

NK'UWILŠ: BECOMING ONE THROUGH
SQELIX' EDUCATION

by

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A dissertation submitted in partial fulfillment
of the requirements for the degree

of

Doctorate of Education

in

Educational Leadership

MONTANA STATE UNIVERSITY
Bozeman, Montana

November, 2017

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YEPN LEMLMTŠ PESYA?¹

To Túpye?, lemlmtš for providing every blessing necessary for this work to occur in the best possible way.

To my amazing yaya, parents, brother, grandparents, and all of my aunts, uncles, cousins, and friends who have provided unending love, support, encouragement, patience and understanding all along this journey – especially Grandma Mary, Mom and Dad, Cody, Bridget, and Anna.

To my husband and partner in life, who has loved and stood by me so much that he has sacrificed his own wants, desires, and health – day in and day out – so I could work at the office endlessly until this part of my life was complete. All so we can move forward together, with our beautiful baby Mali, family, and community to meet our goals in culture and language revitalization. K^winḡmenč, this is your dissertation also, Stipi.

To each of those I have met throughout my educational and professional journey but have become surrogate mothers, grandparents, aunts, uncles, sisters, brothers, cousins and friends – Mary, Georgia, Atwen, Sweeney, Huia, Ruth Ann, Tim, Sandra, Julie, Mario, Jioanna, Marie-Eve, Toni, Dr. Ruff, David, Catherine, Jessi, Brad, Theodora, Sarah, Dr. Tippeconnic, Myla, Liz, Karma, Lesa, Jan, and so many more... I would not be in this place I am now without your love, guidance, gentle pushes, support, and mentorship. Yepn lemlmtš.

To Atwen, Lwi, Mary Dolly, Patlik, Stipn, Misel, Sophie, Eneas, Corky, Linda, Mona, Bear, Roy, Łakat, Mike and the Elders who have taken me under their wings and believe in me enough to share the importance of and beauty within life, our culture, our language, and our ways of being with me – lemlmtš for walking this path with me and teaching me along the way.

To those who continue to inspire me through the work you do for our children and communities – Chaney and Echo, Rosie, Elisipe, Linda, Julia, Patty and Willie, Anna and Gene, and so many others – I hope to be able to contribute with half of the grace, beauty, dignity, passion, and honor each of you do.

To those who have created the space, resources, and opportunities for me to complete this work while also being able to serve our students and the SKC community: Sandra, Dan, Dean, Amy, Doug, Regina, Lori, Tammy, Carrie, Joyce, Penny, Manda, Terry, Kathie, Wren, Linda, Ellen Rose, Aaron, John, Mike, Greg, and Rachel.

To Dr. Ruff, Matt and Natalie of the American Indian College Fund (AICF), and to

¹ Dedication and Acknowledgements

the Washington Foundation for believing in this work, and in me, enough to provide funding opportunities and support. The Indian Leadership Education and Development (I LEAD) program, the AICF Mellon Fellowship, and the Dennis & Phyllis Washington Native American Graduate Fellowship have made it much more possible to attend school, have time to dedicate to this work, and provide the culturally appropriate honoraria and gifts to do this work in the best way possible. Lemlmtš.

To our ancestors and loved ones who have gone before us – Mary Dolly, Alice, Stla, Grandpa Johnny and Grandma Liddy, Grandma Lona and Grandpa Jess, Grandpa Jerry, Grandma Bev and Grandma Lois, Mary Beaverhead and Mitch Smallsalmon, and the rest of our ancestors who have gone on to cross the creek – I hope the work I do honors your teachings, will serve our future in the best way possible, and makes you proud. I dedicate this work to you. Especially to Mary Dolly, who took me under her wing, has shared stories and teachings about how to be a good Sqelix^w mother, and has loved both Mali and I so. I am hopeful that this work honors you in only the best way possible.

And, to our future – those who have recently or are becoming Indigenous educators and/or leaders that give me hope for our future – Januarita, Yolanda, Greta, Aspen, Jordan, Adriane, Margaret, Vanessa, Daryl, Michelle, Stormie, Erica, and so many others. And to the future of our family and people – my beautiful Mali, baby Miles, Quinlan, Elliott, McKell, Lily Anna, Esther, Jon Jon, Ček^wwsšn, Maxe, Sx^wlek^ws, Red Rock and Patricia. I love you, am already so proud of each of you, and can't wait to see the beauty, leadership, and pride you bring to your families, communities, and world.

To each and every one of you – k^winxmenč.

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TRANSLATIONS²

Amótn - Creator
 Atwen - Antone, Tony
 Iṭew - man's father
 Íláwye? - great, great grandparent/grandchild
 Lemlmtš - thank you
 Łus Nqwtnaqsms lu Spṣpaṣt - Importance of Spirituality
 Lwi - Louis, Louie
 Míscutn - identity; knowing who you are
 Misel - Michael
 Mlqnups - Eagle
 Nčawmn - prayer
 Nk^wusm - one family; one fire
 Nk^wuwilš - Becoming One Intergenerationally; Intergenerational Nature
 Nmuslstn - hope
 Nqlix^wscutn - culture
 Nttelšm u Nttelšmis - Willingness and Wantingness
 Nuwewlštn - language; what a people/person speaks
 Nxmčelistn - love
 Patlik - Patrick
 Pesya? - you all
 Put'em u Ncx^wlews - Respect and Relationships
 Put'em - respect
 Pṣ^wpṣ^wot - elders; someone who's up in age or older than you
 Quéne? - woman's son's child(ren); paternal grandmother; paternal grandchildren
 Ql'ispé - Pend d'Orielle
 Sṭačcx^wulex^w - worldview
 Sccm'elt - children
 Séliš - Salish
 Sile? - man's daughter's child(ren); maternal grandfather; maternal grandchildren
 Snačṭlqeymíntn - the place to learn; school; or, as used in this case, Sqelix^w-centered places for education or places for learning the tools for success
 Snčlep - Coyote
 Snyelm - the place of gathering people for prayer and future planning
 Sṣełm - bitterroot
 Spúṭus - heart
 Spṣpaṣt - spirituality; the spirit that guides you; intelligent leader
 Sqelix^w - Séliš and Ql'ispé or Salish and Pend d'Orielle

² GLOSSARY – Translations provided by Patlik Pierre, Steve Arca, and found within *seliš nyoṭnuntn (Medicine for the Salish Language): English to Salish Translation Dictionary* (2nd ed.). (personal communications, Oct. 2017; Pete, 2010)

TRANSLATIONS CONTINUED

Sq^wllumt – stories (as in Snčlep stories)
 Stipn – Stephen
 Stšalq – huckleberries
 Stulix Sʔačćxs łut Sqlqelix^w – Sqelix^w Worldview
 Sxepelʔ – man's son's child(ren); paternal grandfather; paternal grandchildren
 Sx^weʔli – camas
 Sx^wiććš łu č Sqlqelix^w – Contribution to Community
 Sx^wx^wićšt – contributor; contribution; giving gifts
 Tupyelʔ – great grandfather/mother; Creator
 Xásxs – lovage/bear root
 Xest – good
 Xest Smimeyem łul Scx^wlx^wlt – Appropriate Teachings Throughout Lifetime
 Xest Spúʔus – good heart
 X^waX^waa – Fox
 X^włšcutn – leadership
 Yayá – woman's daughter's child(ren); maternal grandmother; maternal grandchildren

ABSTRACT

To carry the hope envisioned by the Elders and ancestors who have come before us, it is our duty as Séliš and Ql'ispé peoples of The Flathead Reservation, to stand together to redefine success for our children—to re-imagine a system of education that realizes deeper understandings of our traditional languages and cultures, stronger identity, greater pride, higher rates of achievement as determined by our people, and better preparation for our children to live in the best way possible, as strong and proud contributors and leaders for our communities. Guided by teachings passed on since time immemorial, we can meld our traditional languages, cultures, educational strategies, practices, and lifeways with high expectations to provide an education that prepares our children to lead our communities, state, nation and world in spiritual, cultural, linguistic, emotional, physical, and academic ways. The information gathered within this work has been informed by informal conversations with Sqelix^w Elders, their children, and their grandchildren, which have followed Sqelix^w life ways to work towards finding a consensus.

This collaborative work offers seven key considerations to remember in regards to understanding and carrying on Sqelix^w education and lifeways: 1) Nk^wuwilš (Intergenerational Nature); 2) Stulix Słacćxs łut Słqelix^w (Sqelix^w Worldview); 3) Łus Nqwnaqsms łut Spxpaxt (Importance of Spirituality); 4) Put?em u Nćx^wlews (Respect and Relationships); 5) Xest Słmimem łut Scx^wlx^wlt (Appropriate Teachings Throughout Lifetime); 6) Nttelšm u Nttelšmis (Willingness and Wantingness); and, 7) Sx^wiććš łut Słqelix^w (Contribution to Community). The findings redefine education for our Sqelix^w people, from womb until we continue our journeys into life with our ancestors. In fact, the key understandings shared are so robust they identify holistic ways of being – as educators, as learners, as people guided by respect, love, hope, spirituality, contribution to community, and so many other values – Sqelix^w values. They remind us how to live in the best way, with and for our people. This work solidifies the idea that education for Indigenous communities is best when it is defined by the community. It adds an example for others to use as a reference while working with their own Indigenous communit(ies) globally.

CHAPTER ONE: COMING TO UNDERSTAND THIS WORK³

Introducing This Work, Myself & Building Relationships

This holistic dissertation, founded on Sqelix^w (Séliš and Ql'ispé or Salish and Pend d'Orielle) worldview, is the first step in a much larger research agenda aimed at exploring and rebuilding a Sqelix^w education system that meets the needs of our Sqelix^w children and communities. To do this most appropriately requires weaving aspects of Sqelix^w knowledge, culture, language, and values, within the context of Sqelix^w education, Educational Leadership, and Curriculum and Instruction (C&I).

The understandings gained from this initial investigation will provide guidance for further work so that key community members will be able to plan the future of Sqelix^w education on the Flathead Reservation. One possible result of this work is the

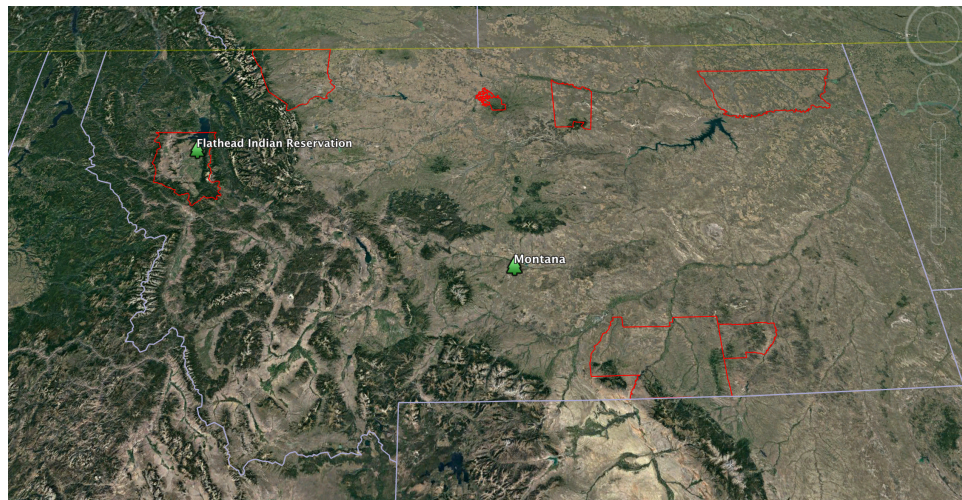


Figure 1. Google Earth representation of the Flathead Reservation in relation to the State of Montana, Canada, and the other six reservations.

development of community⁴-based *snačxłqeymíntn* (the place to learn; school; or, as used in this case, Sqelix^w-centered places for education or places for learning the tools for success). Although the knowledge gained through this process may be broad, the collaborators aim to gain understandings about the direction educational efforts should take, including possibilities of operating outside of the dominant education system. With this in mind, the result will include specific prompts aimed at better understanding methods for building community-based Sqelix^w learning experiences and possibly *snačxłqeymíntn*⁵ (Sqelix^w-centered places for education or places for learning the tools for success), as well as Sqelix^w approaches to education that will be used within public school settings or the *snačxłqeymíntn*⁶ (Sqelix^w-centered places for education or places for learning the tools for success) that are built. Such a system will offer choices including whether or not integrating key standards, as determined by the dominant public school system, is helpful in achieving the goals set forth by Séliš (Salish) and Ql'ispé (Pend d'Oreille) Elders, their children and grandchildren, the Séliš-Ql'ispé Culture Committee (SQCC), and other community members who are dedicated to reaching these goals. Although some Sqelix^w Elders advocate for specific academic standards, including those set by the dominant education system, some advocate for an entirely Sqelix^w perspective, while the opinions of others lie somewhere between.

⁴ It is important to understand that the term “community” is used in a number of ways. First, I refer to the collective body of people who associate with one another based on a common geographical location. I also use the term community to refer to the collective body of people who associate with being a part of: the Sqelix^w people; the Confederated Salish and Kootenai Tribes; the state of Montana; the United States; and even, as a collective of Indigenous peoples.

⁵ Educational Leadership

⁶ Curriculum and Instruction

This work aims to begin harnessing the understandings and leadership of Sqelix^w Elders and their families. The representative elder of each family, as well as a child and grandchild that s/he suggests will be involved. Learning about the understandings each of these families hold is the first step in beginning to create our shared vision. We know now, that our goal is to work towards building *snačxłqeymíntn* (Sqelix^w-centered places for education or places for learning the tools for success), school(s) or system(s) of education based on Sqelix^w worldviews, theory and educational practice, so that our Sqelix^w children grow and are educated to be strong in their identities, language, and culture, consequently being successful contributors and leaders for our communities in the future. According to Faircloth and Tippeconnic (2013),

If leadership is to be used as a tool for transforming schools into sites of empowerment and promise for Indigenous students and their communities, it is important for academics and practitioners to reflect upon the ways in which leadership is conceptualized and practiced in schools and communities ...leadership is multifaceted and shaped in large part by the contexts in which it takes place... in many cases effective leadership should not rest solely in the hands of a singular authoritative figure, but rather in the hands of those who are often viewed as being led rather than leading. (p. 482)

The key to the larger body of research that this dissertation will contribute to will be to make meaning from the whole that is shared, and even find consensus, if possible. It is the goal of the Séliš-Ql'ispé Culture Committee, and me to be able to develop a shared vision from the people and build *snačxłqeymíntn* (Sqelix^w-centered places for education or places for learning the tools for success) that meets each community's needs in that community's terms (A. Incashola, personal communication, Sep. 2014).

