights from ELA: Media Literacy

Native Representation in Peter Pan

INTRODUCTION

Peter Pan is an American animated film released in 1953 and produced by Walt Disney Productions. The film is very well known, and despite criticism, many still call it a classic, and it has been viewed by people all over the world; To this day, it has a place in modern pop culture.

Though the film is often remembered as a fun heartwarming adventure film with eccentric characters and memorable songs, people often overlook the questionable messages it sent about women and the racist portrayals of the non-white characters.

Activity

Develop a Found Poem about “This is the Way We Rise.”

[This is the Way We Rise](#) (starts at 2:34).

We see the beauty and nature, we do not see the pain and danger, watching Hawaii folk feel like failures.
I see a bulldozer smashing everything in it's way, the rich taking over hawaii day by day.
I watch our people suffer violence, but we watch in silence, one day i hope our name araises.
From the grave, a thousand souls die out from one raid, America only cares about pay, not us no way. Many other souls watch the terrorizing changes, we can't do nothing but watch tears go down our faces, they say they're not racist, but we know they don't care they're faceless.
Soulless people with no regret, all we do is reflect on the pain and what the white man said.
We do not matter to the US, if we did the press would not shine their rolex.
Fancy cars and clothes, all the expensive food as we count bones.
Danger happened when the boat arrived, we did not realize, the lies of columbus.
We did not see the truth or cost, all we seen is the loss, the lost and fear.
We did not see the murder and theft, all we seen was our ancestors last breath.
It's sad because a ot of our people suffered for our I see the money being used properly, greedy for every dollar they see.
We get brushed off like nothing wrong, we screm out loud to the pride poem, book, movie and song.
Tears in our eyes, listening to their lies, so we riot from day to night, this is the way we rise.

Courses:

- World Indigenous Storytellers
- World Indigenous Media and Advocacy
- Native American Literature
- Montana / Blackfeet Voices

Highlights from Social Studies:

Courses:

- World History/Geography - Indigenous Peoples' Lands and Histories
- US History - Indigenous Peoples' of North America + Federal Indian Policy
- Montana History - MT Tribal Nations / Blackfeet Country



Looking Towards the Future:

- Revisions to curriculum;
- New content/courses;
- Prepare to share;
- On-boarding of counseling department + Science and Math;
- Presentations?
- Grants?
- Research?
- Publications?!

“We sang our songs and brought them to the streets and into the classrooms - classrooms we built on our own lands and milled with our own words.”

~Miigwans, The Marrow Thieves





A Moment of Gratitude: Thank You to the Following People...

- BHA's Counseling Department
- Matthew Johnson
- Rebecca Rappold
- Dennis Juneau
- Jocko Parrent
- Superintendent Guardipee-Hall
- BPS School Board



Student Voice

“What is it like going
to school at BHA?”

Class of 2023: Mikell Bird and Zane Hall





Recognitions

A ***BIG*** thank you to
the following people...

Steve Tatsey:

Buffalo Program (7 years)

- Buffalo Harvest Field Supervisor and Facilitator
- Born and raised in Birch Creek
- Mentor and supporter of members of his community
- Culture and Spirituality
- Grandfather of current BHA student
- Father of BLA alumni
- All-around great guy!



Christina Flammond:

C & C Meats - Baab, MT

- Owner and manager
- Mentor and collaborator for Buffalo Harvest and Processing
- Hosts educational activities/seminars
- BHS Class of '01
- Pet Buffalo named iinnī
- All-around great gal!



Irene Augare:

Fun Facts!

- **Education:** BHS Class of '07 / SKC Class of '18
- **Job:** Parent Community Outreach Program Coordinator
- **Favorite Part of Job:** “Witnessing students gain a different level of resiliency, independence, and accomplishment through hard work and self-dedication.”
- Has been an advocate and supporter of BHA for many years
- All around great gal!

