

2023 Native American and Indigenous Peoples Day Symposium Student Learning and Resource Guide

“May we remember that holiness exists in the ordinary elements of our lives.

We are grateful for a homeland that has always thrived
on a glorious array of people and their diverse cultures, histories, and beliefs . . .

May we always cherish our ancestors as we prepare for the days ahead.
May we remember that we exist because of their prayers and their faith . . .

May our homes, schools, and communities be filled with the wisdom and optimism that reflect a
generous spirit . . .”

Luci Tapahonso (Diné [Navajo])

“A Blessing, *For the graduates of the University of Arizona*”

Symposium Theme: "TCU and Native American and Indigenous Relationships: Exploring the
Past, Embracing the Present, Impacting the Future"

Symposium Calendar Page: https://calendar.tcu.edu/event/native_american_and_indigenous_peoples_day_symposium_9755

This year marks 150 years since TCU came into existence as AddRan Male and Female College in Thorp Spring, TX (Hood County). TCU’s seventh annual Native American and Indigenous Peoples Day symposium joins the [sesquicentennial observances](#) by seeking to understand our university through its past, present, and future relationships with Native American and Indigenous peoples.

The outline of the school’s history in terms of milestones can be found in the [2022-23 Undergraduate Catalog](#). TCU’s several campus relocations (Thorp Spring, Waco, and Fort Worth) and the founding of the university by Addison and Randolph Clark, sons of Joseph Addison Clark, are well known parts of the story. What has been much less commonly acknowledged across TCU’s 150 years is the history of the university’s relationships with Native American and Indigenous peoples.

While it does not appear in the Catalog’s list of milestones, TCU began thinking about and addressing more directly its relationships with Native American and Indigenous peoples in 2015. Admittedly, these efforts were modest in the beginning, but the university soon began waking up to their importance. In a relatively brief period, TCU has made tremendous strides in creating healthy, respectful, and mutually beneficial relationships. Increasingly, people across campus are recognizing that Native American and Indigenous knowledge is relevant to many of today’s most pressing issues. *Our eyes are opening to the need of respectfully learning from and being taught*

by Native American and Indigenous peoples and communities, rather than simply learning and teaching about them. Their perspectives and experiences are essential parts of a modern and relevant education, and one day, hopefully, TCU graduates will be known collectively for their skill in respectfully understanding and working with Native American and Indigenous nations and communities in their respective fields. Equally important, TCU is beginning to take steps to create a welcoming and empowering environment on campus for Native American and Indigenous peoples.

We still have a long way to go. This year's symposium is another step in that process. What follows are some suggestions you can use and modify in conjunction with the symposium, whether in individual introspection or with students and colleagues.

Understanding the Foundations of TCU's Native American and Indigenous Peoples Initiative

We remain since 2015 guided by the following goals:

1. To raise awareness of and respect for Native American and Indigenous peoples, cultures, and perspectives
2. To learn from and respectfully engage Native American and Indigenous knowledge(s) throughout all levels of the campus community
3. To create a welcoming and respectful environment on campus for Native American and Indigenous students, faculty, staff, and visitors
4. To build healthy, respectful, and mutually beneficial relationships with Native American and Indigenous peoples and communities

We continue to follow a model based on:

- Learning from (rather than about) Native American and Indigenous peoples (and avoiding the "scholar-as-expert" model)
- Working with individual faculty, departments, and programs at TCU to develop Native American and Indigenous programming and relationships that are relevant to their specific needs (rather than siloing campus efforts in a single department or program)

Exploring the Past

Unfortunately, but not surprisingly, most of TCU's past relationships with Native American and Indigenous peoples have been characterized by neglect, disrespect, exclusion, and exploitation. While there were some exceptions, TCU often engaged in stereotyping, romanticizing and

disseminating misinformation about Native American and Indigenous peoples, ignoring and silencing them, using their cultures, histories, and lands for individual and university benefit, and asserting control over their images and narratives. In this regard, TCU followed attitudes and actions held by broader American society and higher education. While there were some isolated changes beginning in the 1960s, nothing occurred that was sustained and institutional. It can be painful to uncover and address this past, but it is necessary for creating a healthy present and future. It is impossible to address in this guide all of TCU's history with Native American and Indigenous peoples, but here are a few exercises that might help start the process:

1. Tribal Sovereignty: Understanding the Foundation of TCU's Relationships

The foundation of relationships with Native American peoples, nations, and communities is tribal sovereignty. While many non-Natives want to focus primarily on race and ethnicity, the starting point that guides all aspects of these discussions is tribal sovereignty. Native Americans' racial and ethnic identities must be understood first within the context of their national identities.