This work is intended to benefit the Sqelix^w people of the Flathead Reservation by learning and exploring ways to develop transformative Sqelix^w education. It requires that I contribute to this shared vision, by sharing it in a way that is valuable and accessible to our community—each of the people who has been, is, and will be involved in the education of our Sqelix^w people and children—from womb until we pass on (A. Incashola & C. Bell, personal communications, Aug. 13, 2015). With that in mind, I introduce this community- and Sqelix^w-centered work with Sqelix^w language and language that is accessible for all of those I am working with and for, rather than the language of the academy.⁷

Sqelix^w is pronounced skay-lee-whoo.⁸ *Sqelix^w* can and will be used in three ways. The first refers to the Salish language. *Sqelix^w* is also the linguistic identification for the joint body of Salishan speaking people (primarily the Séliš and Ql'ispé) who now reside primarily on The Flathead Reservation.⁹ Finally, *Sqelix^w* also refers to “Indian people,” in general, because it literally translates as “flesh of the Earth” or “people of the land.” Séliš is pronounced say-leesh.¹⁰ Séliš is the Salishan name for and the name the people known as the Bitterroot Salish call

⁷ Definition of Terms – Definitions and pronunciations begin here and will be woven throughout this work, as necessary. English translations will be included within parenthesis following the Sqelix^w term. If necessary, pronunciations will be included within footnotes as they can be cumbersome.

⁸ “x^w is a fricative sound like h, but produced in the same position as k. The raised w indicates that the lips are rounded” (Pete, 2010, p. viii).

⁹ The Séliš and Ql'ispé share the Flathead Reservation with the Ksanka Ktunaxa (Standing Arrow Kootenai people) and other bands of Salishan people today. As will be described in more depth later, this work is centered on the Sqelix^w people.

¹⁰ The first “e is like the e in pet”, the i “is like the i in machine” and the š is like “the sh in ship. It is called a wedge s” (Pete, 2010, p. viii).

themselves (Salish-Pend d'Oreille Culture Committee, 2003, pp. 6-7). *Ql'ispé* is pronounced ka-lee-spe.¹¹ *Ql'ispé* is the Salishan name for and the name the people known as Pend d'Oreille call themselves. The *Ql'ispé* people of the Flathead Reservation include members of both the Upper and Lower *Ql'ispé* peoples (Salish-Pend d'Oreille Culture Committee, 2003, pp. 6-7).

Throughout this dissertation, I refer to Native peoples of a particular area by using the name they use to identify themselves. When I am unclear of traditional names, however, I will also use various terms for identifying people who originate from the land, or Native peoples, unless I am quoting a specific work. I will use the term *Indigenous* to refer to Native peoples on a global level. I will use *Native American (NA)* to refer to Native peoples of the North, Central, and South American continents. I will use *American Indian (AI)* to refer to Native peoples of the continental United States. Finally, I will use *Alaska Native (AN)* and *Native Hawai'ian (NH)* in reference to those Native peoples from the areas now known as the states of Alaska and Hawai'i. I will continue to help you understand the language I use as I use it throughout this work.

Sqelix^w worldviews are explained within our “Snčlep Sq^wllumt? (Coyote Stories) or creation stories. Embedded within Snčlep Sq^wllumt (Coyote Stories), Sqelix^w worldviews are defined and include, but are not limited to, the following values, which were also found throughout interviews from this study:

¹¹ The q “is like k, but produced farther back in the throat”, the l’ “is like l with glottal closure. It is called glottalized l”, the I “is like the i in machine”, and the é “is like the e in pet” and “the primary stress is written above the [e] which, in words of two or more vowels, receives the loudest stress” (Pete, 2010, p. viii).

- respect; headedness;
- spirituality and prayer; persistence,
- compassion, kindness, perseverance, and doing
generosity, and caring; your best;
- honesty and trustworthiness; parenting, mothering,
and teaching children
- humility; the right ways of being;
- gratitude and thankfulness; modesty and purity;
- responsibility; love;
- industriousness and being hard working; reciprocity; and
- peacefulness, calmness, courage, bravery,
strength, and
fortitude/being
steadfast
- composure and level-

(personal communications, July 2016 – January 2017; Confederated Salish & Kootenai Tribes, Fire on the Land).

Understanding identity, building relationships, and having a responsibility to make decisions and do things in a good way is crucial. Decisions and actions must be respectful towards the plants, animals, the land, and other humans. Respect for our ancestors' teachings, sacrifices, and gifts they have shared, as well as the well being of our families, communities, and future generations direct these lifeways. Sqelix^w worldview is built on relationships and the importance of respecting all who are

involved by contributing to the community in which one works from within and through story and by reclaiming voice. Sqelix^w worldview, values and responsibilities require that this work is carried out and shared through relationship, collaboration and a true partnership with the community and all who are involved.

Sqelix^w worldview is the foundation of all aspects of life, including Sqelix^w education. Therefore, Sqelix^w education includes everything a person needs to know to live well and appropriately in the world as a Séliš or Ql'ispé person (Salish Kootenai College Tribal History Project, 2008a, p. 46). This work aims to identify the necessary components of and approaches to Sqelix^w education by, with and for Sqelix^w people. I have learned such an education begins when a child is held in his or her mother's womb and continues until death (A. Incashola & C. Bell, personal communication, Aug. 13, 2015). Understandings can even be attributed to those taught since time immemorial and passed from generation to generation (S. Peone, personal communication, Jan. 25, 2017).

Over time, an intergenerational approach includes teachings from family and community members that address every aspect of a person's being, including their physical, emotional, intellectual, and spiritual needs, in order to ensure a strong sense of identity, life ways, contribution, success, and leadership in the world in which he or she lives. Often, education is provided through telling stories of Snčlep (Coyote), personal experiences and educational strategies such as ceremony,

spirituality¹², play, direct instruction, modeling, demonstration, participation and practice (A. Incashola and C. Bell, personal communication, Aug. 13, 2015). Some teachings are shared based on gender, although some exceptions have and continue to be made depending on personal interest. Historically, a Séliš or Ql'ispé child demonstrated success in a skill four or more times and an Elder determined he or she was ready before the child would be instructed in the next bit of knowledge (A. Incashola & C. Bell, personal communications, Aug. 13, 2015; Salish Kootenai College Tribal History Project, 2008a, pp. 47-57).

To meet the communication goals of this thesis, and remain true to Sqelix^w worldview, education and educational practices, I will share a story about: who I am, as the one who is sharing this knowledge; who we are, as a collaborative group of people; how this work has come to be; and, what has been learned throughout conversations, and the process as a whole (Archibald, 2008). The final portion of the work will complete the circular process by framing thoughts, understandings, and recommendations to be used within the next round of research we will conduct to further our understanding about how to rebuild our Sqelix^w education system and/or community-based *snačxłqeymíntn* (Sqelix^w-centered places for education or places for learning the tools for success).

The story will be told in a way that holds, as true as possible, to Sqelix^w storytelling. I realize that in writing this story, rather than telling it, a portion of the meaning and power the story holds is lost (S. Boham, personal communication, Oct.

¹² Belief in and connection to Túpye?/Creator

2015; San Pedro, 2013; Wilson, 2008). I am lémt (thankful) for this time and the ability to share what has been learned. I will remain true to the non-linear nature of Sqelix^w storytelling and educational practice in order to avoid losing as much of the meaning and power of these stories, as possible. Although the linear nature of research in the dominant education system will not be followed exactly, I will denote key components found in Western qualitative research in footnotes. As is the case with other Sqelix^w stories and ways of making meaning of knowledge that is shared, it is the reader's responsibility to make sense of what is shared in a way that is meaningful to him or her, at the time it is being shared (A. Incashola, personal communications, 2006 – 2017; Hallett, Held, Knows His Gun McCormick, Simonds, Real Bird, Martin, Simpson, Schure, Turnsplenty, and Trottier, 2016).

Now, how have I come to know what I have explained so far? To explain, I share a story about the experiences I have been given, and where my heart is; that is—the background, intentions, and purpose that guide this work I do—with, within, and for my Sqelix^w community. My personal story of how I have come to be in this place, with this work—will provide the context for understanding exactly how and why I believe so deeply in using Sqelix^w worldview, education, theory and the methodologies for this work.

How I Have Come To Be Where I Am Today

I am a McDonald and a Miles from Mission (St. Ignatius), Dixon, and Hot

Springs of Ql'ispé Stulix^w,¹³ the traditional homelands of the Ql'ispé, or what is now the Flathead Reservation of Montana. On my father's side, I descend from the Watters and Munson families, most recently from the Bitterroot Valley of Montana—Séliš Stulix^w, the traditional homelands of the Séliš. My loving, supportive, and encouraging parents, yayá (maternal grandmother), and the experiences with family, Elders, friends, and colleagues have guided my understanding of the importance of education and all things that help you learn to be the person you are in the world. I have been influenced by my grandparents, parents, aunties and uncles, brother, and cousins who together are Séliš and Ql'ispé, descend from multiple tribes, and/or Scottish, French, Swedish, English, German, and other European ancestries. As a First-Generation Descendant of the Confederated Salish and Kootenai Tribes, I was often considered the “Indian girl” by my father's side of the family, as well as in school. From the perspective of my extended maternal family, I descend from a “Suyapi (White)”¹⁴ family in Missoula”. These family influences and experiences led me to learn more about my identity and to want to help children, youth and adults learn more about their own identities,

¹³ The sovereign Séliš, Ql'ispé and Ksanka Ktunaxa tribes were brought together at what is now Council Groves, to sign the 1855 Treaty of Hellgate with The United States government. Our leaders realized they were not going to be able to stop settlers from encroaching on our homelands, so they reserved a portion of our land resources for survival and ceded much of our traditional homelands in exchange for goods and services. The lands now known as The Flathead Reservation and the Bitterroot Valley were reserved for use by our people originally. (A. Incashola, L. Adams, SQCC Elder Advisory Council, personal communications, 2006-2008; Bigart & Woodcock, 1996; Treaty of Hellgate, 1855).

¹⁴ Suyapi is a Sqelix^w word referring to White people. It is sometimes used to refer to those who continue to oppress Indigenous peoples.

one another, and the possibilities available to them so they can contribute to their communities in ways they are excited about.

I have had amazing Native and non-Native mentors, professors, friends, and colleagues throughout teacher preparation, and life in general. I began working toward my goals throughout my first years as a middle school teacher in the small K-8 district in which I learned. My first years teaching were also the years when the state was sued for neglecting to appropriately fund education in Montana. The State of Montana was “indefensible” because it had never funded “Indian Education,” which had become a constitutional mandate in 1972. As a result, the Montana Office of Public Instruction was provided funding for Indian Education for All by the Montana Legislature (Carjuzaa, Baldiwn & Munson, 2015). Additionally, I wanted to contribute to efforts toward better understanding, for myself and others, and lessening bias between the two worlds in which I lived. I solicited the support and partnership of two education professors—Lisa and Jeff—and we approached the Confederated Salish and Kootenai Tribes’ (CSKT) Education Department, who guided us to visit with Atwen (Tony) Incashola, the Director of the Séliš-Ql’ispé Culture Committee (Blank, Crews, & Munson-Lenz, 2009).



Figure 2. The Séliš-Ql'ispé Culture Committee (SQCC) in St. Ignatius, MT

After growing up in Missoula, away from my Séliš and Ql'ispé cultures for much of the time, upon reflection, I understand how absolutely blessed I was to begin further education on this journey under the instruction of Atwen, Joyce Silverthorne and Penny Kipp of the CSKT Education Department, the Séliš-Ql'ispé Culture Committee (SQCC), Lwi (Louis), and SQCC Elder Advisory Council (Elders). Through their teachings, I learned first-hand, appropriate ways to work with my Sqelix^w community. Before my Elders would allow me to learn from and with them, my heart, values, and intentions were assessed while numerous lessons were taught about appropriate ways of being. I was reminded that our Sqelix^w community valued humility, love, honesty, courage, truth, honor, respect, and many other morals that my parents and yayá had instilled in me. The entire process, intended to last a year, was completed in four. Atwen consistently reminded me of the academics, scholars, and anthropologists who had come in to our communities as researchers in the past and benefited first-hand but neglected to give anything back to our people.

I spent a great deal of time that first year, visiting with Atwen, Lwi, Misel, Patlik, Stipn, Shirley, Octave, Joyce, Penny, Jeff, Lisa and others. We learned from and with one another. I learned from them mostly, and still have so much more to learn—about who we are as people and who I am as an individual. Through that process, the project Jeff, Lisa, and I initially began was shaped into an entirely different form—for the sake of educating Montana’s children about the importance of place, especially Séliš and Ql’ispé place, the ecology of those places, and how many of our sacred places have been altered through colonization. Many turns were taken throughout those four years, but the project was completed, as Atwen had taught us, “when it was supposed to be.”

Building relationships was the first step – with CSKT Tribal Education, the Séliš-Ql’ispé Culture Committee (SQCC), with the SQCC Elders Advisory Council, with the flora and fauna we were learning about, and with the experiences that had occurred in each of those places. All of those places and beings are held in my heart deeply now. We ensured we were respectful. We ensured we were responsible. And we ensured we reciprocated by returning a project that had been guided by the Elders and was accurate, authentic, and appropriate for the children of both our Sqelix^w and Montana communities.

Each of the projects I have been invited to participate in, where we have chosen to follow the Elders’ teachings has had remarkable results. Every person, every topic, every story now holds a special place in my heart. I have grown from each. I have learned from each. Other participants have grown and learned from the

process, as well. When Sqelix^w values and teachings are held at the center of what is done, higher levels of meaning and understanding are reached. Meaning can be made in one's heart, mind, spirit, and body.

While working for an agency that influenced public education in Native and non-Native communities throughout the state, I saw how community input was included and even excluded. Some of the most powerful communities culturally, had the lowest achieving schools. There was a disconnect—something was missing. I couldn't understand how communities with children who were so smart, had such great goals, and strong cultural identities were struggling so badly in their schooling. The difference, I learned, came from the fact that these schools were guided by standards aimed at educating children to embrace the ways of the Western world and even reject their own culture (Okakok, 2008, p. 269).

I decided I needed to take the next step to learn more about how Native communities can use sovereignty and determine our communities' educational needs and appropriate strategies for teaching our children, in the ways most appropriate for our children. I consulted with many mentors, advisors, and Elders to seek guidance as I made this decision. One of my Elders reminded me that it was important to continue my education, pursue my doctorate, but that my job was to remain true to the ways and language of our people as I did so. He explained that I needed to be able to talk with our Elders, children and people and how what I learned was less useful if I wasn't able to communicate it with our Sqelix^w people (C. Clairmont, personal communication, July 2011).

