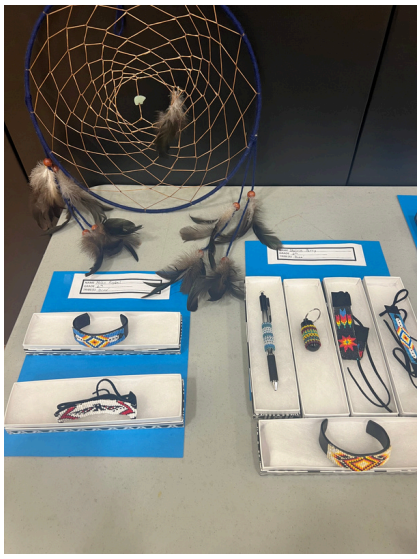
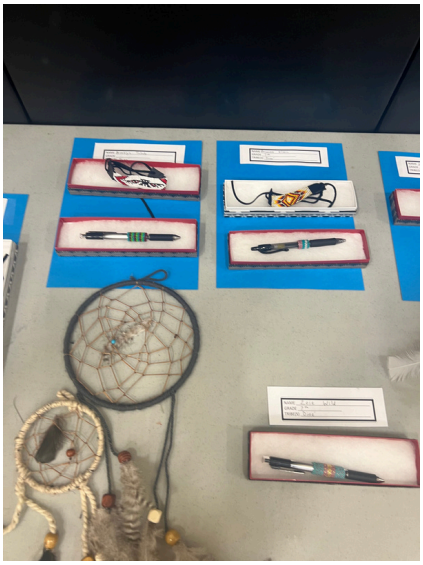
STORYTELLER

ALBUQUERQUE PUBLIC SCHOOLS Indian Education Newsletter August/ September 2024

# Indian Education Summer Enrichment Program

This summer, the Indian Education Summer Enrichment Program provided an unforgettable experience for students from kindergarten through 8th grade. Over the course of three weeks, students connected deeply with our traditions, values, and culture. The program's central theme was rooted in fostering community and creativity through hands-on learning and collaboration. We honored our Native American Values (Generosity, Belonging, Mastery, Independence) throughout the program. This summer program was filled with many enriching activities for students.





In the Dream Catcher and Beading class students were able to create beautiful and meaningful works of art. They created and explored the meaning of the dream catcher from different perspectives and developed an understanding of how it serves as a symbol of spiritual connection. Students also practiced various beading techniques. Each dream catcher and beaded piece was made with care and attention, reflecting the individual creativity of every student.

In the Pottery class, students had an opportunity to express their creativity through clay. As students created their own pottery piece to showcase, they gained an appreciation of the craftmanship involved. Patience was emphasized, as the pieces take time and care to complete.