- As the National Congress of American Indians (NCAI) [asserts](#), “Native peoples and governments have inherent rights and a political relationship with the U.S. government that does not derive from race or ethnicity. Tribal members are citizens of three sovereigns: their tribe, the United States, and the state in which they reside.”
- NCAI's [webpage](#) further explains, “*Sovereignty* is a legal word for an ordinary concept—the authority to self-govern. Hundreds of treaties, along with the Supreme Court, the President, and Congress, have repeatedly affirmed that tribal nations retain their inherent powers of self-government. These treaties, executive orders, and laws have created a fundamental contract between tribes and the United States.”

Native identities are, of course, quite complex and diverse, but they are rooted in tribal sovereignty. The foundation of TCU's relationships with Native peoples and nations, therefore, begins with an accurate understanding of tribal sovereignty. To help students understand these dynamics, have them view these brief videos and then create a statement on why tribal sovereignty is important to TCU's relationships with Native American nations and peoples.

- [*2022 Indigenous Peoples' Day Teach-In Keynote: What is Tribal Sovereignty?*](#)
- [*Who is Native American, and Who Decides That?*](#)
- [*You took a DNA test and it says you are Native American. So what?*](#)
- [*A few things to know about why treaties matter*](#)

Three possible avenues for discussion and study are:

- Throughout its entire history, TCU has always been located on the ancestral homelands of the Wichita and Affiliated Tribes. This immediately puts our university in relationship with this Tribe. It's important, therefore, to understand the Tribe, its history, and its current existence. A good place to begin learning about the Tribe is the tribal website: <https://wichitatribe.com/>. Have students study the website and then compose a list of points about the Tribe they feel are most crucial for TCU's campus community to understand. Perhaps have them create an infographic that can be used to inform the campus about the Tribe. Make sure that students clearly articulate why it is important for TCU to be knowledgeable about the Tribe.

- Native American and Indigenous presence in what we now call north Texas is ancient and complex, dating back thousands of years and millennia before Europeans began encroaching on these lands. A recent local discovery, for example, was made in 2016 during a construction project at the corner of Lexington and Weatherford streets in downtown Fort Worth. The remains of an Indigenous woman, likely in her thirties, had been buried there sometime between 790 and 990 CE (see, "1,100 -year-old Native American bones buried," *Fort Worth Star-Telegram*, December 22, 2017, pg. 1A). Many modern tribes also have connections to the area. These include:
 - The Kirikir?i:s, or Wichita, historically consisted of several Tribal Nations of Caddoan-speaking peoples, including the Wichita, Waco, Tawakoni, Kichai (Keechi), Iscani, Taovaya, and others. Their historical homelands ranged from what we now call Kansas to around Waco, Texas. Today, the Wichita and Affiliated Tribes are comprised of four groups: Wichita, Tawakoni, Waco, and Kichai (Keechi).

 - The [Caddo](#) were made up of several groups, the most prominent being the Cadohadacho ("Caddo" being a shortened form that was eventually applied to all groups), Natchitoches, and Hasinai, with traditional homelands in what became the states of Oklahoma, Louisiana, Arkansas, and Texas. For the Hasinai, east Texas was their ancestral homeland and the Trinity River marked the western boundary of their traditional territory.

 - Elements of other Tribal Nations at one time or another had shorter periods of contact with north Texas. These included the Cherokee, Comanche, Kiowa, Kickapoo, and others. Especially during the first half of the 19th century, many of these peoples were pushed into the region as Americans and Texans invaded their ancestral homelands, with most being pushed out by the latter part of the century.

 - Today, there are well over 150,000 Native Americans from a variety of Tribal Nations living in the Dallas-Fort Worth metroplex. The roots of the modern Dallas-Fort Worth Native community lie in a federal program known as [Relocation](#). This program, which operated from 1956 until the mid-1970s, sought

to relocate Native peoples from reservation and rural areas to urban contexts, supposedly to give them better employment and economic opportunities. However, the program ultimately intended to assimilate Native Americans into broader American society, destroying their Native identities and relieving the federal government of its treaty obligations. Thousands of Native peoples were relocated to the metroplex during this period.

- One line of TCU's [Land Acknowledgment](#) says regarding our campus location, "It is an ancient space where others have lived before us." Another line reads, "We respectfully acknowledge all Native American peoples who have lived on this land since time immemorial." Have students explain specifically what these lines reference and explore the implications for TCU's relationships with Native American and Indigenous peoples.
- Ask students to articulate how concepts such as tribal sovereignty, [Indigenous data sovereignty](#), [food sovereignty](#) (see also <https://nativefoodalliance.org/>), and [traditional knowledge sovereignty](#) relate to how TCU faculty and students go about researching, teaching, and learning in their respective fields, as well as how the university creates relationships with Native American and Indigenous peoples. Perhaps have students develop a list of best practices for their particular disciplines regarding how these different expressions of Native American and Indigenous sovereignty should be respected.