In these words, he meant many things. First, that the knowledge gained through the process is a gift but that with it come responsibilities I am obligated to. Secondly, that I must be able to communicate with our people in the English language that is used in our communities today. Thirdly, I must also learn Sqelix^w and be able to incorporate it into the work that is done. He also meant, however, much more than talking about verbal or written communication. Corky was also reminding me of the importance of returning to our community to live, be involved with, and immerse myself within—to have relationships with and truly learn from and with the people of our community.

Corky's words reminded me about how the teachings of the stories are contained within the language, which hold spiritual value. They reminded about how words are formed with breath, and once spoken have a life of their own, interpreted by those who hear them. And, how storytelling is ongoing and is heard differently based on one's personal understandings. They meant that I have a responsibility for the words I speak. These teachings have remained a central focus throughout my doctoral work and now in my life as a whole.

When I traveled to Arizona to begin my doctoral program, I had amazing mentors and numerous opportunities to build relationships with people I am honored to continue to work. The program in which I was working, however, stressed research paradigms and methodologies of the dominant system, and I felt unable to work within Indigenous education to the degree I had hoped. I began to question my ideas and my motives in my work—these research and education

models did not fit what I had come to know. Most importantly, I was unable to reciprocate to our community as I had been taught was necessity. Although it meant I was required to begin my doctoral work again, the best decision I have made was to transfer into the *Indian Leadership Education and Development (I LEAD)* program at Montana State University. The decision brought me back to Montana and back to the communities in which I belonged and to which I could reciprocate.

In returning to my communities, remembering the philosophies of my Elders, and learning of Wilson's (2008) cutting edge work on Indigenous Methodologies at the inaugural *American Indigenous Research Association Conference* in 2012, I made it my intention to return to my original path utilizing the Indigenous paradigm I was taught initially. I began to understand what I had learned with our Elders earlier as the circle, the journey, the *ceremony* that Shawn Wilson (2008) discussed when sharing the stories of his own experiences and understandings within Indigenous research.¹⁵ Through the readings of Wilson's research, I have come to better understand the Indigenous, and more specifically, Sqelix^w model we had been following within our work from 2006 through 2010.

As such, the research I propose here will remain flexible but will hold the distinct set of values, methodologies, and protocols determined by and with the Sqelix^w community with whom I work. Further support can be found in *Research is*

¹⁵ At times, as I have within this sentence, I will use authors' first and last names, as well as specific titles of their work. Doing so contributes to building the necessary relationships between myself, you as the reader, and the author(s), as well as with providing emphasis to that particular text, as I feel is necessary.

Ceremony, where Wilson (2008) explains the understandings he gained throughout his own Indigenous-centered research, as well as in Margaret Kovach's (2009), Lori Lambert's (2014) and Linda Tuhiwai Smith's (2012) work, which also provide strong explanations of other processes followed within Indigenous research. Smith's (2012) work discusses key aspects of Kaupapa Māori research theory, which contributes background information for the utilization of our Sqelix^w worldview as a theoretical framework for this work. Following these Indigenous values and protocols, I have to consider my commitment to this work at this time, in terms of who I am and what my purpose is—where my “heart and mind” are—as well as what my motives are (Weber-Pillwax, as cited in Wilson, 2008, p. 60).

As a first-generation descendant from the Séliš and Ql'ispé tribes who is Sqelix^w and values of the suyapi (White) heritages of my father as well, I am blessed to be slowly welcomed back into our Sqelix^w tribal communities. As an Indian educator who has and continues to work with our Séliš and Ql'ispé Elders, and has ventured into learning about self determination and linguistic and cultural revitalization, I have come to believe in reclaiming education, in a traditional sense, for the purpose of reclaiming our culture and strength as Sqelix^w by providing a better education for our Sqelix^w children and other Indigenous people. I come to this work with a Ȝest Spúȕus (good heart)—with good intentions.

Through the education and continual conversations I have been blessed to have with my family, and with Atwen, Chaney, and other Elders and advisors, I have come to believe that the betterment of our Sqelix^w people will come in the form of, a

snac̓łq̓ey̓míntn, an education system that is true to the culture, language, strength, aspirations and identity of the Sqelix^w—a system that is reclaimed from the effects of colonization and rebuilt by Sqelix^w with and for Sqelix^w people. Achieving this goal will lead our children to be strong, proud and contributing Sqelix^w leaders—where the qualities they inherently hold within themselves will shine. Sqelix^w children can develop a more complete understanding of their identity—our ontology—and learn, using traditional worldview (epistemology), the skills necessary to be successful contributors and leaders for our communities; with whatever gifts they have to offer (axiology or values).

Understanding Where This Work Comes From¹⁶

The Salish-Pend d'Oreille Culture Committee (2003) and The Salish Kootenai College Tribal History Project (SKCTHP) (2008a-c) are referenced throughout much of this research. As explained earlier, Sqelix^w is used to refer to the two Salishan-speaking tribes, the Séliš and the Ql'ispé, who were included in The Hellgate Treaty of 1855, as well as the bands of other Salishan-speaking tribes who were moved to the reservation in the 1880s and 1890s (Francis & Munson, 2016; Salish-Pend d'Oreille Culture Committee, 2003; SKCTHP, 2008a-c)¹⁷.

¹⁶ Background and Problem

¹⁷ In order to maintain respect and honor the words of those who have told these stories before, I will use several long, block quotes throughout the entirety of this work. It is important to note that in doing so, I acknowledge and trust that Túpye? (Creator or Great Grandfather – pronounced too-p-ya) brought those words for that person to share in exactly the way they were supposed to have been shared and that

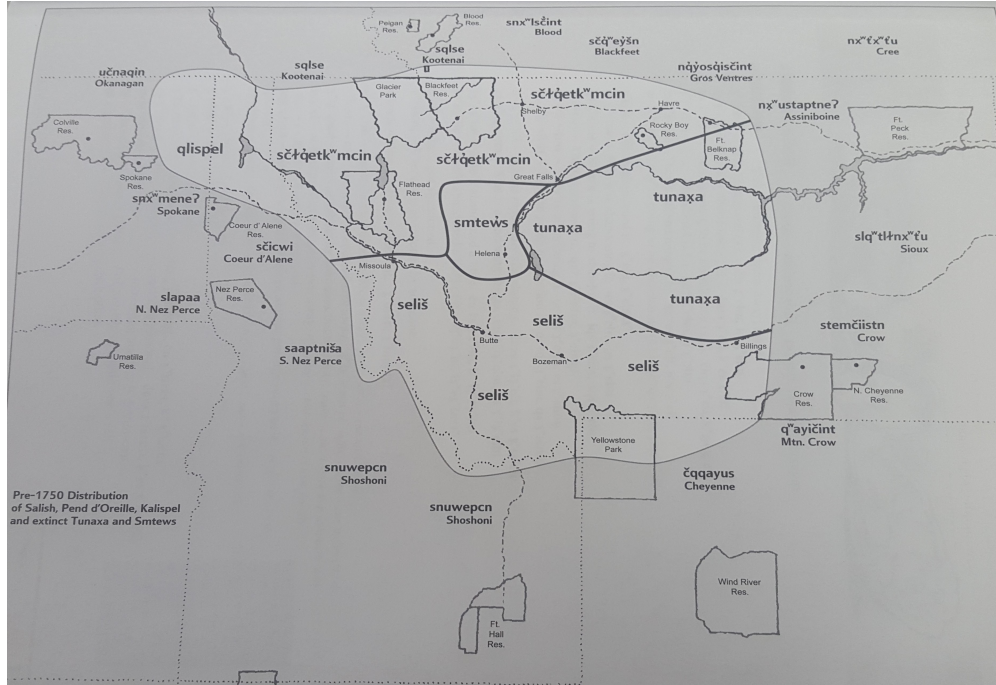


Figure 3. Pre-1750 Distribution of Salish, Pend d'Oreille, Kalispel and extinct Tunaxa and Smtews. (Pete, 2010, p. xviv).

All of the Sqelix^w people who now reside on The Flathead Reservation are originally from east and west of the Continental Divide in Montana, northeastern Washington and northern Idaho (Kalispel or Ql'ispél in *Figure 1*, from Pete, 2010). Particular emphasis is given to the two main bands—the Séliš (Tatáyaqn or Bitterroot Salish) and the Ql'ispé (Sč'qetkwmcin, People of the Broad Water, or Upper Pend d'Oreille). Please note that the Sqelix^w Smtéws and the Sqelix^w Tunaxa tribes are now nonexistent (T. Arlee, T. Felsman, and R. Swaney, Facebook posts in the “CSKT Tribal Election” group, Sep. 7-8, 2015; SKCTHP, 2008a, pp. xi). Bringing together stories and knowledge from generations of Séliš and Ql'ispé people, the

my role is to honor that, rather than rearrange them to show that I know, understand, or can speak those words better than those before me.

SKCTHP (2008a) briefly explained the origin, worldview and education of our people. Within the introductory pages, the authors introduced the seamless weaving of spirituality into every aspect of our history, education and livelihood:

The Salish and Pend d'Oreille tell of living in what is now Montana from the time when Coyote killed off the nalisqelix^w —the giants—and prepared the world for the coming of the people. Many Coyote stories contain what may be considered fairly precise descriptions of the geologic events of the last ice age. Anthropologists and other non-Indians have long been skeptical of this, thinking there was little “evidence” that the Salish or Ql'ispé people had been here that long ago. But recently, archaeologists have found sites in the South Fork of the Flathead River dating back to 12,000 to 14,000 years, about the time of the end of the last ice age. Many of the Coyote stories, passed down for thousands of years, describe what geologists have only lately deduced... (SKCTHP, 2008a, pp. xi)

The authors continued by providing specific Snčlep Sq^wllumt (Coyote Stories) discussing the creation and origin of the Sqelix^w people. To pay respect to our teachings that Snčlep Sq^wllumt (Coyote Stories) are to be told only in winter, I will omit them from this document; unless an individual who shares it/them feel it is absolutely necessary. The SKCTHP (2008a) reminded:

Historic events, lessons, and human nature are all described in Salish and Pend d'Oreille oral history and literature. These stories not only tell of Coyote, Fox, and others preparing the world for human beings, but they also describe and explain the conditions of the world today. (p. xiii)

Traditionally, and prior to colonization, education for the Sqelix^w people included “everything a child needed to know to live well and appropriately in the world as a Séliš or Ql'ispé” (SKCTHP, 2008a, p. 46). Education for Sqelix^w began when a child was held in his or her mother's womb, continued until death, and provided teachings to address the physical, emotional, intellectual, and especially the spiritual needs of the person. Parents and grandparents within the family circle,

as well as elders and other adult community members from the camp circle or band provided the instruction necessary to be successful and contribute to the community. Often, education was provided through Snčlep Sq^wllumt (Coyote Stories), play, direct instruction, modeling, demonstration, participation and practice. As a Séliš or Ql'ispé child demonstrated success in a skill four times, and an Elder determined he or she was ready, the child would be instructed in the next bit of knowledge (A. Incashola & C. Bell, personal communications, Aug. 13, 2015; SKCTHP, 2008a, pp. 47-57).

Traditional Sqelix^w learned through ceremony and spirituality at particular times in their lives, as well. As part of children's preparation for life, both Sqelix^w boys and girls were sent to seek their sumeš (su-mesh), or spiritual power, which provided the knowledge and power to deal with all life had to bring. Boys were instructed in appropriate ways of being as well as skills that prepared them to be good hunters, providers, and warriors by their fathers, grandfathers, and uncles. Girls were taught by their mothers, grandmothers, and aunts in the skills necessary to be kind, thankful, industrious, hard working and good human beings who had the knowledge to successfully carry out women's roles within the community (A. Incashola & C. Bell, personal communications, Aug. 13, 2015; SKCTHP, 2008a, pp. 47-57). Although roles were generally determined based on gender, there are stories of women who were great warriors. K^wilqs was one who has become legendary (Cajune, 2008). Such stories indicate the openness of Sqelix^w ways of being.

Sqelix^w education, which prepared individuals and the community in individual and community survival including warfare, coupled with Shining Shirt's prophecy of the Blackrobes, and alliances with neighboring tribes and traders, confirmed Sqelix^w survival and resistance during the eighteenth and nineteenth centuries. After Séliš and Ql'ispé numbers were reduced dramatically by small pox epidemics, the Sqelix^w people battled invasion by large numbers of Blackfeet who had been pushed westward and were more heavily armed than the Sqelix^w and their allies. Numerous oral histories tell of how the Sqelix^w used our traditional system of education, spiritual teachings, *sumeš*, and bravery to continuously prove they were powerful agents of decision and intention who were here to stay (SKCTHP, 2008b).

Following Shining Shirt's prophecy and the teachings of the Iroquois who had joined our tribes, our Séliš ancestors sought additional spiritual education for our people from the "The Blackrobes" or Jesuits, who were welcomed at St. Mary's Mission in the Bitterroot Valley and St. Ignatius Mission near Lake Pend d'Oreille in 1844 (SKCTHP, 2008b, pp. 46-47). "The Salish and Pend d'Oreille listened carefully to the new wise men and then accepted only those teachings that fit into tribal life" because "many Salish and Pend d'Oreille wanted to add Christianity to their spiritual arsenal, not replace their traditional beliefs with the new teachings" (SKCTHP, 2008a; SKCTHP, 2008b; SKCTHP, 2008c, p. 59 & 61).

The Salish and Pend d'Oreille Culture Committee (2003) provided a great description of the assimilation that occurred as the Jesuits worked within our communities:

Through the 1840's, the Salish gradually realized that the missionaries were intent not just on bringing their teachings to the people, but on getting rid of the traditional Salish spiritual practices, which they called 'the devil's work. 'During this time, the Jesuits also established a mission among the Blackfeet, an act the Salish considered a betrayal... in 1854, Pend d'Oreille leaders agreed to allow the Jesuits to move the St. Ignatius mission to its present location in Montana, a place the Pend d'Oreille called Snyelm̓n (The Place of Gathering People for Prayer and Future Planning). Pete Beaverhead said prior to the Jesuits coming to Snyelm̓n (The Place of Gathering People for Prayer and Future Planning), Pend d'Oreille people did not live at that particular spot, but used it for hunting and other purposes. Blind Mose Choteh said the leaders allowed the Jesuits to use that place for their mission, as long as they always provided schools to teach any Indian children who desired the white man's education. (pp. 26-27)

The sovereign Séliš, Ql'ispé and Ksanka¹⁸ Ktunaxa¹⁹ tribes were brought together at what is now Council Groves, to sign the 1855 Treaty of Hellgate with the United States government. I have been told by several elders about our leaders' decisions to sign the treaty and why those decisions were made. Our leaders realized they weren't going to be able to stop settlers from encroaching on our homelands, so they reserved a portion of our land resources for survival and ceded much of our traditional homelands in exchange for goods and services. The lands now known as The Flathead Reservation and the Bitterroot Valley were reserved for use by our people. The Treaty agreement included; that the Bitterroot Valley would be surveyed by the United States government and consideration given to form a reservation for the Séliš on those lands; that sustenance rights would be maintained in the tribes' traditional homelands west of the Continental Divide; and, that

¹⁸ Ksanka, or Standing Arrow People, is the name of the band of Ktunaxa people that are living on The Flathead Reservation (Séliš-Ql'ispé Culture Committee, 2003, pp. 6-7).