Indian Education

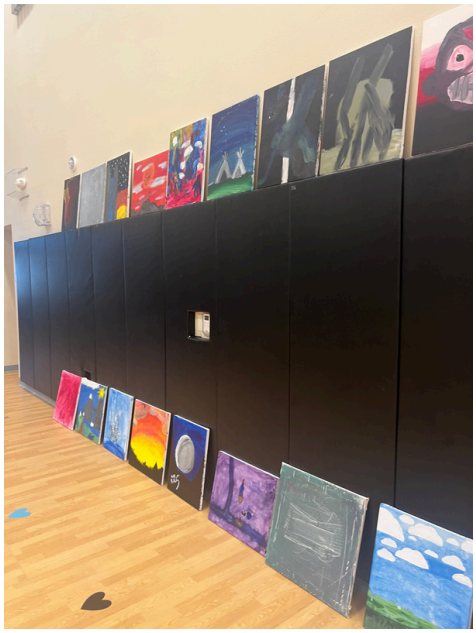
Mission

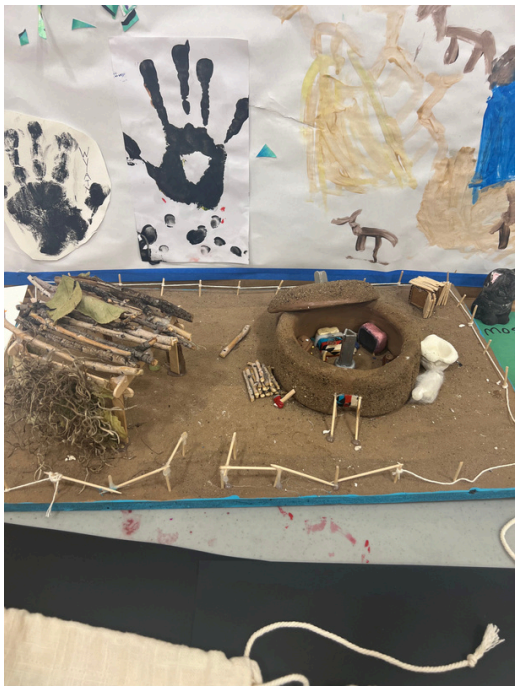
By working together with schools, parents, and communities, APS Indian Education Department develops enhanced and supportive Indigenous educational opportunities for American Indian/ Alaska Native students by increasing knowledge of Native values through teaching language and cultural differences.

Painting and other visual arts allowed students to express their creativity while connecting them to their cultural identity and the Dine language. They created pieces that will always be a reminder of their creative journey during this summer program.

Robotics introduced students to modern technology, encouraging them to think critically and innovate for the future. Their ability to build functional robots was a testament to their creativity and problem solving skills. Students learned to design, construct, and program robots to perform various tasks.

Outdoor learning was a great opportunity for students to ground themselves in nature, learning about the environment, our approaches to sustainability, and respect for the land.Through hands on activities such as nature walks, students gained a deeper understanding of ecosystems, the importance of conservation, and the importance of taking care of mother earth.