2. TCU and Colonization: Understanding TCU's Context

Students might consider whether terms such as settler, pioneer, migration, and immigration used in relation to Native American and Indigenous experiences obscure important experiences of invasion and foreign occupation.

- Colonization is one of the leading problems confronting the United States today. That may sound surprising, especially since many think colonization ended a long time ago. Nonetheless, it remains active, especially in the systems and processes we all live in. We have become so used to it, we often are no longer aware of it.
- *Understood broadly, colonization refers to the ongoing efforts by Europeans and later, Americans, to take and control Native American lands and resources **and** destroy Native American nations, peoples, cultures, and identities.* This has and continues to occur through violence, forced assimilation, colonized ways of thinking and living, colonized systems and processes, and other means. Importantly, though, it begins with efforts to possess and control lands and resources and cannot be separated from efforts to eradicate Native Americans, either physically or culturally.

- While Western academia has devised theories for understanding colonization (such as the idea of settler colonialism), these models often overlook local manifestations and focus more on the colonizers than Native American and Indigenous peoples. So, for example, we might broadly talk about how Euro-American settlers created colonies to exploit resources and eventually displace Native Americans. However, viewing this process from local Native American perspectives might create different terminology and understandings. We might instead talk about a foreign invasion and occupation (by Americans and Texans, for instance) of sovereign nations (such as the Wichita, Waco, Tawakoni, Keechi, Caddo, etc.) that sparked a voracious defense of their homes and families. These distinctions might be subtle, but they can reveal aspects of our histories and relationships that have been hidden by models conceived in Western values and perspectives. How does TCU fit into an understanding centered in Native American and Indigenous perspectives?

After students consider the terminology and perspectives we use, they can explore how colonization's goals, systems, and processes have affected TCU.

- Considering TCU as an educational institution birthed from an invasion of Native American nations and communities might reveal how colonization and its goals have been instrumental in shaping TCU in previously unnoticed ways. Students can learn more about the details of this invasion and TCU's connection to it by reading these documents on the university's Native American and Indigenous Peoples Initiative [webpage](#):
 - “Diversity, Equity, and Inclusion and Understanding the “TCU” in TCU” (see [here](#))
 - “TCU and May 24, 1841” (see [here](#))
 - “TCU and May 24, 1841: The Broader Context” (see [here](#))
- While TCU did not exist when the violence occurred that eventually brought all three of its locations into its possession (Thorp Spring, Waco, and Fort Worth), it has benefitted from a subsequent land redistribution system that was predicated on such an invasion.
 - Joseph Addison Clark, father of Addison and Randolph, came to Texas in 1839 at the same time the Republic was engaged in what its President, Mirabeau B. Lamar, called an “exterminating war upon their warriors; which will admit of no compromise and have no termination except in their total extinction or total expulsion” (*Journal of the House of Representatives of the Republic of Texas*, Regular Session, Third Congress, November 5, 1838, pg. 174).
 - Joseph engaged in many activities, including working to help redistribute this land as a surveyor and resolving conflicting land titles. He and his sons also purchased land—land recently taken by force from Native Americans—some of which was later sold to sustain TCU during difficult times. As TCU's Race and Reconciliation Initiative's *First-Year Survey Report* (pgs. 8, 14) acknowledges, “Not only did both

sons sell their homes in Fort Worth, but Randolph's wife Ella and her sister Callie Lee also sold their family homestead to pay for TCU's first classroom building at Thorp Spring."