¹⁹ Ktunaxa is the name for the larger collective body including the Ksanka and all other bands in the Ktunaxa language (Séliš-Ql'ispé Culture Committee, 2003, pp. 6-7).

protection, education, food, and other services from the United States would be provided (A. Incashola, L. Adams, SQCC Elder Advisory Council, personal communications, 2006-2008; Bigart & Woodcock, 1996; Treaty of Hellgate, 1855).

According to the Salish and Pend d'Oreille Culture Committee (2003):

The missionaries soon expanded their operations. They built flour and saw mills, planted orchards, and set up a cattle outfit. The Sisters of Providence arrived in 1864 and began a girls school. They also started a hospital and operated it until 1976. In the 1880s, the Fathers built enormous boarding schools because they realized they could not achieve their acculturationist goals with day schools. When the children lived at home, they retained their native cultural knowledge and identity, including their spiritual beliefs. The Blackrobes were dedicated to breaking the transmission of tribal culture, and so with the coercion of the U.S. Indian Agents, generations of Indian children were sent to the schools. In 1890, Ursuline Nuns arrived and began a kindergarten, which later expanded into a grade school and a high school. Despite the cultural aims of the schools, some elders have positive memories of the schools and their time there, and felt they learned many useful things; for others, the experience was terrible and abusive; and for still others, somewhere in between. The Ursulines closed their boarding school in the 1960s, but continued operation of a day school until 1972. (pp. 27-28)

In the "Introduction and Historical Overview" (1982) portion of *A Brief History of the Salish and Pend d'Oreille Tribes* (2003), Clarence Woodcock, former Director of The Séliš-Ql'ispé Culture Committee, explained the state of affairs of the Sqelix^w people:

After years of government and mission schooling and non-Indian presence on the reservation, and the imposition of white culture upon Indian people, the ways of the Indian people slowly changed. The gifts of healing and the strength of the bundles and the medicine men became hidden. The Tribes were also forcefully deprived of much of our land by the Allotment Act and the "opening" of the reservation to white settlement in 1910.

Since that time, the "Tribes" have worked hard to regain control over tribal resources and to reestablish our political, economic, and cultural independence. In 1935, under terms of the Indian Reorganization Act, the Allotment Act was cancelled and the Tribes were formally organized as the Confederated Salish and Kootenai

Tribes [Tribes] of the Flathead Indian Reservation, governed by an elected Tribal Council.

As the Tribes were fighting to regain their lands and their political self-determination, our cultural survival was being defended by a small group of Indian leaders and traditionalists who valued highly the traditions and culture of the ancestors, and especially our spiritual ways. These cultural and spiritual leaders fought valiantly to impress upon tribal political leaders the importance of cultural survival of the Tribes. They were aware that our cultural identity distinguishes us from the rest of society and is therefore a crucial part of our continuing survival as an Indian nation.

Yet as a direct result of government policies, missionary activities, and economic change over the past two centuries, many of our people today have little knowledge or understanding of the cultural values, traditions and language of our ancestors. In the 1970s, therefore, the Tribal Council established culture committees, and schools at every level began to develop classes in tribal languages and cultures.

This brief history is a part of an ongoing effort in cultural education. The Salish-Pend d'Oreille Culture Committee has produced many other publications, which are listed at the back of the Brief history book. In the next few years, the Committee will also be publishing a series of full-length books on tribal history.

We have survived. The sqelix^w endured domination by the ways of the white man, and this became a source of strength for the young men and women today. We survived alcoholism, wars, termination, relocation, prejudices, etc., and through it all, we continued as a people of strength, living in the presence of the Creator.

Those who kept the spirituality of being Indian as central to our wellbeing, continue to have hope. Hope for the survival of the Salish and Pend d'Oreille people, and hope for saving the earth through the spiritual truths of Native Americans. The Salish and Pend d'Oreille believe that there is a relationship between all the Creator's works. There must exist a multidimensional balancing of all these relations and man must not disturb the balancing much longer. We must let those that dominate our world know that people, animals, plants and minerals and all things animate and inanimate, are part of the earth and should therefore be respected. (pp. 9-10)

To carry the hope envisioned by Clarence Woodcock and our ancestors, it is our duty as the Séliš, Ql'ispé and Ksanka peoples of The Flathead Reservation—a sovereign nation—to stand together to redefine success for our children—to re-

imagine a system of education that realizes deeper understandings of our traditional languages and cultures, stronger identity, greater pride, higher rates of achievement as determined by our people, and better preparation for our children to live in the best way possible, as strong and proud contributors and leaders for our communities. Through the self-determination of our communities and governing council, we can meld our traditional languages, cultures, teachings, educational strategies, practices, and lifeways with high expectations to provide a system of education that prepares our children to lead our communities, state, nation and world in spiritual, cultural, linguistic, emotional, physical, and academic ways.

Understanding Why We Are Doing This Work²⁰

As a sovereign tribal nation, The Confederated Salish and Kootenai Tribes have the opportunity to reimagine and redefine education to ensure our Séliš, Ql'ispé and Ksanka children and youth are successful, contributing members of our communities who can lead us into the future, and maybe even more importantly, that our peoples' culture, language and identity are revitalized (Meza, 2015).

Research has found that Indigenous children and youth achieve better academically and become leaders of communities, states, nations, and internationally, when they are provided the opportunity to develop their identities through an education that includes teachings of the language and culture of their people (Boham, personal

²⁰ Purpose & Significance of Study

communication, April 19, 2014; Castagno & Brayboy, 2008; Faircloth & Tippeconnic, 2013; McCarty, 2009; McCarty & Lee, 2014; Paris, 2012).

Chaney Bell and Echo Brown, the Language Coordinator at the SQCC and Lead Teacher at Nk'wusm Salish Language School, are two examples of this. Not only are they confident in their identities, have leadership positions within tribal entities, but they have also been selected to represent the Sqelix^w perspective in language and education endeavors at the state level by The Office of Public Instruction, Montana Indian Education Association, The University of Montana, the Bilingual and Multicultural Education Center of Montana State University, and among other tribes throughout Montana and the northwestern United States.

To assist in achieving these goals, this work will serve as an initial step in the movement towards building a framework aimed at redefining and reclaiming education on The Flathead Indian Reservation. It is important to state up front, although many of our people are descendants of Sqelix^w and Ksanka ancestry, the languages and cultures of these tribal groups are distinct and differ. It can be difficult to integrate one with the other. Therefore, it is easiest to work with the two distinct languages —Sqelix^w and Ktunaxa—separately at this time. Although some may consider this a limitation in research, from a Sqelix^w perspective working with the Sqelix^w community to determine what is appropriate is the first step in contributing to and reciprocating with the community.²¹ The results of this work can serve as a guide for others to build upon as is most appropriate for our

²¹ Limitation- Limitations are throughout.

communities. Additionally, it is important to note that the Ksanka people are currently working on developing their own cultural and linguistic reclamation efforts.

As the now late Ql'ispé Elder Misel (Michael) Durglo, Sr. reminded, language and valuable cultural information are passed down from generation to generation. Therefore, it is crucial to investigate the insights of the Elders, as well as those of their children (M. Durglo, personal communications, Dec. 2014). The understandings of Sqelix^w youth are important because they hold valuable information about contemporary life as they experience it. Therefore, understandings of Sqelix^w Elders' grandchildren will also be explored. To address each of these intergenerational perspectives, this study will investigate the understandings of only Sqelix^w community members. The opinions of Elders', their children, and their grandchildren will be collected about when, how and by whom Sqelix^w peoples have and should be educated to build, maintain, revitalize and reclaim Sqelix^w cultural identity, language and values that contribute to the long term survival of our communities.

The aim is to develop a shared vision by using what each has to offer in order to develop a framework supported by Sqelix^w life ways and build an agreement about the necessary elements of an education that will: strengthen Sqelix^w identity; reclaim and revitalize Sqelix^w language and culture; preserve tribal sovereignty; and, provide a foundation for our people to lead The Confederated Salish and

Kootenai Tribes in development and self determination (A. Incashola, personal communication, Sep. 2014; Faircloth & Tippeconnic, 2013).

Questions That Are Guiding This Work²²

Conversations with Atwen Incashola, Chaney Bell and other elders have significantly contributed to the focus of this research aimed at finding answers to the following question and sub-questions (personal communications, Sep. 2014-Sep. 2015):

What understandings (perceptions) do Sqelix^w Elders, their children, and grandchildren have regarding how to best teach/educate Sqelix^w people in order to maintain, strengthen, reclaim and revitalize Sqelix^w cultural identity and language for today and tomorrow?

- a. How do Sqelix^w Elders, their children, and grandchildren describe their vision of Sqelix^w language revitalization and cultural preservation?
- b. How do age, gender, family and community influence the appropriate education of Sqelix^w people and the self-determination and development of our people?

²² Research Questions

CHAPTER TWO: MAKING SPACE FOR THIS WORK²³

Along the life-long journey I have explained so far, I have read, used and referred to teachings from many people. Information has been shared with me through conversations with mentors, colleagues, friends, Elders, family, and through reading articles, books, websites and many other resources. They have all helped pave the path towards this work. The numerous resources utilized within this work have been chosen because they: relate most closely to; have helped to clear the space for; and, build the foundation to support our collective effort to build a framework for a Sqelix^w system of education. Our goal, is that the resulting Sqelix^w education will be built upon Sqelix^w worldviews and assist us in: strengthening Séliš and Ql'ispé children's identities through community- and culturally-based education; reclaiming and revitalizing Sqelix^w language and culture; preserving and using tribal sovereignty; and, providing the knowledge and skills necessary for Séliš and Ql'ispé children to contribute to and lead our communities, The Confederated Salish Kootenai Tribes, Montana, our nation, and the world in the future.

S'tulix S'aććxs łut S'qlqelix^w (Sqelix^w Worldview) As A Framework

Regardless of tribal affiliation, we know that Indigenous students are successful in academic and Indigenous settings if they have a deep understanding of who they are, the values they hold, and where they come from—their identities (Brayboy, 2005; Lyons, 2010; McCarty and Nicholas, 2014). Lyons (2010) explained,

²³ Literature Review

“Identity is ultimately a communal thing” it is intersubjective (p. 37). It must be claimed by an individual and simultaneously confirmed by individuals who claim membership within the same community (p. 37). “Identities are not our mysterious inner essences but rather social embodied facts about ourselves in our world; moreover, they are not mere descriptions of who we are but, rather, casual explanations of our social locations” (Alcoff and Mohanty as cited in Lyons, 2010, p. 38).

Sandy Grande (2000) explored American Indian Identity and Indian Intellectualism; also, Grande believed that in order to truly address the needs of American Indian education, “the formulation of Indigenous theories needs to be, first and foremost, grounded in our own intellectual traditions” (p. 355). She makes a call to Indigenous people for the development of a theory that better meets the needs of Indigenous scholarship in the U.S.— something she titles *Red Pedagogy*.

Brayboy (2005) attempted to meet this challenge through the development of *Tribal Critical Race Theory (TribalCrit)*. The nine key points of TribalCrit focus on the legal, political and colonial results placed on American Indian/Alaska Native (AI/AN) peoples of the U.S., and attempts to shift the view from the whitestream to an Indigenous perspective, emphasize survivance,²⁴ and recognize stories as data. However, it does not push quite far enough. Brayboy (2005) called for mutual respect and give and take between understandings of the dominant education

²⁴ Francis & Munson (2016), cite Vizenor (1994) when defining survivance as “the combination of survival and resistance that moves Indigenous people from colonial victims to agents of power and intention”.

system and Indigenous ways. In TribalCrit, it is a two-way street. Although mutual respect is important, the idea of compromise is the major weakness of TribalCrit. There must be space for truly Indigenous ways of being, doing and knowing within the world of education, without the requirements to be apologetic or “give and take”.

McCarty and Nicholas (2014) and many other scholars of Indian Education have found how sovereignty and self-determination in education, and community-driven decision making in regards to education, are building individuals who are successful in the university system and in Indigenous life. So, unlike Brayboy (2005), Grande’s (2000, 2004) call for doing things within the academy, but doing them in an Indigenous way—a way that is true to one’s tribal identity—is necessity. For too long, Indian Education has been centered on assimilation. The tables must turn in order for Indigenous students, communities and tribes to become successful, sovereign, and self-determined nations. Therefore, the ideal theoretical framework for the work for some Indigenous communities, in a pan-Indigenous sense, would call for a fusion between Brayboy’s (2005) “TribalCrit”, and Grande’s (2000, 2004) “Red Pedagogy.” In order to ensure success for Sqelix^w children, however, the ideal theoretical framework is really our Sqelix^w worldview, which is distinct from any other (personal communications; Cajune, 2008; SKCTHP, 2008; Vanderburg, 1995). So, we must focus entirely on Sqelix^w worldview, theory, and educational practices if this work is going to serve the purpose of Sqelix^w communities successfully. Through this work, I hope to gain an even deeper understanding of Sqelix^w

worldview.

According to L.T. Smith (2012), the Kaupapa Māori approach to theory and research is founded on Māori worldview and was developed to serve the Māori population in Aotearoa, NZ similarly. As Jahnke, Wilkinson, & Te Tau (2015) explain, Kaupapa Māori theory consists of the following key principles:

1. Mātauranga includes the centering of Māori epistemological and ontological perspectives within the research;
2. Te reo Māori includes naming and explanation of key concepts using Māori language;
3. Tikanga concerns the inclusion of traditional practices, procedures, protocols, and behaviors that govern Māori social practices;
4. Mana tangata ensures the research is ethical in practice, as determined by Māori. It holds that Māori people are best prepared to conduct research regarding their own people, communities, culture and knowledge; and,
5. Whakapapa, which is foundational to Kaupapa Māori theory as it concerns genealogy, identity markers, and connections to land, place, and historical relationships between iwi (tribes). (p. 9).