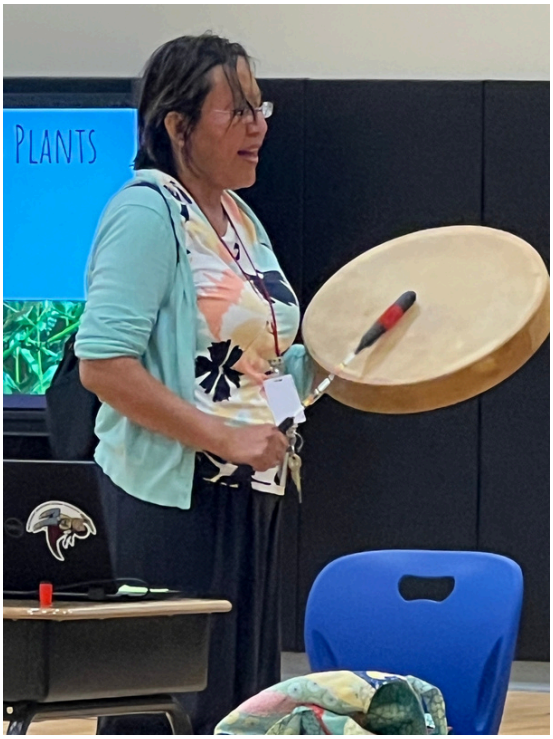


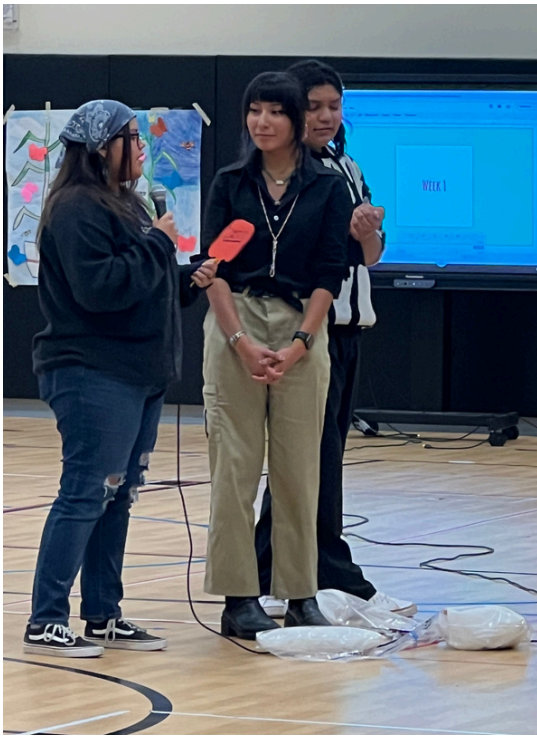


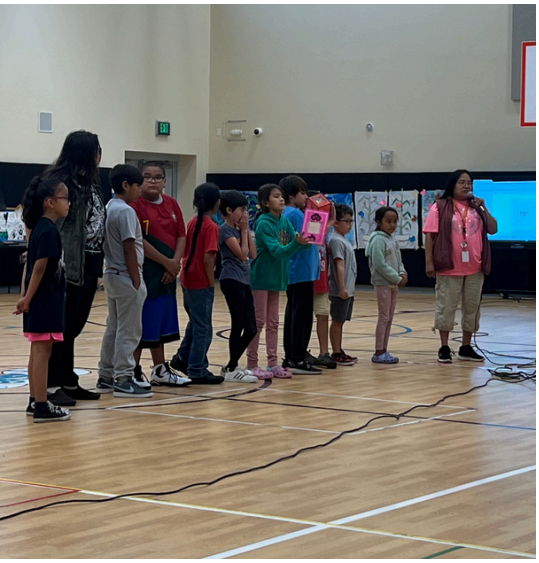
The Zuni Language class provided Ashiwi students to be immersed in their language. These language lessons connected students to their cultural roots, reinforcing their sense of identity and pride in who they are. These lessons went beyond language acquisition, emphasizing the importance of keeping Zuni language alive for future generations.

The Navajo Language class reinforced cultural values, traditions, and identity through language.These lessons ensured that Dine students could contribute to the ongoing preservation and revitalization efforts within their communities.

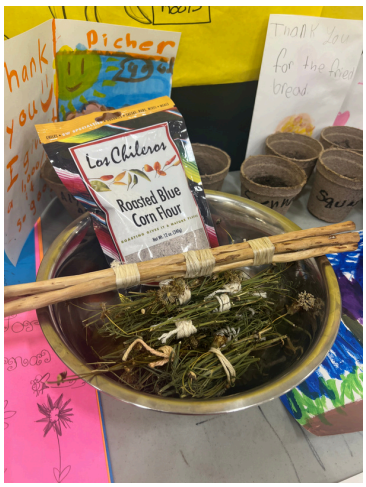
Our Dine' and Ashiwi students left feeling empowered, connected, and committed to their growth in learning their language and passing it on.





The Traditional Foods class was another exciting part of the program. This hands-on exploration allowed students to learn about the cultural significance of ingredients like corn, beans, squash and prepared dishes passed down through generations. Students walked away with an understanding on how food is interconnected with cultural identity, sustainability and health.



By the end of the Summer Enrichment Program, it wasn't just the pottery or dream catchers, or the language skills that students took home, they carry with them cherished memories and hopefully a deepened sense of pride of their Native American identity. This program was more than an educational experience, it was a celebration of culture, community, and learning that will continue to inspire and shape these young learners as they grow.

# The Indian Education Department School Supplies Distribution

School supplies are available at the beginning of each school year for pre-K to 12th grade for students that are eligible. Students must have completed a Form 506 and a CIB.

Indian Education
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# High School Summer Program Students go on a Summer Learning Adventure

Students from the High School Summer Program participated in a culminating activity that emphasized Native American History, Federal Indian Policy, Environmental Issues, Museum Etiquette, and Responsibility. Students were involved in the planning, and were assigned specific responsibilities throughout the adventure.