- The land on which the Fort Worth properties were built had originally been violently taken from Native Americans on May 24, 1841 in an attack led by General Edward H. Tarrant. After this land was taken, systems and processes were set up to redistribute this land to non-Natives, including eventually TCU.
 - The Republic of Texas, as did its Spanish and Mexican predecessors, had always used land to entice would-be colonists and reward those who served its purposes. For example, the Fifth Congress of the Texas Republic passed in 1841 an act which offered hundreds of acres of land to each head of family and single male over 17 who was a "free white person" and who emigrated to Texas in 1840 and 1841. As part of that process, W.S. Peters and colleagues had been given a contract in late 1841 to bring colonists into north Texas over a several year period. Known as Peters Colony, it encompassed almost two million acres, including all of what became Tarrant County. The systems and processes we use today to buy and sell land grew out of the procedures established by the Republic. For a detailed history, see the Texas Government Land Office's, "[History of Texas Public Lands](#)."
- The fact that TCU received this land decades after the Republic of Texas' exterminating war does not lessen its dependency on the violent expulsion of Native American and Indigenous peoples. In short, Native American lands have contributed substantially to the creation of wealth for TCU.
- It's worth considering how understanding traditional Native American relationships and histories with the land can help TCU understand its relationships with Native Americans and the lands on which it resides. Students might benefit from viewing Oren Lyons' brief video, [Rights and Responsibilities](#) (Lyons is a faithkeeper of the Turtle Clan, Onondaga Council of Chiefs, Haudenosaunee Confederacy). For a deeper discussion, see Lyons, [The Indigenous View of the World](#). See also Vine Deloria, Jr. (Standing Rock Sioux) [Our Relationship to the Unseen](#) and Robin Wall Kimmerer (Citizen Potawatomi; SUNY Distinguished Teaching Professor of Environmental Biology), [Interview](#) on relationships with land and [What Does the Earth Ask of Us?](#)

Have students visit both the Clark Brothers [statue](#), located just south of the Mary Coats Burnett library and facing University Drive, and the Native American [monument](#), located between Reed and Jarvis Halls.

- After carefully viewing them, ask students to consider these questions: What do these monuments and any associated explanations (physical or virtual) indicate about the links between TCU, Native American peoples, and colonization? What do they hide or obscure? What do they reflect about the university's understandings of these links? How does the viewer's (i.e., the student's) knowledge (or lack of) about these topics influence the viewer's understanding of the monuments?
- You might add to students' consideration of the two monuments, TCU's fiftieth anniversary [pageant](#), "These Fifty Years," which was presented on June 5, 1923. Pay particular attention to how the pageant presents the university's relationship with Native American peoples given in a speech by "an Indian" at the pageant's beginning (pg. 7). Notice how the speech romantically portrays "the Tehas" (itself an unclear reference) in past tense terms and as people who have been replaced by TCU as the "Guardian of the Texas Youth." Also note the characterization of the land as "free for freeborn men to till." How have these understandings of itself, especially as the rightful replacement of Native Americans, shaped TCU's relationships with Native Americans?
- Have students create a short statement explaining TCU's historic relationships with Native American and Indigenous peoples based on what they have learned from studying these three presentations. Ask them to write as if they were creating signage for the three presentations meant to inform the public about TCU's historic relationships.
- Have students create an infographic or powerpoint on colonization at TCU as a model for how they might raise awareness and work for change in organizations and businesses where they will work in the future. Students can study and address the historical connections of colonization at TCU, as well as how it continues to affect the university. Students can, for instance, study departmental or university policies and procedures, attitudes, hiring practices, curriculum, Native American representation among students, faculty, administrators, staff, and trustees, and more to develop an assessment. They can then suggest one or two reasonable actions that can be taken by TCU to improve and strengthen its relationships with Native American and Indigenous peoples. What challenges would students anticipate in attempting to implement these actions? What skills would they need to be successful?

3. TCU's Land Acknowledgment: Understanding TCU's Four Relationships

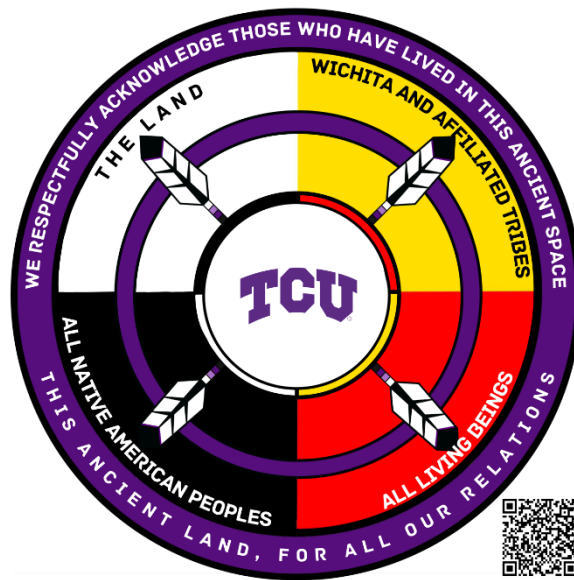
Have students research and develop suggestions for how TCU can foster and assess its efforts to create healthy, respectful, and mutually beneficial relationships with the land, all living beings, the Wichita and Affiliated Tribes, and all Native American peoples.