Conversations with Elders, Sqelix^w values, and many resources will be used as foundation to begin conceptualizing Sqelix^w worldview as an approach to research. Cajune's *Heart of the Bitterroot* (2008), Vanderburg's *Coming Back Slow* (1995), the SKCTHP's *Challenge to Survive series* (2008a-c), The Flathead Culture

Committee's *Stories from Our Elders* (1979) and *The Salish People and the Lewis and Clark Expedition* (2005), CSKT's *Fire on the Land* (2006) and *Explore the River* (2011) curricula, and oral histories, are a few resources that will help in this process (Arlee, 1998; Bell & Matt, 2012; Bigart, 2001; Cajune, 2008; Miller & Harrison, 1974; Salish-Pend d'Oreille Culture Committee, 2003; Salish-Pend d'Oreille Culture Committee & Elders Cultural Advisory Council, 2005). Through these resources, family teachings, and conversations with others, we know that Snčlep Sqʷllumt (Coyote Stories), stories of the origin of Sqelixʷ people, and experiential stories of and from Elders and role models, guide Sqelixʷ life ways. Snčlep (Coyote) stories and cultural teachings are foundational to Salish and Pend d'Oreille culture and are passed from generation to generation to teach listeners, young and old, Sqelixʷ worldviews and ways of being in the world. Resources such as these, and many others, can be found at the Séliš-Ql'ispé Culture Committee, Salish Kootenai College's bookstore, and other places like The Confederated Salish & Kootenai Tribes' The People's Center.

Personal and informal conversations, not formal interviews, have and will continue to provide guidance and direction regarding Sqelixʷ lifeways as I, and all who are involved, make our journeys through life and through this project. Túpyeʔ (Great Grandfather/Creator) and each person who has been involved, have taught values and ways of being—spiritually, educationally, and within life, in general.²⁵

²⁵ Túpyeʔ – Creator or Great Grandfather – pronounced too-p-ya, where t̚ “is like the t with a glottal closure”, ú “is like the u in rude”, but “receives the loudest stress”, p “is like the p in spin”, y “is like y in yes”, and ʔ “is not written in English, but can be

Túpye? is one way to reference the Creator. It literally translates to Great-Grandfather or Great-Grandmother. From these teachings, we know that we are only human beings and will never be experts at anything we do because only Túpye? (Great Grandfather/Creator) knows all. It is important to do the best we can and be the best person we can be at all times. Good human beings reciprocate, serve and take care of our community, people, and the Earth. We strive to slow down and learn because knowledge comes to us through prayer from Túpye? (Great Grandfather/Creator), the mountains, the water, the wind, the sun, and animals, as well as through that which is passed down from our Ancestors and Elders. Ies lemtmm x^wl cni?iłc (I am very thankful for them). (L. Adams, S. Arca, R. Big Crane, A. Incashola, personal communication, June 2006-June 2015)

Indigenous Education and Associated Law and Policy

In Montana today, academic achievement for American Indian students as a whole, according to the dominant school system, continues to be significantly below par (Montana Office of Public Instruction, 2010; Montana Office of Public Instruction, 2014a). In 2010, American Indian student achievement in Montana was extremely lower than their White peers. The difference ranged from 25% to 33% lower in reading, mathematics, and science on standardized tests (Montana Office of Public Instruction, 2010).

heard before u and o in uh-oh...it is produced by closing and then opening the vocal/glottal cords) (Pete, 2010, p. viii).

According to Montana Code Annotated, Article X, these achievement discrepancies are a constitutional injustice (Montana Courts, 1972). In fact, Article X, Section 1, Educational Goals and Duties states: (1) It is the goal of the people to establish a system of education, which will develop the full educational potential of each person. Equality of educational opportunity is guaranteed to each person of the state (Montana Legislative Services, 2011).

Data continue to show the inequities that occur for our American Indian students in most of Montana's public schools—schools that impose standards that do not reflect our cultures, languages, values, or practices. Standardized tests revealed American Indians scored between 26% and 35% lower than their White counterparts in 2014 (Montana Office of Public Instruction, 2014a). Additionally, the rate at which American Indian students in Montana drop out of school is almost six times that of their White counterparts, although these rates are decreasing.

A considerable achievement gap also remains between Séliš, Ql'ispé, Ksanka, other American Indian students and their White counterparts on the Flathead Reservation. In comparison to the achievement of White students, 16% fewer Séliš, Ql'ispé, Ksanka and other American Indian students are performing "At Or Above Proficient" in Mathematics while 8% fewer are performing "At Or Above Proficient" in Reading. In addition, White graduation rates are 6% higher and drop out rates are 5% lower than Séliš, Ql'ispé, Ksanka and other American Indian students on the Flathead Reservation (Montana Office of Public Instruction, 2014b).

These achievement standards, as measured by the dominant school system, are determined through Eurocentric measures such as standardized tests and attendance rates that neglect to uphold the values and strengths of Sqelix^w and Ksanka peoples. Such measures provide evidence that the public school system is not serving our Sqelix^w students in the best way possible.

Additionally, of the approximately 7,912 living tribal members, approximately 22 fluent speakers of Sqelix^w, all over the age of 55, and fewer than five fluent Ksanka speakers remain (C. Bell, personal communications, May, 2015; Confederated Salish & Kootenai Tribal Enrollment Office, 2004). As Chaney Bell, The Salish Language Coordinator at the Séliš-Ql'ispé Culture Committee, often exclaims: We are in a state of crisis! We must move quickly and deliberately to reclaim and revitalize our language, culture and the education of our children to ensure success for Sqelix^w people in the future.

Regardless of state and federal Indian education policy, it is our own tribal sovereignty—our ability to decide and enact what is best for our children and tribal people as a whole—that we must act on in order to achieve language and culture reclamation within our children's education and ensure the future of our tribal people. Meza (2015) explained exemplary modern policy that advocates for language and cultural reclamation, tribal self-determination, sovereignty, and national development throughout the United States. Ultimately, these are the efforts the SQCC, other members of the Séliš and Ql'ispé communities of the Flathead Reservation, and I feel are vital if we are going to be successful. As Meza stated:

Tribal sovereignty is often a forgotten aspect of Indian education policy. It is indirectly affected by tribes' most vital resource to tribal sovereignty: their children. When students lack the foundational knowledge of culture and language and find little success in education, tribal governments may ultimately be left suffering the consequences, which could dramatically impact tribal sovereignty at its very core. Without leaders who know their traditional culture or language, tribal heritage and civilization is lost. Native American culture and language preservation will not only improve individual student success but will help preserve tribal sovereignty. (pp. 365-366)

As Meza (2015) reminded, student success, tribal sovereignty, language, and culture can be improved through education systems that include culturally responsive, culturally sustainable, community- and/or culturally-based schooling, and language and culture reclamation efforts. Indigenous communities who use their sovereignty to redefine education are proving to be extremely successful. Youth are proving to become agents for self-determination and their own reclamation efforts and are achieving at much higher standards, academically and socially, within dominant society, as well.

Founded in 1965, the first community- and culturally-based school that utilized sovereignty and aimed at meeting and improving academic, cultural and linguistic success for their American Indian children in the United States was formed by the Navajo community of Rough Rock, Arizona. Rough Rock's continued success demonstrates the impact immersion and culturally- and community-imbedded education systems can have on the well being of American Indian students (Anonymous, 2008; Rough Rock Community School, 2008).

Shortly following Rough Rock's opening and the 1975 Indian Self-Determination and Educational Assistance Act, Cooper and Gregory (1976)

theorized Indigenous education by providing definitions, explanations, and justification for Indigenous communities to use their sovereignty in order to improve education for Indigenous youth and build leaders for Indigenous communities tomorrow. They wrote:

Community control of education means that the people would make decisions on the school staff, school facilities, and what would be taught in the classroom. It could also bring about a rebirth of the people's faith in themselves and their culture. The home, the school and the total community could combine to bring about a new purpose on the part of the people. A maximum use of the school building could serve the needs of all the members of the community. By working toward a common set of goals, the entire community could come together to seek solutions to their problems. Community control of education could aid in reducing poverty, by providing not only a higher level of education, but at the same time, it would be teaching students pride in themselves as members of their community. (Cooper & Gregory, 1976, p. 1)

Indian educators such as Corson (1999) furthered such theories by explaining the power community-based education systems can have for Indigenous communities: "...schools can be changed: they can become more organic to their local Indigenous communities if those communities insist on inserting their own values into the school's organization, management, pedagogy, curriculum, and modes of evaluation" (p. 17). According to Tippeconnic (1999, 2000), local or tribal control of education is a basic principle that is inherent in American Indian tribes' sovereignty status, and is essential to reclaim and strengthen Native languages and cultures hurt by assimilative educational policies.

So much theory and research had been published concerning Culturally Responsive Schooling (CRS) and other forms of schooling for Indigenous youth by 2008, that Castagno and Brayboy (2008) were able to comprehensively review over

40 years of related research. According to the authors, the literature provides a great deal of insight about what educators should do to more appropriately meet the needs of Indigenous students at that time, but very little impact had been made to overcome the systemic and institutional struggles Indigenous youth face within schooling. To make the lasting change needed to overcome the gaps found between American Indian students and their White counterparts, Castagno and Brayboy (2008) advocate for “a more central and explicit focus on sovereignty and self-determination, racism, and Indigenous epistemologies in future work on CRS for Indigenous youth” (p. 941).

In 2012, Paris catapulted culturally responsive education beyond youth agency and self-determination and provided a foundational definition and introduction to Culturally Sustaining Pedagogy. In his manuscript, Paris explains:

The term culturally sustaining requires that our pedagogies be more than responsive of or relevant to the cultural experiences and practices of young people—it requires that they support young people in sustaining the cultural and linguistic competence of their communities while simultaneously offering access to dominant cultural competence... we must be open to sustaining them in both the traditional and evolving ways they are lived and used by contemporary young people. (p. 95)

As defined by Paris, the use of Culturally Sustaining Pedagogy has the power to truly engage and bring cultural education into the hands of the youth of our tribal communities today so that they might harness that education for their own well-being, and that of our generations of tomorrow.

In “Critical Culturally Sustaining/Revitalizing Pedagogy (CSRP) and Indigenous Education Sovereignty,” McCarty and Lee (2014) focused Paris’s

Culturally Sustaining Pedagogy (CSP) to include the fundamental role of tribal sovereignty in the education of Indigenous children. The authors drew from CSP, Indigenous culturally based, culturally relevant and culturally responsive schooling and argue that “the current linguistic, cultural, and educational realities of Native American communities.... must also be understood as culturally revitalizing pedagogy” (p. 101). McCarty and Lee utilized two ethnographic studies to highlight ways in which efforts towards language and culture reclamation, and the application of CSRP, confront the historical colonizing educational effects of the dominant system. McCarty and Lee advocated for “community-based educational accountability that is rooted in Indigenous education sovereignty” (p. 101).

Multiple Indigenous communities in the United States have shown how they have embraced their sovereignty and self-determination and worked collaboratively to develop their own, culturally responsive, culturally sustaining, socio-culturally, or critical culturally sustaining specific models and educational efforts with extremely successful results for their communities (Ball, 2012; Hermes, Bang, and Marin, 2012; Lee and Cercer, 2010; Lipka, 2002; Manuelito, 2005; McCarty, 2009). Reyhner (2010) extended that by showing how communities can overcome historical trauma in education through efforts such as immersion. He used examples from Apache, Ojibwe, Dine, Hawai’ian, and Blackfeet language programs to illustrate how traditional values can be infused into the programs and contribute to building strong and positive identities within Indigenous students and communities. In this work, Reyhner gave key examples about how communities have used sovereignty, their own values, languages,

worldviews, and educational practices to build children who are confident in their identities and successful contributors to their communities. Each of these resources will be vital for the work the Séliš-Ql'ispé Culture Committee (SQCC), Elders, other community members, and I would like to do within our Sqelix^w communities.

McCarty (2009), McCarty and Lee (2014) and McCarty and Nicholas (2014) also highlighted findings regarding Indigenous students from around the globe who are provided educations that utilize tribal sovereignty and are rich in their home cultures and languages. Results remind us how Indigenous students who are or become confident in their identities and languages are often extremely successful in their own communities, as well as within academic contexts. They become leaders within the fields they pursue and are strong contributors and leaders for their communities, and in whatever they choose to do.

Māori scholars and communities in Aotearoa have raised the bar in Indigenous self-determination and education by reclaiming education from a Māori perspective and creating Indigenous, specifically Māori, space for early childhood education through the university system. This educational renovation has been titled Kaupapa Māori theory, or Māori educational theory, and is discussed in Graham Smith (2003 & n.d.), Linda Tuhiwai Smith (2012), and Jahnke, Wilkinson, & Te Tau, 2015's works. Kaupapa Māori research theory has also discussed and utilized by many other Māori educational scholars.

Through these resources, as well as through personal mentorship from Dr. Huia Tomlins Jahnke, I have learned about the advances Kaupapa Māori theory has made in

the success of their communities, based on their own terms, as well as those of dominant society (H. Jahnke, personal communications, May, 2011 – June, 2014). While sharing the outcomes of Kaupapa Māori education at Montana State University in June of 2014, Dr. Jahnke shared statistics showing the educational strides Māori students have made as a result of the implementation of Kaupapa Māori theory in Education in Aotearoa. Māori academic achievement now exceeds that of their White peers in some contexts. In fact, one doctoral student who attended schools founded in Kaupapa Māori theory for her entire educational career is now the highest achieving doctoral student at the university she attends (H. Jahnke, personal communication, June 2014). These successes suggest that such an approach supports the necessity for us to develop our own Sqelix^w educational theory.

Historically, in Montana, there have been only a few immersion schools and American Indian students have had very few opportunities to take part in educational settings that embrace linguistic and cultural reclamation, revitalization, identity building, or their Indigenous worldviews. Montana Senator Jonathan Windy Boy, however, successfully sponsored the passing of Montana Senate Bill 272 during the 2015 legislative session. The passing of Senate Bill 272 makes Montana the second state to provide funding for language immersion programs in public school systems. Windy Boy's bill was "an act strengthening Montana's commitment in its educational goals to the preservation of American Indian cultural integrity" as stated within the bill itself (Montana Legislature, 2015, p. 1). This bill encourages school districts to develop and implement Indian language immersion programs, provides funding to do so and may be

helpful in Sqelix^w efforts to redefine education for our children to improve the future of our people (Montana Legislature, 2015).

Each of the resources used so far, prove the success that can be achieved, in our own terms, for the future of Sqelix^w children, youth, and communities. As Sqelix^w peoples, we can take steps towards these efforts by utilizing the inherent sovereignty rights held at the time our ancestors negotiated with Governor Stevens and signed *The Treaty of Hellgate 1855* (SQCC Elder Advisory Council, personal communications, Apr. 2005-June 2008; Bigart and Woodcock, 1996; Treaty of Hellgate, 1855).

Ultimately, the needs of our Sqelix^w students and resources we will use to build our Sqelix^w education theory and guidance for education will be determined by gathering all of the pertinent information. Such information will include, and is not limited to the research from this review. More importantly, however, it will include perspectives and guidance from our Séliš and Ql'ispé Elders, their children, their grandchildren, and possibly other community members and tribal leaders. Together, it is our goal to identify the vital aspects of an education for Séliš and Ql'ispé children and youth that will allow them to strengthen their identities and success as Sqelix^w who serve and lead our communities, and further the road of development, towards self determination that our tribal nation is on.