The first stop was the Geronimo Springs Museum in Truth or Consequences. Students experienced state history as well as the impact of the Apache in Southern New Mexico. An extensive collection of artifacts indicated a rich and vibrant past. This was one of the student's favorite stops.

The rest area next to the Santa Rita Mine gave students a first hand glimpse of Open Pit Mining, and the stop at Fort Bayard, students experienced what happens when the government abandons property and Native American rights. The first day ended with a college tour at Western New Mexico University, which was organized by students.

Highlights of the second day included a visit to the International Border at Columbus, New Mexico, visiting the Pancho Villa Museum in Columbus, and visiting the Isleta del Sur reservation outside El Paso, Texas. Educational concepts including nations, borders, treaties, land grants, railroads, sovereignty, and federalism were illustrated through experiencing first hand the impact on the United States, New Mexico, and Native American History.

As mentioned earlier, students were assigned locations to contact and coordinate our stops. This gave students an opportunity to develop and assess the Native Values. This trip also gave students an opportunity to demonstrate appropriate behavior at museums, restaurants, rest areas, and hotels. We appreciate the Indian Education Department's support in this endeavor.

*Ms. Chiquito with students at Geronimo Springs Museum*

*Students in Isleta del Sur Museum, El Paso, Texas*

# More Photographic Trip Memories:

*Students meeting friends at Geronimo Springs Museum*

*Students in Gila Wilderness*

*Students at Fort Bayard*

*Students outside Geronimo Springs Museum, Truth or Consequences, New Mexico*

*Students at International Border at Columbus, New Mexico*

*Tylia Castillo at Santa Rita Mine*

*Students at Western New Mexico Universtity*

# Indigenous Focused Student and Family Engagement Workshops

with Shannon Romero, IED Coordinator - South Valley Area

Creating Community Engagement:

- Preparing K-12 Indigenous youth to be the next generation of knowledge keepers of Indigenous culture and knowledge.
- Creating opportunities for K-12 Indigenous youth and families to engage in activities that utilize Indigenous core values encouraging self identity and being in balance.
- Creating opportunities for academic success and preparing students for the future.
- Creating connections between tribal communities and urban Indigenous students and families
- Creating Indigenously-informed relations work within APS.
- Developing knowledge through community partnerships and dialogue.

Promote

- Indigenous Culture
- Native American Studies/Curriculum
- Traditional Ecological Knowledge Systems

Engage:

- Traditional Occupational Specialization
- Advocacy and Leadership
- Cultural Humility

# Seasonal focused Indigenous community Engagement Activities: Upcoming Events: Join Us!

- Fall (September, October, November) - Indigenous Foods
- Winter (December, January, February) - Winter stories, Winter Games & Traditional occupational specialization
- Spring (March, April, May) - Agriculture focus
- Summer (June, July, August) - Indigenous focused programs

# “Hotda:kwe a:wan dewa”- Grandmother’s Day

Ko’ don dewan a:deya:ye? How have you all been these days? “ K’ettsanishhi” would be the response! Mi:yashe:nak’ya (harvesting corn) is the literal translation Shiwi’ma (Zuni) and it signifies the Fall season. Important cultural events take place in our village. One of these events is “Hotda:kwe a:wan dewa,” (Grandmother’s day). As a Shiwi’ma Bena:we Yanikk’e:nona (Zuni Language) teacher, it is important that I share not only the language learning with students but cultural history as well. This is an example.

The standard set up by the Zuni tribe to teach Shiwi’ma Bena:we, the A:shiwi follow the cultural calendar of our people. A:shiwi (Zuni) continue to practice the rich, cultural traditions which have been in place since time immemorial. This means right now, our cultural leaders are setting time for “Hotda:kwe a:wan dewa,” grandmother’s day. Since A:shiwi are matrilineal, our grandmothers are honored, those who have passed on and those who are still living. My father told me this is just like how the other Pueblos honor “All Souls Day,”.