Native American and Indigenous peoples have traditionally understood the world as consisting of virtually an infinite number of interconnected and interdependent relationships, which, in turn, necessitates living in respectful and balanced ways in all our interactions. These ideas are often

expressed and applied to a variety of contexts through the medicine wheel. To better understand these ideas, have students view these brief videos:

- The brief introduction to the [FourDirectionsTeachings](#) website (selecting “interactive content” will take you to the introduction)
- [What is the medicine wheel?](#) (tribaltradeco.com, made up primarily of members of the Anishnaabek nation of Curve Lake First Nation, but also of the Iroquois & Cree nations)

After viewing both videos, have students read TCU’s [Land Acknowledgment](#), pointing out that it reflects four important historic and ongoing relationships in which TCU is involved: the land, all living beings (human and non-human), the Wichita and Affiliated Tribes, and all Native American peoples. Use the following medicine wheel representation of TCU’s Land Acknowledgment to assess TCU’s four relationships, especially using the ideas of interconnection, interdependence, respect, and balance as a rubric to draw conclusions about their past associations, current status, and future possibilities.



A file containing the preceding visual representation of TCU’s land acknowledgment, designed by Deante' Moore, an enrolled member of the Gila River Indian Community and graduate student at the University of North Texas, is available on request at s.langston@tcu.edu.

Perhaps split your students into four groups, assigning each group one of the relationships to research and report on. Then have students develop a tool that TCU can use (and other organizations can modify) to assess the health of its relationships with these four entities. Questions that students might consider include:

- What constitutes TCU having a healthy relationship with the land on which it resides? With all living beings (human and non-human)? With the Wichita and Affiliated Tribes? With all Native Americans? What makes these relationships unhealthy? See pgs. 3-4 for a brief explanation of the various Native American groups connected to north Texas.
- How are these four relationships interconnected and interdependent? Why is it important for TCU to keep them in balance and how can TCU do that?
- How does having healthy, respectful, and balanced relationships with the land, all living beings, the Wichita and Affiliated Tribes, and all Native Americans affect the education students receive at TCU? What personal and institutional skills are necessary to accomplish this?
- How does viewing relationships with the land, all living beings, the Wichita and Affiliated Tribes, and all Native Americans in light of the ideas of interconnection, interdependence, respect, and balance differ from typical Western views of these relationships?

This is a good exercise for teaching students how to do institutional-related research and analysis. TCU's Special Collections (<https://library.tcu.edu/spcoll/>) is a good source to begin researching TCU's past relationships. For more ideas, you might also consult the document, *Teaching with TCU's Native American Monument and Land Acknowledgment* (see, [here](#)).

Embracing the Present

While TCU's past relationships with Native American and Indigenous peoples may not be the best, it is taking significant steps to develop healthy, respectful, and mutually beneficial relationships. Since 2015, TCU has:

- Held an annual Native American and Indigenous Peoples Day symposium beginning in 2016 and always on the first Monday in October
- Created an increasingly robust array of Native American-led programming
- Created and awarded annually since 2019 the Missing and Murdered Indigenous Women's scholarship
- Established the Native American Nations and Communities Liaison position
- Established the Native American Advisory Circle, made up of 8-9 Native American individuals from within and outside TCU who advise and guide on numerous issues
- Worked with the Wichita and Affiliated Tribes to erect and dedicate a Native American monument, located between Reed and Jarvis Halls
- Created a university Land Acknowledgment and supporting [webpage](#) with resources and workshops to educate and equip the campus
- Organized the Native and Indigenous Student Association

- Established the Four Directions Scholars Program (to begin in 2024-25), a scholarship and mentorship program awarded annually to two first-year Native American students who are citizens of federally or state recognized tribes (formal university announcement is forthcoming)
- Begun exploring ways to recruit, hire, and retain more Native American employees
- Seen an increasing number of faculty, departments, and programs explore ways to engage Native American and Indigenous knowledge, experiences, and cultures in their respective fields
- Increased the visibility of Native American and Indigenous peoples on campus through multiple physical representations
- Developed relationships with the Wichita and Affiliated Tribes, the Alabama-Coushatta Tribe of Texas, the Chickasaw Nation, and numerous local Native organizations in the Dallas-Fort Worth metroplex
- Become a resource to individuals and organizations outside TCU who are exploring their own relationships with Native American and Indigenous peoples

1. Community Relationships: TCU and Missing and Murdered Indigenous Women

Since 2019, TCU has taken steps to raise awareness regarding the crisis in the United States, Canada, and elsewhere regarding Missing and Murdered Indigenous Women (MMIW). The university's work in this area is an example of developing relationships and partnerships with communities outside of TCU. Among the steps TCU has taken are:

- Awarding annually since 2019 a \$5000 Missing and Murdered Indigenous Women's scholarship. It seeks to honor missing and murdered Indigenous women, raise awareness about this issue, educate future leaders who will address this and other Native American issues, and provide financial support to undergraduate students at Texas Christian University who demonstrate commitment to these issues.
- Had an informational table on MMIW staffed by local Native American leaders at the Native American Health and Wellness Fair conducted as part of the 2019 Native American and Indigenous Peoples Day symposium
- Held a MMIW pedagogy workshop in association with the 2019 symposium
- Addressed the issue in specific courses from a variety of disciplines
- Focused on the issue in the 2021 Native American and Indigenous Peoples Day symposium, whose theme was "Missing and Murdered Indigenous Women, Girls, and Two-Spirit People: From Awareness to Action"
- Held a MMIW workshop for faculty who were going to teach about it in their Fall 2021 classes in conjunction with the symposium
- Developed a webpage with information, resources, and videos of presentations on MMIWG2S (<https://sis.tcu.edu/wgst/initiatives/mmiw/>)

Many businesses and organizations want to be socially responsible institutions, but achieving this is not always easy. Students can use the symposium's session on MMIW not only to learn

about the issue itself, but also as a platform to begin thinking about how they can help make future businesses and organizations with which they will be associated be more socially responsible.

Have students attend the symposium's 2 PM session (BLUU Auditorium) on "Reflecting on TCU's Missing and Murdered Indigenous Women's Initiatives" and develop a model for institutions working with Native American and Indigenous communities (and, by extension, any community)

- In preparation for the symposium session, have students view the [presentation](#) by Dr. Sarah Deer (Muscogee (Creek) Nation of Oklahoma and a University Distinguished Professor at the University of Kansas) on "Historical Resilience: The Story of Violence against Native Women." This will provide important background information regarding the MMIW crisis.
- After attending the symposium session, ask students to use what they heard (positive and negative) to create an institutional model for working with Native American and Indigenous communities (and other communities) in mutually beneficial ways.
 - What has TCU done well regarding the MMIW crisis? Where does TCU need to improve? How well (or, not) does TCU's efforts reflect its commitment to develop healthy, respectful, and mutually beneficial relationships with Native American and Indigenous peoples and communities?
 - Students might create guidelines which can be adapted to working with any community and that address practices such as: prioritizing understanding the issue from Native American and Indigenous perspectives; listening and learning from Native American and Indigenous communities; knowing the dangers when using non-Indigenous theories and concepts to interpret and address Native and Indigenous issues; avoiding objectifying the issue and removing it from the lived experiences of Native and Indigenous communities; evaluating in partnership with Native American and Indigenous communities the effectiveness of the institution's efforts; and, more. The symposium's session will certainly generate many ideas which can be furthered in class discussion and personal reflection.
 - Instead of creating guidelines, students could create a rubric for assessing an institution's work with communities on particular issues. Or, they could use the "[Allyship Spectrum](#)," created by the Redbud Resource Group. It uses and explains four categories: Impactful action, Educated action, First steps to acknowledgment, and Enabling erasure. Students can study and debate what conditions characterize each category, as well as where they think TCU's MMIW actions might best fit in the spectrum. What can TCU do to make its actions fall within the highest category?

2. Understanding contemporary Native American and Indigenous issues through campus representations

Have students use the following campus expressions of Native American and Indigenous presence and strength to learn about TCU's initiatives and to create a list of contemporary issues confronting these communities:

- The Native American monument between Reed and Jarvis Halls (see this [article](#) and the [document](#), "TCU's Native American Monument: Lessons in Diversity, Equity, and Inclusion")
- The two works of art by the Comanche/Kiowa artist, J. NiCole Hatfield (Nahmi-A-Piah) on the first floor of the Harrison Administration building (see this [article](#) and her [webpage](#))
- The set of Matika Wilbur posters in the Mary Coats Burnett Library in the lounge/study area on the third floor, near the music library. Wilbur is a Swinomish and Tulalip photographer and was the keynote speaker at TCU's second annual Native American and Indigenous Peoples Day symposium in 2017 (see this [article](#) and her [webpage](#)).
- The Native American Flags Project to be installed this summer in front of the Central Stairs on the second floor of the Mary Coats Burnett Library. Nine Native American Nations' flags, including those reflecting the nations of many of our 2022-23 students, as well as that of the earliest Native American student at TCU we've so far been able to identify, will be displayed. This is an excellent opportunity to explore Native American identities through the concepts of national (tribal) citizenship, blood quantum, descendency, culture, and more. See the [discussion](#) by Professor Jill Doerfler (White Earth Anishinaabe; University of Minnesota, Duluth), "Defining Citizenship: Blood Quantum vs. Descendency." See also the [video](#), "Blood Quantum, Appearance, Cultural Connection, Community" (Redbud Resource Group).