Indigenous and Sqelix^w Methods and Methodologies

The methods and methodologies used to achieve our goals will be almost completely from an Indigenous, specifically Sqelix^w perspective. Atwen Incashola (personal communications, Apr. 2005 – Dec. 2014), Chaney Bell (personal communications, Sep. 2014 – Aug. 2015), Dr. Sandra Boham (personal communications, Apr. 2014 – Dec. 2014), Maggie Kovach (2005), Shawn Wilson (2008), Linda Tuhiwai Smith (2012), and Brayboy, Gough, Leonard, Roehl, and Solyom (2012) have guided the choices that are made and actions taken as we work within our community. Atwen Incashola, Director of the SQCC, Chaney Bell, Sqelix^w Language Coordinator at SQCC, and Dr. Sandra Boham, Vice President of Salish Kootenai College, continue to provide support and teachings about cultural protocol, understandings, and the direction the SQCC and SKC plan to move in. Their advice, along with the 20-year Séliš/Ql'ispé Language Strategic Plan developed by representatives from a number of tribal individuals and entities interested in language revitalization, provide the reason and direction for the choices that are made (Indigenous Collaborators & Séliš-Ql'ispé Culture Committee, 2016). Wilson (2008), Kovach (2005), G. Smith (2003), L.T. Smith (2012), Brayboy et. al, (2012) and Francis & Munson (2016) however, provide the published “validation” of Indigenous methodologies and research practices for the dominant education system in which I am currently enrolled. In fact, Brayboy, et al. (2012) validates my focus on Sqelix^w ways by explaining how:

engaging in research from an indigenous methodologies paradigm entails an understanding not only of the history and practices of indigenous communities but also of how research may be used to advance the political and social justice goals of indigenous communities. (pp. 442-443)

It is Dr. Lori Lambert (2014), however, who brings multiple Indigenous perspectives, Indigenous methodologies, and academics together. In *Research for Indigenous Survival: Indigenous Research Methodologies in the Behavioral Sciences*, Lambert talks deeply with members of four Indigenous communities worldwide; one of these consists of representatives of Sqelix^w community members who work at Salish Kootenai College. Each community shares the importance of place. Learning from, being a part of, and serving place are all very important—place is a large part of what makes us who we are. It is one of our Ql'ispé people who stated, “All our beliefs come from the heart” (p. 119). A person’s heart is at the center of all understanding. For us, it is where meaning is made. Although Sqelix^w ways, as taught through the relationships I have established with my Elders will guide this work primarily, Lambert’s (2014) work will influence the work that is done, as well.

Since I am a Sqelix^w woman, however, and it is my priority to use our traditional framework for Sqelix^w women as well, I will use guiding individuals and documents such as Anna Whiting Sorrell’s memoir (2012), that shows the Sqelix^w values and traditions, as well as appropriate ways of being, learning, and living while being a teacher and leader for American Indian women throughout the state and nation.

Conclusive Remarks

Ultimately, the future of education for Séliš and Ql'ispé children and youth of The Confederated Salish and Kootenai Tribes will be informed by informal conversations with Sqelix^w Elders, their children, their grandchildren. These conversations will use Sqelix^w life ways to work towards a consensus and guide the necessary aspects of an education that will: strengthen Sqelix^w identity; reclaim and revitalize Sqelix^w language and culture; preserve tribal sovereignty; and, provide a foundation for our Sqelix^w children and youth to lead The Confederated Salish and Kootenai Tribes in development and self determination.

CHAPTER THREE: DESIGNING THIS PROJECT USING SQELIX^w WAYS²⁶

At this point, I have provided background and context about the foundation of this research. Through collaborative conversations with Atwen Incashola and Chaney Bell, Director and Language Coordinator of the Séliš-Ql'ispé Culture Committee, we have decided this work will use Sqelix^w-centered methodologies, which are founded on Sqelix^w worldview and in turn, having a Xest Spúʔus (Good Heart), which includes holding Sqelix^w values dear. This work has reiterated that the following values are held dear: respect for all beings; nčawmn (prayer), spirituality²⁷, and ímuslstn (hope); nxmčelistn (love), compassion, kindness and generosity; honesty, trustworthiness, and integrity; humility; and responsibility to contribute to family, community, and self (A. Incashola, personal communications, 2006-2015; personal communications, 2016-2017; Kovach, 2005; Lambert, 2014; Wilson, 2008).

A Sqelix^w worldview is distinct. For example, Sqelix^w ethics (axiologies), like other Indigenous ethics and ways of being, are driven by teachings that have been passed down orally from generation to generation, as well as the intentions and purpose found in a person's heart. Heart—the center of one's personality—is held at the center of all that is done (R. Bigcrane, personal communication, June 22, 2015; A. Incashola, personal communications, 2006-2015; Lambert, 2014). The purpose and direction in one's heart defines how he or she makes sense of what is shared, moves

²⁶ Research Methodologies – Introduction to Research Methodologies, Research Design & Procedures

²⁷ Belief in and connection to Túpyeʔ/Creator

forward in the world, and the relationships he or she has with the community, the data, the research, and all he or she does. Having a Ẃest Spúʔus (Good Heart) allows and even requires each person makes sense of what is shared in his/her own way, based on his or her own experiences.

Throughout the time I have been learning from my yayá, aunties, and with Atwen, Chaney, Lwi, Mary Dolly, Patlik, Misel, and the many other Séliš-Ql'ispé Elders and mentors, I have come to understand much more about what this truly means. I have come to be able to begin to describe what having a “Ẃest Spúʔus” (Good Heart) includes. It guides how you make sense of and live in and with the world. Having a Ẃest Spúʔus (Good Heart) means you are guided by the Sqelix^w values mentioned above.

Having a Ẃest Spúʔus (Good Heart) means you do the best you can at all times, you give all you can of who you are to those of your family and community. It means you contribute as well as you can at all times, but especially during times of loss and need. For me, having a Ẃest Spúʔus (Good Heart) has meant that I have consistently made the time to go to visit with Atwen, with Mary Dolly, with Lwi, Patlik, and Stipn. For me, it means that I make the effort to stop in and see how everyone is doing and to visit about how I am, what I am thinking, and ask for their opinions. And, to listen and learn. Today, as I am revisiting my writing to make final edits before sending this completed work to my dissertation committee, it means taking the time to go back and forth between my writing and the hospital to visit dear, Mary Dolly and our family in the hospital during what could be her final days.

In the future, having a Xest Spúʔus (Good Heart) will mean: that I continue to take time to visit those who have shared, and their families; to give all I can; to attend each Elder Advisory Council meeting for as long as I am able, simply because I have received a special invitation to do so. It will mean continuing to take time during my week, every so often, to touch base with Atwen, Chaney, and others about the work I am doing; and, it will mean doing the work they ask me to do, no matter what.

It wasn't until Atwen and the Elders knew my heart—my values, purpose, and intentions—that they agreed to work with me, initially. Atwen and the others had to see that I truly value and understand the teachings they have shared with me through the actions I have taken and the way I carry myself in the community and as I have worked with them. Time and time again my language, actions, and intentions continue to be evaluated.

As Lambert (2014) reminded, “researchers who work in Indigenous communities need to continually self-reflect. They need to question themselves” (pp. 63-64). These are teachings and understandings I have been gifted with and practiced individually since I began my journey working with the Séliš-Ql'ispé Culture Committee (SQCC) in 2006. I have been continually questioning myself: What are my intentions? Am I living up to my duty as a Sqelix^w woman? Am I honoring these relationships I hold so dear to the best of my ability? What am I able to contribute to the needs of our communities? And, am I doing the best I can in order to contribute these things? These are just some of the questions I continuously ask myself.

As I continue with this work and what I do within my community, the Elders and I are continuously questioning my values, purpose and heart. It is when the Elders, community members, and I are confident in my heart and in my intentions, that I am invited to join them for cultural activities, meetings, and on field trips to learn more about our traditional homelands. The community and all who I work with are constantly assessing my heart.

In that sense, this work has and will continue to stay true to Sqelix^w methods specifically. As Atwen Incashola and so many others recommended, conversations have been a central part of the research method (Lambert, 2014; personal communications, 2006-2015). The process has included presenting to and gaining approval for these new understandings from Atwen and the SQCC as a whole, the Elder Advisory Council, and my doctoral committee. I then applied for and obtained approval from the Salish Kootenai College and Montana State University Institutional Review Boards.

Who We Have Been Working With²⁸

This work has been done with recommended Elders from the Séliš-Ql'ispé Elder Advisory Council, as well as one child and one grandchild of the Elders, as he/or she has suggested. The selection of each Elder participant, based on his/her age and/or health, is a limitation, but a necessary limitation as four of the Elders we have intended to work with have passed on and “Crossed the Creek” to live with our

²⁸ Participants

Ancestors since beginning the project. It must also be understood that analysis of the gained information does not necessarily represent the perspectives and voices of all of the Elders within our Séliš and Ql'ispé communities. This is an unavoidable limitation and may create criticism of this work within the community. It should be reminded, however, that conversations with these two families will lead to a much larger body of work to come.

For fluidity, and to ensure appropriate understandings have been gained from each family, each male or female Elder has recommended the child and grandchild he or she feels will be best with which to visit (A. Incashola & C. Bell, personal communication, Aug. 13, 2015). The Sqelix^w Elders who have been interviewed range between 80 and 90 years of age. Ages of the recommended children range between 40 and 60. The grandchildren who have been recommended are between 30 and 40 years of age.

The interview process began with in-depth conversations with four Elders—two who were female and two who were male. In order to begin analysis, I began interviewing the recommended children and grandchildren from two particular families. As the process continued, it became clear that I would be unable to return to visit with each of the elders I was hoping to learn from and work with in the best way possible if I was working with four families.

Not only was being a new mother and working full time preventing me from honoring the relationships I was building in the best way, but the requirements of the research process were making it difficult, as well. Additionally, just less than half

of the Elders who were on the SQCC Elder Advisory Council when I began this work have passed. As this realization became more and more apparent to me, it became more important for me to complete the work before another passes. Throughout the process, it was also determined that the information gathered from this initial work will contribute to a larger, much-longer term project that will integrate discussion of what is needed to most appropriately educate Sqelix^w children and youth in relation to the place-based teachings in which families reside. As a result, and following conversations with Atwen and Chaney about the direction in which this work should move, it was decided that this initial work should be modified. It now focuses on two families—one that is led by a Sqelix^w female and one family that is led by a Sqelix^w male (W. Ruff, personal communication, June 2015; A. Incashola & C. Bell, personal communication, Aug. 13, 2015 & January 10, 2017). Recommendations for families to talk with were, and will continue to be, made by Atwen and Chaney of the SQCC based on the age, health and urgency of collecting information from the perspectives of female and male Elders. In the end, this work focuses on conversations with the families of both Patlik Pierre and Mary Dolly Linsebigler.

Gathering and Making Sense of Information²⁹

In order to meet the needs of Sqelix^w language and culture reclamation efforts, data collection for this initial study was conducted during the summer and fall of 2016, as well as during the winter of 2017. Data was analyzed during the

²⁹ Data Collection, Research Questions, Research Design & Procedures

winter and spring of 2017.

Conversations were shaped by the following guiding questions for this work:

What understandings (perceptions) do Sqelix^w Elders, their children, and grandchildren have regarding how to best teach/educate Sqelixw people in order to maintain, strengthen, reclaim and revitalize Sqelix^w cultural identity and language for today and tomorrow?

- a. How do Sqelix^w Elders, their children, and grandchildren describe their vision of Sqelix^w language revitalization and cultural preservation?
- b. How do age, gender, family and community influence the appropriate education of Sqelix^w people and the self-determination and development of our people?

Throughout the pre-conversation process, I began by re/introducing myself.

These introductions are vital to continuing the relationships that have been and are

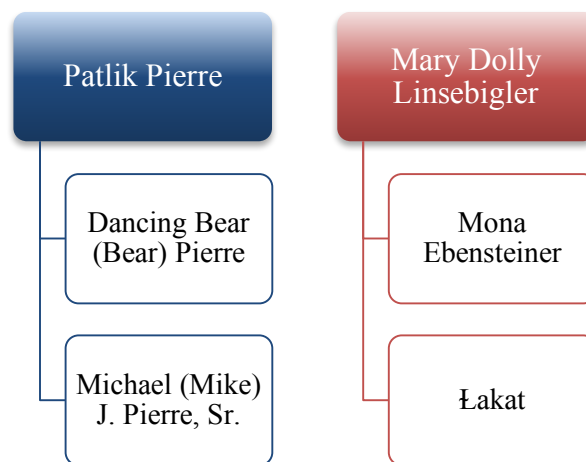


Figure 4. Participants and their familial relationships.

continuing to be developed. Questions led conversations into discussions of the understandings the Elders and other individuals have about: the importance of, strategies for, and other areas related to the integration of Sqelix^w language and/or culture, and other factors, within education for Séliš and Ql'ispé children.

Throughout conversations, I aimed to listen actively and include reciprocal dialogue with each person I have been able to visit with. These strategies have been important throughout the life of this work (Wilson, 2008). Doing so ensures that we can make meaning from our hearts (R. Big Crane, personal communication, June, 2015; Lambert, 2014), and ensure understandings are correct as we go (Wilson, 2008). To ensure I am able to recall the information and details that are shared, and as suggested by Atwen and Chaney for the sake of holding the knowledge for the future, I received permission to record each of the conversations. In order to create a comfortable environment for the participants, Chaney Bell, or other people who the participants are familiar with, were also included in a few of the conversations.

Conversations were guided by the needs of our Séliš and Ql'ispé communities and by the Elders themselves as this work is intended to benefit the Sqelix^w communities of the Flathead Reservation. I have continued to work with Atwen, and others from the SQCC to make sure Sqelix^w-centered methodologies are used, which are founded on Sqelix^w worldview, values, and the heart of those doing the work, It is also guided by the following understandings:

1. Sqelix^w worldview is the foundation of all aspects of life; it is made up of a set of values. It is a way of life, and includes Snčlep³⁰ stories, Sqelix^w education, and everything a person needs to know to live in the best way in the world. (Salish Kootenai College Tribal History Project, 2008a, p. 46).
2. Sqelix^w education has been passed from generation to generation, by Elder family and community members, through story, observation, and other methods, since time immemorial, from when a child is in his or her mother's womb until and after s/he passes on. As a result, I am working to share the story of how this work came to be, while honoring each person's stories as they have been share with me, as well as what we have learned throughout the process. (Personal communications from employees of the SQCC, Aug. 13, 2015 & Feb. 2017; Archibald, 2008).
3. To honor a request from an Elder when I began my doctoral journey, I share this work in a way that is understandable and accessible for all those I am working with and for. To ensure I am able to provide those opportunities to others, I am sharing this work by honoring the language of our community members – using our Sqelix^w language and language that is understandable and accessible, rather than using the language of the academy. (C. Clairmont, A. Incashola & C. Bell, personal communications, July 2010 – Aug. 2017).