Ever since I can remember, Grandmother’s day was an important time in my mother’s family. My mother’s family have been caretakers of the Patron Saint of Zuni (Sandu) or Santo Nino, which the Spanish brought long ago. Sandu was rescued when the old church was burned to the ground during the Pueblo Revolt. This cultural tradition is one of the only traditions which blends Catholicism and the Shiwi ways. It is a time of harvest and to pay homage to our female ancestry. The dakkya:kwe a:wokya (Frog clan women) have always been the primary caretakers of Sandu (Santo Nino). Therefore, it is the grandmothers who are honored on this day.

Dakkya:kwe (Frog clan) men hang an old iron bell outside the old Mission church, and males of all ages can go and ring the bell, ringing the bell signifies this special day. Then as the sun sets, prayers and food offerings are made to our ancestors by feeding the cedar fires. Then A:shiwi a:wottsi (Zuni males) go around to homes in the same style of “trick or treating”. When Shiwi (Zuni) males go to the homes, the person greeting them will say “bolesikkya” then the males sing a song that is Latin derived: it goes like this: “Ansalammo, mosalammo, ansalammo mosalammo, salammo, salammo,” then households give out the treats of the harvest such as squash, fruit or chile.

Some northern New Mexican villages (Spanish and possibly other Pueblos) still practice this. This unique cultural tradition happens during the full moon.

I shared this important cultural event with the students last year and some have not ever heard of it. Oftentimes, when students do not experience something that is uniquely “Shiwi,” I try my best to explain it. The best experience is to visit Shiwina (Zuni) and see it for yourself!

Ma: wans le:wi, Elahkwa don Yadon k’okshi sunhhak’yanapdu!

Mila V. Padilla -Shiwi’ma Bena:we Yanikk’ye:nona

# Indigenous High School Internship Program

The purpose of work-based learning is to provide students with opportunities to gain work experience and a foundation of core academic and technical components of a career pathway. Students will be able to find what they are passionate about and gain the experience and knowledge that they need to facilitate growth within their pathway choice within the classroom.

Under the guidance of CTE teachers and adult mentors, students learn to work in teams, solve problems, and meet employers' expectations. By introducing students to their areas of career interest and providing occasions for solving problems and demonstrating skills in authentic settings, work-based learning can motivate and reinforce student learning in ways not available to traditional classroom instruction".

Work-Based Learning allows students to see how classroom instruction relates to real world experiences pertaining to career and educational opportunities by providing:

- Active participation of educators, employees, students, parents, and appropriate agency and community representatives
- Professional Development
- Indigenous students achieve more in the classroom when they have teachers who represent their backgrounds. To support Native students' success, the APS-Indian Education Department is innovating approaches for recruiting and retaining Native educators.
- Opportunities working in Indian Education.
- Indigenous mentorship provides opportunities for promoting Indigenous core values, mental, emotional, spiritual, and physical health and wellbeing, as well as resiliency, healthy relationships with kin and cultural continuity by fostering cultural awareness, belonging and identity and self determination.

- Preparing K-12 Indigenous youth to be the next generation of knowledge keepers of Indigenous culture and knowledge.
- Creating opportunities for K-12 Indigenous youth and families to engage in activities that utilize Indigenous core values encouraging self identity and being in balance.
- Creating opportunities for academic success and preparing students for the future.
- Creating connections between tribal communities and urban Indigenous students and families
- Creating Indigenously-informed relations work within APS.
- Developing knowledge through community partnerships and dialogue.

# Please Welcome, Cheryl Antone, Indigneous Del Norte Area Coordinator

Water's Edge is who I am, Diné. Born for the People of the Standing Stone Wolf Clan, Oneida of the Thames. My maternal grandfather is Weaver-Zia, Diné. My paternal grandfather is of the Standing Stone Turtle Clan, Oneida of the Thames.