Ask students, either in class or in an assignment, to answer the following questions:

- What contemporary issues are reflected in each of the four campus representations? You could then have students choose, research, and report on one of the issues (always modeling best practices when addressing Native American and Indigenous issues).
- What do each of the campus representations reflect about TCU's efforts to build healthy, respectful, and mutually beneficial relationships with Native American and Indigenous peoples?
- Why is it important to have visible representations of Native American and Indigenous presence and strength on our campus?

3. Individual and Campus Assessment of Native American knowledge

Have students complete a Native American Knowledge assessment of their own knowledge and awareness

One of the biggest challenges confronting TCU is the widespread lack of knowledge regarding Native American and Indigenous peoples. Becoming aware of this individually and institutionally is often an important first step in addressing it. To help students become more aware of what they do and don't know about Native American and Indigenous peoples, have them complete the following brief assessment prior to attending the Native American and Indigenous Peoples Day symposium events:

- Describe your understanding of who Native American and Indigenous peoples are and what makes a person Native American and Indigenous. Your description could include discussion of what Native American and Indigenous peoples look like, where they live, their lifestyles and beliefs, and so on.
- Describe your experiences and encounters with Native American and Indigenous peoples, cultures, and histories. How did you get your knowledge and impressions of them (school, tv, movies, personal encounters, etc.)? Be sure to explain how each of the sources of your knowledge contributed to your understanding and impressions of Native American and Indigenous peoples.
- Describe your relationship to Native American and Indigenous peoples.

We all are in some way in relationship with Native American and Indigenous peoples, although we may not be aware of it. Your answers to the preceding questions will help you describe your relationship. So, will the following: Think about where you grew up or where you are currently located. Which Native American and Indigenous nations lived there as part of their traditional homelands? Where are they now? If you do not know on which Native and Indigenous nations' homeland you live, why is that? How did the current non-Native populations living there come to own and possess these lands? How did you and your family come to this place; what factors made it possible? Hopefully thinking about these and other kinds of questions will help you express what your relationship to Native American and Indigenous peoples is.

- How have you encountered Native American and Indigenous peoples, perspectives, and knowledge at TCU? What were the contexts of these encounters and what impressions did you develop regarding Native American and Indigenous peoples? How often do Native American and Indigenous perspectives come up in classroom discussions, readings, and assignments? How often are these perspectives addressed in relation to contemporary issues?

- How would you characterize TCU faculty and administrators' knowledge of Native American and Indigenous peoples and their perspectives?

After attending the Native American and Indigenous Peoples Day symposium events, have students review their answers to the assessment. Is there anything about their answers they would revise or modify?

Impacting the Future

1. TCU and the Seventh Generation

Many Native American and Indigenous societies and cultures reflect the important responsibility they have to future generations in what has been called the Seventh Generation principle or value or ethic.

- The Haudenosaunee Confederacy, for example, [explains](#) the Seventh Generation value in this way: “In their decision making Chiefs consider how present day decisions will impact their descendants. Nations are taught to respect the world in which they live as they are borrowing it from future generations. The Seventh Generation value is especially important in terms of culture. Keeping cultural practices, languages, and ceremonies alive is essential if those to come are to continue to practice Haudenosaunee culture.”
- Patty Loew, a member of the Bad River Band of Lake Superior Chippewa and a professor at the Medill School of Journalism and director of the Center for Native American and Indigenous Research at Northwestern University, [describes](#) it this way: “It’s a concept that means, in practice, that when you sit down to make a decision, you think about how that decision is going to affect seven generations into the future.” “So, you’re thinking 240 years ahead, and it really makes a difference.”

Prior to the symposium’s [keynote session](#) (Oct. 2, 7 PM, BLUU Ballroom, “A Conversation between TCU’s Senior Leadership and Native American and Indigenous Leaders”), introduce students to the Seventh Generation idea.

- Have them view the Tedx talk by Victor A. Lopez-Carmen (Pascua Yaqui and Crow Creek Sioux) on [“The Power of Indigenous Intergenerational Intelligence.”](#) Lopez-Carmen addresses the Seventh Generation ethic and calls it a “social and spiritual contract” that says “we must know our past” and “in our actions we must consider the impacts upon future generations, upon those who will follow us seven generations from now.”
- Have students also view this brief [explanation](#) by Ron (Deganadus) McLester, Executive Director and Special Advisor to the President on Aboriginal Initiatives, Algonquin College (Ottawa, Ontario). Note especially his description of the principle as “our

choices, our behaviors, and our mistakes reverberate that far throughout history (i.e., seven generations).”