³⁰ Coyote/Creation Stories

4. As is appropriate in Sqelix^w educational practices, this work weaves stories with other appropriate teachings, to ensure what I have learned is shared, while also allowing the opportunity for other readers to come to their own understandings, as well. To ensure others are able to make their own meaning from this work, I am including transcripts of the conversations we had throughout the work within the Appendices (X-X). (A. Incashola, personal communications, 2006 – 2017; Hallet, Held, Knows His Gun McCormick, Simonds, Real Bird, Martin, Simpson, Schure, Turnsplenty, and Trottier, 2016; Jahnke, Wilkinson, & Te Tau, 2015; Smith, 2012).

To ensure I have followed the Sqelix^w-guided process set forth by the Séliš-Ql'ispé Culture Committee, and with the recommendation of Atwen specifically, I visited with the Elders again at the October 2016 SQCC Elder Advisory Council meeting (A. Incashola, June, 2015). At that time, I reintroduced myself and Elders were reminded of the background and purpose of the project, where my heart is and why I am invested in the project. We discussed plans for continuing investigation and I listened to their guidance as it was offered. The Elders, as a council, learned how the study has been modified to include the late Misel Durglo's recommendation to utilize feedback from Elders' children and grandchildren.

Upon the completion of the meeting, next steps for this work were adjusted, as necessary. Key information and guidelines were decided on to make sure the appropriate information has been discussed with possible collaborators. All work

has been guided by the intentions and purpose of those of us who are collaborating. Through the process, I have continuously tried to hold heart at the center of all that is done. I will continue to live in this way the best that I am able. It is my goal to hold the relationships that have been established as central to my work and way of life. Sqelix^w-centered methodologies—founded on Sqelix^w worldview, values, and having a “Xest Spúʔus” (Good Heart)—have been central throughout the follow-up calls, emails, and visits that have been made, as well (A. Incashola, personal communications, 2006-2015; R. Ebensteiner, M.D. Linsebigler, S. Peone, A. Pierre, M. Pierre, P. Pierre, personal communications, 2016-2017; Kovach, 2005; Lambert, 2014; Wilson, 2008).

To ensure this, suggested participants were contacted at Elder Advisory Council meetings, at their work location, or by phone. With those people I did not

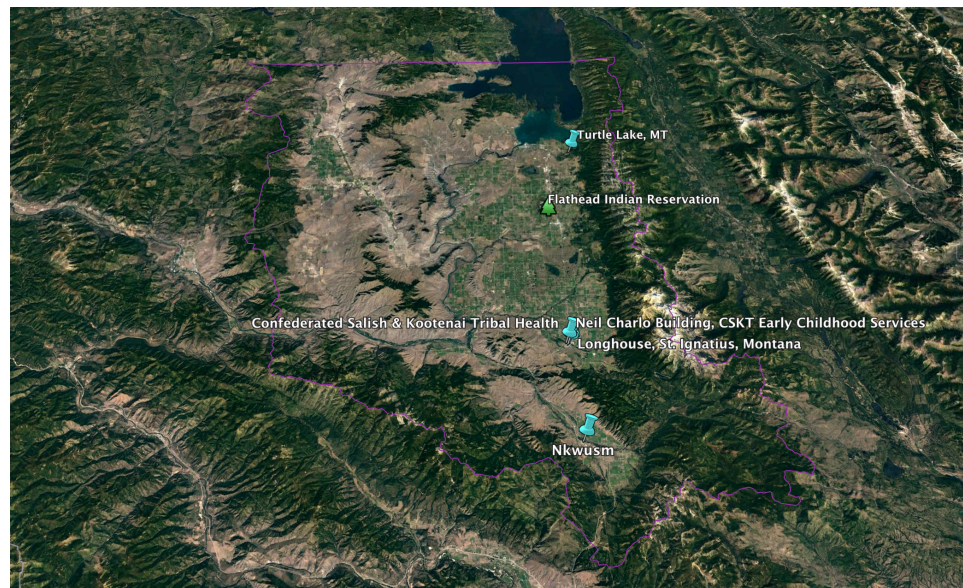


Figure 5. Interview locations

previously have relationships with, I began by introducing my purpose and myself. I then asked each if he/she would be willing to visit with me (and/or Chaney) at their home, the Usšnełx^w (Longhouse), or at another location of their choosing. In a few situations, we were able to share a meal and/or coffee as we visited. Although requiring signatures to show agreement to participate does not follow Sqelix^w methodologies, I asked each participant to sign the *Invitation to Visit* if s/he was interested in being a part of this work in order to meet the requirements of Salish Kootenai College's Institutional Review Board and ensure their safety and wellbeing is protected.³¹ On this form, we arranged another time to visit, if necessary. Permission was given for the conversation to be recorded. Rather than requiring anonymity, I honored the individual choices of my participants by asking each to decide which name or pseudonym he or she would like to be referred to as. Most preferred to be referred to by their given name or a name they are referred to within the community. A separate page with guiding questions for them to consider was provided prior to the interview to show respect for the time it takes to think through responses appropriately.³²

If participants wanted to be involved, we conducted conversations where I

³¹ Reading from a script does not follow Sqelix^w methodologies. Therefore, I am not attaching a conversation script. However Attachment A-1: *Invitation and Agreement For Elder to Visit* and Attachment A-2: *Invitation and Agreement for Child or Grandchild to Visit*, provide important information that was not forgotten throughout the conversation intended to invite participants to meet with me initially. It also provided an opportunity for participants to sign if s/he would like to participate in the work, recommend other participants, indicate if s/he would like to be recorded, and determine the name s/he would like used within the research.

³² Please see Attachment B: *Conversation Guide*.

used active listening, reciprocal conversation, and clarified understanding as we moved forward (Brayboy, et al., 2012; Kovach, 2005; Lambert, 2014; Wilson, 2008). Although I intended to have individuals begin by introducing themselves and explaining how they came to be involved in this work, a few began sharing the information they felt should be shared. Some interviews were guided by the following conversation prompts, which were provided to gain a clearer understanding about how gender, family, and community has and should influence the education that aims to revitalize and strengthen Sqelix^w language and culture while simultaneously preparing Sqelix^w people to lead our communities today and tomorrow.³³ Other conversations took form based on what the individual thought was important and/or questions that I had related to what was being shared.

1. To begin, please introduce yourself, share where you are from and tell about your education.
2. Please share anything you would like about the way you have been taught Sqelix^w language and cultural ways.
 - How did you learn these things?
 - Who did you learn these things from?
 - How did they teach you them?
 - Was there a specific place that was important to learning this information?
 - Is there anything you wish you could have learned? Please explain.
3. Please share anything you would like about how you have been taught to contribute to, make a difference for, or lead Sqelix^w communities.
 - How did you learn these things?
 - Who did you learn these things from?
 - How did they teach you them?
 - Was there a specific place that was important to learning this information?

³³ Please see Attachment B: *Conversation Guide*.

- Is there anything you wish you could have learned? Please explain.
4. Please share anything you would like about how age, gender, family, spirituality, and community influenced what you have learned.
 - How did you learn these things?
 - Who did you learn these things from?
 - How did they teach you them?
 - Was there a specific place that was important to learning this information?
 - Is there anything you wish you could have learned? Please explain.
 5. What are the most important things for Sqelix^w people to learn today so that we can strengthen and maintain our language and culture, contribute to and lead our communities, and continue to develop our tribal Nation as we see fit.
 - How should they be taught?
 - Who should teach them?
 - Where should they be taught?
 - Should they be based on age, gender, level of understanding, etc.? Please explain.

Conversations continued and I restated what each had shared in my own words throughout the conversation, as appropriate, to make sure my understandings are correct.

Depending on the situation and person being interviewed, I did my best to utilize Sqelix^w oral and aural traditions by jotting notes after the visits had finished. I did, however, also take notes during a few conversations to ensure I remembered key teachings (A. Incashola, personal communications, 2006-2008). As I have been instructed to do, I also adjusted the questions I asked based on understandings gained from previous interviews. For example, I was able to make connections relating to themes and similar understandings after I had visited with both Patlik, and his son, Allen. This development was serendipitous because particular points

were related and were carried between conversations repeatedly. Key understandings were unearthing themselves interview by interview.

At the conclusion of each interview, I was blessed to have been able to provide a \$200 honoraria to each person. I am grateful to funding that has been provided through the *American Indian College Fund, Andrew W. Mellon Foundation Faculty Career Enhancement Program Fellowship*. It is a small gesture to show reciprocity and appreciation for the time they are taking to share their knowledge for the good of the community. I also plan to thank those who are involved by gifting each with culturally appropriate gifts at the conclusion of this work.

Funding from the *American Indian College Fund, Andrew W. Mellon Foundation Faculty Career Enhancement Program Fellowship* also provided the ability to hire a transcriptionist who is dedicated to the well being of our community. After she signed a confidentiality agreement³⁴, she was able to type the transcripts for the eight interviews. I am so incredibly thankful for her work and dedication. I returned each transcript for review to ensure that participants have had the opportunity to provide feedback and/or make changes to what was shared (A. Incashola, personal communications, May 2015; Wilson, 2008).

Making Meaning Of What Is Shared³⁵

I have been taught many things about our ways of educating by my Elders. Two of these vital teachings are: 1) what is shared is shared when and in the way it

³⁴ Please see Attachment C: Transcriptionist Confidentiality Agreement

³⁵ Data Analysis

is supposed to have been shared, meaning it is the learner's responsibility to honor what has been shared as it has been shared, and learn from it, rather than break it into pieces and/or reword things as is often done in the academy; and, 2) it is up to each learner to make meaning of what is shared by Elders or others who share information. Each person makes meaning of what is shared differently, based on where s/he is in his/her journey and which understanding s/he has gained previously (A. Incashola, personal communications, 2006 – 2017). As a result, I intuitively began making sense of each conversation as one unfolded after another. It is often taught it is up to each learner to make meaning of what is shared by Elders or others who share information. The understanding is that each person makes meaning of what is shared differently, based on where s/he is in his/her journey and which understanding s/he has gained previously.

To aid in making sense of the interviews, I attempted to schedule conversations with each person, according to generation, beginning with Patlik and Mary Dolly, continuing to Allen and Mona, and then by moving on to Mike and Łakat. In actuality, I spoke with Patklik, Mary Dolly, Allen, Mona, Mike, had a second visit with Mary Dolly, as she requested, and concluded conversations with Łakat. It was incredible how each conversation built upon the previous conversation I had with members of families. Without intention, teachings made sense and were relatable to other conversations. As a result, I was able to draw on the relatedness and make connections between conversations with individuals, families, and as a whole.

To meet the expectations of the academy, however, I was instructed to analyze data using thematic analysis methodologies that are often associated with qualitative approaches. Therefore, I tried to disregard what I had learned culturally, and began looking for themes within and throughout the conversations after conversations were finalized and understandings were made for each family. Conversations were considered individually, generationally, and as families. This process was intended to provide the opportunity to gain a better understanding of what each of the two Sqelix^w families felt was important to include in the educations of Sqelix^w children and youth.

I struggled and struggled through this thematic qualitative analysis process. I struggled with the inability to include each person's story, as it was shared with me, in its entirety. I struggled with the requirement to restate what was shared in my own words. As mentioned earlier, I have been taught that as Sqelix^w, it is not up to us to restate what has been shared, as we need to remain faithful that it was shared as it was supposed to have been. We can, however, explain the understandings we have gained holistically, as we have gained them.

I struggled throughout the analysis process, from February through July of 2016. Within those months, I had numerous conversations with my committee members, with other Indigenous researchers, my own family, and cultural advisors. It was Dr. David Henderson who recommended I speak with Dr. Suzanne Held of Montana State University. She welcomed conversation concerning the journey she and her Apsáalooke research partners had been through.

On June 1st, I was privileged to visit with Dr. Held and Alma Knows His Gun McCormick to discuss their journeys as researchers grounded in community, as well as their findings, and resulting methodologies. I left our conversation with a true gift. My heart felt rejuvenated and hopeful again. For the first time, I had found a research methodology that truly matched my Sqelix^w teachings and was not my own work (Francis & Munson, 2016; Hallet, Held, Knows His Gun McCormick, Simonds, Real Bird, Martin, Simpson, Schure, Turnsplenty, and Trottier, 2016). As Hallet, et. al. (2016) found, this academic research process generally followed was inconsistent and incompatible with Indigenous research. They cite a number of Indigenous and non-Indigenous researchers and state³⁶:

The first incompatibility arises from breaking up interview data into themes. In thematic analysis, transcripts are reviewed and analyzed manually or with a computer software program to identify recurring words, phrases, or ideas, which are then categorized and sometimes counted. Through the process of coding by themes, the totality of the story and relationships within the narrative that cross themes are lost, and information describing a theme may take on different meaning when displayed outside of the surrounding information (Duran & Firehammer, 2014; Wilson, 2008).

The second incompatibility occurs when combining sections of transcript text from different interview participants that were coded with the same theme. Typically, multiple sources of qualitative data (different interviews or focus groups with different individuals) are categorized and coded into themes, and then combined in a database with excerpts of multiple interviews used to illustrate a theme. Members of the CAB [Community Advisory Board] felt that combining sections of text in this manner is disrespectful to the storytellers and their stories as the integrity of individual stories is lost (Simonds & Christopher, 2013).

The third incompatibility arises during the removal of the participant's voice that often happens through analysis. When the identity of the individual who shared the information is removed, the impact of the story is greatly decreased, as the

³⁶ In remaining true to both Hallett, et. al's work (2016), and my own, I am including all of the excerpt pertaining to this topic.

connection between the individual receiving the story and the storyteller is lost (Duran & Firehammer, 2014; Simonds & Christopher, 2013). In addition, data are often coded by researchers who are external to the community, which may lead to misrepresentation of the interviewee (Bird, Wiles, Okalik, Kilabuk, & Egeland, 2009).

The fourth incompatibility occurs when someone interprets the story through analysis for others rather than using traditional ways. Traditionally, individuals are expected to receive a story, develop their own meaning from the story, and take actions appropriate for them at that point in time (Wilson, 2008). According to Apsáalooke Elder Mr. Dale Old Horn, the individual is responsible for receiving the story and discovering how it applies to their own experience (personal communication, May 30, 2014). Another Elder, Dr. Janine Pease, shared that when listening to a story, an individual hears certain things more than others, and receiving a story can take you to a new place (personal communication, July 16, 2014). Conventional qualitative analysis techniques do not offer the space required for individual meaning making as was described by Apsáalooke Elders. (pp. 2-3).