My parents, Wilbe and Etta Antone, raised our family in Smith Lake, New Mexico located on the beautiful Navajo Nation. My siblings, daughters, grand-children, and myself continue towards revitalizing our Native identities by learning more about our Native languages and taking opportunities to place our culture into our daily routines.

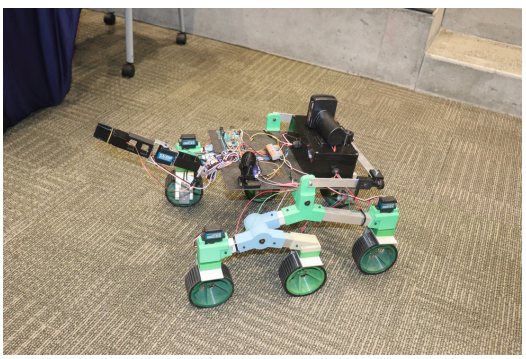
My experiences have led me to the Indigenous Education Coordinator position with Albuquerque Public Schools, while being a master's student at the University of New Mexico studying American Indian Education.

My purpose is to create connections for Native students to find security in their, as my grandson describes, "Nativeness" and to understand living the life of Hozhó has so many unique individual paths.

## APS Indian Educaton Department Annual College & Career Tribal Resource Fair

The APS Indian Educaton Department held its annual College, Career Tribal Resource Fair on Saturday, September 21, 2024 at the Berna Facio Training Complex. Almost 250 students and parents came to help plan for their future. There were 80 organizations represented from military, colleges (in-state and out-of-state), apprenticeships, jobs, and various community organizations. It was an amazing event and everyone that attended got valuable information. Many of the organizations bring swag and students get lots of fun items. Eighteen students volunteered and help check in representatives, stock the food table (breakfast tacos from Taco Cabana), take photos, and call out names for prizes. At the end of the event, they all helped rearrange the 100+ tables. This event is one that every high school student should attend as they start planning for their future. They meet many people that are so willing and inspired to help them achieve their goals and dreams.

# At a Glance: College & Career Tribal Resource Fair in Candids



# Indigenous History from a Vantage Point: August.

The Pueblo Revolt of 1680 was a successful rebellion by the Pueblo people against Spanish rule, marking the only Native uprising in North America to drive out a colonizing force. Triggered by harsh Spanish repression, including the execution and public whipping of Pueblo holy men, the revolt was led by Po'Pay of Ohkay Owingeh. Using a system of knotted cords to coordinate the uprising, the Pueblo people managed to keep the Spanish out of New Mexico for 12 years. The revolt was pivotal in preserving Pueblo cultural traditions, lands, languages, religions, and sovereignty.

The Pueblo Revolt of 1680 was a rebellion against the Spanish religious, economic, and political systems imposed on the Pueblo people. It stands as the only Native uprising in North America that successfully repelled a colonizing force. During the 1670s, the Spanish governor of New Mexico ordered the execution of several Pueblo holy men and publicly whipped many others. Po'Pay, a holy man and War Captain from Ohkay Owingeh (formerly San Juan Pueblo), was among those whipped in Santa Fe, an experience that strengthened his determination to expel the Spanish from New Mexico. Amidst the turmoil, exacerbated by prolonged drought and the threat of cultural extinction, the Pueblo people turned to armed resistance. Po'Pay of Ohkay Owingeh organized and spearheaded the revolt. A date for the uprising was set, and messengers were dispatched to all the Pueblos with knotted cords representing the countdown to the rebellion. Each morning, the Pueblo leaders untied one knot from the cord, and when the final knot was removed, it signaled the time for the coordinated revolt. The revolt successfully kept the Spanish out of New Mexico for 12 years and altered the power dynamics upon their return. The Pueblo Revolt is historically significant as it played a crucial role in preserving Pueblo cultural traditions, lands, languages, religions, and sovereignty