Next have students attend the evening keynote session, which will be a conversation between TCU’s Senior Leadership and Native American and Indigenous Leaders. Have them listen for how the Seventh Generation principle/value/ethic is present in the discussion (even if the term itself is not mentioned).

- Based on the conversation, what is the connection between TCU’s past relationships with Native American and Indigenous peoples and their future relationships? What is the future of TCU’s relationships with Native American and Indigenous peoples?

Finally, have students either discuss as a group or write individually on what is a *reasonable* projection of what TCU will look like in ten years in terms of its relationships with Native American and Indigenous peoples.

- What will have to happen now for this future to be realized? What challenges will have to be overcome?
- How will TCU and Native American and Indigenous peoples be better should this future be realized?
- For an interesting twist on this exercise, lead your department or program in such a discussion, as well as think of your own courses in these terms. Collect the best suggestions and forward them to the leaders in your particular area.

General Resources

Wichita and Affiliated Tribes: <https://wichitatribe.com/>

Caddo Nation of Oklahoma: <https://mycaddonation.com/>

Alabama-Coushatta Tribe of Texas: <https://www.alabama-coushatta.com/>

Chickasaw Nation: <https://chickasaw.net/>

Indigenous Institute of the Americas: <https://iiamericas.org/>

American Indian Heritage Day in Texas: <http://americanindianheritagedayintexas.com/>

Texas Native Health: <https://www.facebook.com/TexasNativeHealth>

Partnership with Native Americans:

http://www.nativepartnership.org/site/PageServer?pagename=pwna_home

MMIW TX Rematriate: <https://www.facebook.com/mmiw.tx.rematriate/>

Native American Business Association: <https://www.nativeamericanbusinessassociation.org/>

Everything You Wanted to Know About Indians but Were Afraid to Ask, by Anton Treuer

The Wichita Indians: Traders of Texas and the Southern Plains, 1540-1845, by F. Todd Smith

The Caddos, the Wichitas, and the United States, 1846-1901, by F. Todd Smith

Caddo Indians: Where We Come From, by Cecile Elkins Carter

Hasinai: A Traditional History of the Caddo Confederacy, by Vynola Beaver Newkumet and Howard L. Meredith

The Conquest of Texas: Ethnic Cleansing in the Promised Land, 1820–1875,
by Gary Clayton Anderson

The Cast Iron Forest: A Natural and Cultural History of the North American Cross Timbers, by Richard V. Francaviglia

Murder State: California's Native American Genocide, 1846-1873, by Brendan C. Lindsay

The Other Slavery: The Uncovered Story of Indian Enslavement in America, by Andrés Reséndez

1491: New Revelations of the Americas Before Columbus, by Charles C. Mann

1493: Uncovering the New World Columbus Created, by Charles C. Mann

This Land is Their Land: The Wampanoag Indians, Plymouth Colony, and the Troubled History of Thanksgiving, by David J. Silverman

The Rediscovery of America: Native Peoples and the Unmaking of U.S. History, by Ned Blackhawk

After One Hundred Winters: In Search of Reconciliation on America's Stolen Lands, by Margaret D. Jacobs

“Native America Writes Back: The Origin of the Indigenous Paradigm in Historiography,” by Susan A. Miller, *Wicazo Sa Review* 23.2 (Fall 2008), pgs. 9-28

“Territory, Race, Religion: Images of Manifest Destiny,” by Matthew Baigell, *Smithsonian Studies in American Art* 4.3/4 (Summer-Autumn 1990): 2-21

God is Red: A Native View of Religion, by Vine Deloria, Jr

Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teachings of Plants, by Robin Wall Kimmerer

[*“Indigenous Stewardship and the Death Rattle of White Supremacy,”*](#) by Natalie Avalos

The Beginning and End of Rape: Confronting Sexual Violence in Native America, by Sarah Deer

Native American DNA: Tribal Belonging and the False Promise of Genetic Science, by Kim Tallbear

[*“The impact of historical trauma on American Indian health equity,”*](#) *Medical News Today*, Nov. 27, 2020

American Indian Business: Principles & Practices, by Deanna M. Kennedy, Charles F. Harrington, et al

Indian Country Today: <https://indiancountrytoday.com/>

Native News Online: <https://nativenewsonline.net/>

For those who like poetry and fiction, anything by Joy Harjo, Luci Tapahonso, and Louise Erdrich