I am grateful that Hallett, Held, Knows His Gun McCormick, and others (2016) acknowledge similar Sqelix^w teachings within Apsáalooke ways. I am grateful they have made the space necessary to accommodate these teachings, whether Sqelix^w, Apsáalooke, or other, within their Community-based research. Like Hallett, et. al. (2016), the Sqelix^w ways I am using require inclusion of each conversation, within this document. Doing this honors each Elders' story and what s/he shared while honoring each of us by allowing each one of us to make our own meaning (Francis & Munson, 2016). Similar to the methodology Hallett, et. al. (2016) used, I am revisiting each conversation by listening to each again, in the order in which we were able to have the conversation. Doing so allows me the ability to relive the conversation, concentrate my attention on what was shared, what touches my heart, and what makes sense for our community.

In honoring the academic process, and making sense of what has been shared, I am explaining the process in which I have made meaning of what was shared, as well as the understandings I, personally, have been able to make through this journey and as a result of the conversations I have been so blessed to have. To hold true to the storytelling nature of the method, as well as the way in which I have made sense of the conversations and what has been learned, I will: 1) introduce each individual and conversation; 2) include the entire conversation in the Appendices; and, 3) share my understandings and analysis. The final chapter will conclude with my reflections and a discussion of some recommendations for future work in public school and community-based education settings, as well as implications for future research.

It is important that this dissertation is accessible to my communities and for all who want to learn from what has been shared (C. Clairmont, personal communication, July, 2010). The final document will be presented to and discussed with the Séliš-Ql'ispé Culture Committee (SQCC) and the SQCC Elder Advisory Council (EAC). At that point, the SQCC and/or EAC will provide further direction about next steps, which may lead to the development of community-based *snáčłqéymíntn*³⁷, or in the dominant education system, what are known as Immersion Schools, Language Nests, Lab Schools, and/or Pilot Schools. Elders and representatives from the SQCC will also provide direction about whether or not to

³⁷ Sqelix^w-centered places for education or places of learning the tools for success

hold conversations with other families, as well as appropriate ways for distributing the completed work. The procedures will be repeated and/or altered, as guided.

Bringing The Story Back Around To Close the Circle³⁸

As stated earlier, this work will serve as the first step in learning about Sqelix^w strategies and models for building Sqelix^w children's identity through strengthening and maintaining their language and cultural understandings, as well as preparing them to be successful contributors and leaders in order to benefit our people in the future. Conversations with Elders, their children, and grandchildren have guided early plans for the future of Sqelix^w education on the Flathead Reservation.

Although this work is seemingly broad, one possible result is the development of a *snaćxłqeymíntn* for educating Sqelix^w children today and tomorrow. This effort has been and will continue to be guided by the goal of gaining understandings about the direction education should take for our Séliš and Ql'ispé children. The result has been guided by specific prompts aimed at better understanding methods for building this *snaćxłqeymíntn* (Educational Leadership), as well as information about educational strategies and approaches that will be used within the newly built *snaćxłqeymíntn* (C&I). Specific approaches, models, and standards will be determined, if necessary, as we learn more from Elders, their children, and their grandchildren.

³⁸ Summary

This work follows a framework that holds, as true as possible, to Sqelix^w and Indigenous ways of working with our Elders and community. This exploration has been designed to explore the understandings three representatives of two Séliš and Ql'ispé families have about the important aspects for inclusion within an ideal education for Séliš and Ql'ispé children. The Elder of each of these two families recommended a child and grandchild with which he or she would like me to visit. Information was transcribed, meaning has been made, and understandings have been discussed with participants and analyzed again, as necessary. Recordings, transcripts, and findings will be shared with participants and the Séliš-Ql'ispé Culture Committee. At this time, it is understood that what was learned from what has been shared here will be combined with information shared by other Séliš and Ql'ispé families as they are connected to particular places in which their families have made their home here on the Flathead Indian Reservation.

Attachment A-1:³⁹**Invitation and Agreement for Elder to Visit***About Understanding Our Elders' Teachings:**Exploring How to Build a Framework for Sqelix^w Education*

I'm wondering if you would be willing to talk with me/us about ways to improve education for Sqelix^w children, our language, culture, and our communities?

What you share, and the information others share, will be combined to help build a consensus so that Chaney Bell, others from the Séliš-QL'ispé Culture Committee and Confederated Salish and Kootenai Tribes education programs, and I are able to build a plan with the goal to improve education for Sqelix^w children so we can strengthen and maintain language and cultural identity and prepare our children to contribute and make a difference for our communities. The conversation can last between 30 minutes and one hour, or as long as you would like to visit.

Your name: _____

If you are not interested, we can stop here. If you are interested, I will give you a list of things you can take to think about for our next visit. **When will be a good time to begin that visit?**

To respect Mike Durglo's suggestion, we are also interested in learning what your children and grandchildren feel is important that you taught him or her and what they think would be helpful to know more about. So, we are also wondering if you would recommend **one of your children**

(Name and Contact Information)

and **one of your grandchildren** (over 18) who would also like to be involved?

(Name and Contact Information)

If you are ok with it, Chaney, the SQCC, and I would like to video record what you have to say because we think what you share will be valuable to our tribal community in the future. A trained typist will listen to the recording and write down

³⁹ The font that is used for these attachments is more easily readable for Elders, their children, and their grandchildren than Times New Roman, 12 point font is.

what you said. You can decide whether you would like your first and or last name to be used within this work, or if you would like us to use a false name for the information you share.

You have the option not to respond to any questions that you choose. Your decision to or not to visit with me will not impact your relationship with me or anyone at the Séliš-Ql'ispé Culture Committee, the Confederated Salish and Kootenai Tribes, or Salish Kootenai College. Signing below and taking part in the conversation will be understood as your agreement to take part and that you are at least 18 years of age.

There is very little risk to this work, but you may feel some discomfort when answering the questions. There is a small risk that someone might recognize your answers, but I will try to disguise any identifying information, if you would like me to.

In the end, what you share will benefit our community, and you, by helping us work toward building an education system that better meets the needs of our people and strengthens and maintains our language, culture, and contributions to our communities. We are also happy to be able to give you copies of the recordings, if you agree to be recorded, and any information you would like until and after the project is done.

If you would like to me not to use your real name, I will keep the records and information from this interview confidential and will not include your real name in the completed project. If you are ok with using your real name, however, I will not worry about using it in the whole project.

Your decision to take part in this conversation is up to you. You can decide not to participate, choose not to answer specific questions and ask us to stop recording our conversation, at any time.

You may wish to discuss this with others before you agree to take part in this conversation. If this is the case, you are welcome to do so and we can contact you again soon. If you have any questions about the research now or during the study contact me, Michael Munson, at 406-240-8303 or at michaelmunson@hotmail.com. If you have any questions about your rights, you may contact Dr. Stacey Sherwin, Director, SKC Office of Institutional Effectiveness at 406-275-4931.

I have read the description of this research study and have been told about the risks and benefits involved. My questions have been answered. I have been assured that any future questions I may have will also be answered by Michael Munson. I voluntarily agree to take part in this study. I will receive a copy of this consent form.

Printed Name of Participant: _____

Please initial indicating if you agree to be videotaped: _____

Name you would like me to use when referring to what you have shared:

Participant's Signature

Date

Attachment A-2:
Invitation and Agreement for Child or Grandchild to Visit
About Understanding Our Elders' Teachings:
Exploring How to Build a Framework for Sqelix^w Education

I'm wondering if you would be willing to talk with me/us about ways to improve education for Sqelix^w children, our language, culture, and our communities?

What you share, and the information others share, will be combined to help build a consensus so that Chaney Bell, others from the Séliš-Ql'ispé Culture Committee and Confederated Salish and Kootenai Tribes education programs, and I build a plan with the goal to improve education for Sqelix^w children so we can strengthen and maintain language and cultural identity and prepare our children to contribute and make a difference for our communities. To respect Mike Durglo's suggestion, we are interested in learning what Elders, and you as their child or their grandchild, feel is important that your Elder taught you and what you think would be helpful to know more about.

Your name: _____

If you are not interested, we can stop here. If you are interested, I will give you a list of things you can take to think about for our next visit. **When will be a good time to begin that visit?**

If you are ok with it, Chaney, the SQCC, and I would like to video record what you have to say because we think what you share will be valuable to our tribal community in the future. A trained typist will listen to the recording and write down what you said. You can decide whether you would like your first and or last name to be used within this work, or if you would like us to use a false name for the information you share.

You have the option not to respond to any questions that you choose. Your decision to or not to visit with me will not impact your relationship with me or anyone at the Séliš-Ql'ispé Culture Committee, the Confederated Salish and Kootenai Tribes, or Salish Kootenai College. Signing below and taking part in the conversation will be understood as your agreement to take part and that you are at least 18 years of age.

There is very little risk to this work, but you may feel some discomfort when answering the questions. There is a small risk that someone might recognize your answers, but I will try to disguise any identifying information, if you would like me to.

In the end, what you share will benefit our community, and you, by helping us work toward building an education system that better meets the needs of our people and

strengthens and maintains our language, culture, and contributions to our communities. We are also happy to be able to give you copies of the recordings, if you agree to be recorded, and any information you would like until and after the project is done.

If you would like to me not to use your real name, I will keep the records and information from this interview confidential and will not include your real name in the completed project. If you are ok with using your real name, however, I will not worry about using it in the whole project.

Your decision to take part in this conversation is up to you. You can decide not to participate, choose not to answer specific questions and ask us to stop recording our conversation, at any time.

You may wish to discuss this with others before you agree to take part in this conversation. If this is the case, you are welcome to do so and we can contact you again soon. If you have any questions about the research now or during the study contact me, Michael Munson, at 406-240-8303 or at michaelmunson@hotmail.com. If you have any questions about your rights, you may contact Dr. Stacey Sherwin, Director, SKC Office of Institutional Effectiveness at 406-275-4931.

I have read the description of this research study and have been told about the risks and benefits involved. My questions have been answered. I have been assured that any future questions I may have will also be answered by Michael Munson. I voluntarily agree to take part in this study. I will receive a copy of this consent form.

Printed Name of Participant: _____

Please initial indicating if you agree to be videotaped: _____

Name you would like me to use when referring to what you have shared:

Participant's Signature

Date

Attachment B:
Conversation Guide
Things to Think About
About Understanding Our Elders' Teachings:
Exploring How to Build a Framework for Sqelix^w Education

What you share today, and the information others share, will be combined to help build a consensus so that Chaney Bell, others from the Séliš-Ql'ispé Culture Committee and Confederated Salish and Kootenai Tribes education programs, and are able to build a plan with the goal to improve education for Sqelix^w children so we can strengthen and maintain language and cultural identity and prepare our children to contribute and make a difference for our communities. To respect Mike Durglo's suggestion, we are interested in learning what Elders, their children and their grandchildren feel is important to learn.

1. To begin, please introduce yourself, share where you are from and tell about your education.
2. Please share anything you would like about the way you have been taught Sqelix^w language and cultural ways.
 - How did you learn these things?
 - Who did you learn these things from?
 - How did they teach you them?
 - Was there a specific place that was important to learning this information?
 - Is there anything you wish you could have learned? Please explain.
3. Please share anything you would like about how you have been taught to contribute to, make a difference for, or lead Sqelix^w communities.
 - How did you learn these things?
 - Who did you learn these things from?
 - How did they teach you them?
 - Was there a specific place that was important to learning this information?
 - Is there anything you wish you could have learned? Please explain.

4. Please share anything you would like about how age, gender, family, spirituality, and community influenced what you have learned.
 - How did you learn these things?
 - Who did you learn these things from?
 - How did they teach you them?
 - Was there a specific place that was important to learning this information?
 - Is there anything you wish you could have learned? Please explain.
5. What are the most important things for Sqelix^w people to learn today so that we can strengthen and maintain our language and culture, contribute to and lead our communities, and continue to develop our tribal Nation as we see fit.
 - How should they be taught?
 - Who should teach them?
 - Where should they be taught?
 - Should they be based on age, gender, level of understanding, etc.? Please explain.

Attachment C:

Transcription Confidentiality Agreement*About Understanding Our Elders' Teachings:**Exploring How to Build a Framework for Sqelix^w Education*

I, _____, transcriptionist, agree to maintain full confidentiality in regards to any and all audiotapes and documentation received from [Michael Munson] related to the Pacific Northwest Circle of Success: Mentoring Opportunities in STEM study. Furthermore, I agree:

To hold in strictest confidence the identification of any individual that may be inadvertently revealed during the transcription of audiotaped interviews, or in any associated documents;

To not make copies of any audiotapes or computerized files of the transcribed interview texts, unless specifically requested to do so by Michael Munson;

To store all study-related audiotapes and materials in a safe, secure location as long as they are in my possession;

To return all audiotapes and study-related documents to Michael Munson in a complete and timely manner;

To delete all electronic files containing study-related documents from my computer hard drive and any backup devices.

I am aware that I can be held legally liable for any breach of this confidentiality agreement, and for any harm incurred by individuals if I disclose identifiable information contained in the audiotapes and/or files to which I will have access.

Transcriber's name (printed)

Transcriber's signature

Date

CHAPTER FOUR: MAKING MEANING OF WHAT IS SHARED⁴⁰

Each enriching and heart filling conversation I was able to have with Patlik, Mary Dolly, and their children and grandchildren⁴¹ included understandings and ideas about Sqelix^w education—traditionally, as modified by dominant influences and schooling, and hopes for the future. As I have been considering each of the teachings shared with me, my heart now understands how Sqelix^w education ties traditional Sqelix^w values, beliefs, spirituality⁴², language, and ways of being, doing, and educating together with other spiritual beliefs in a way that seamlessly encourages Sqelix^w individuals of all ages to live and be the best they can be as

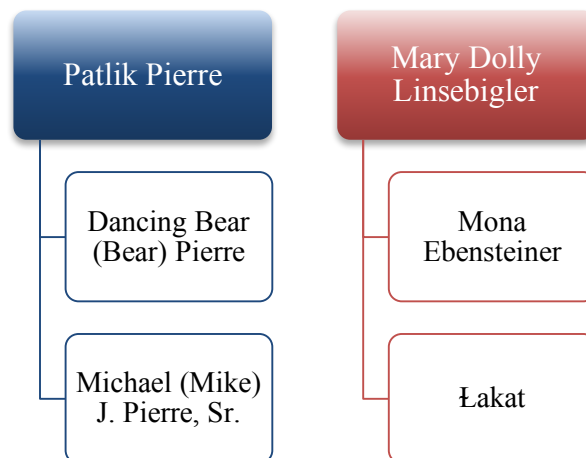


Figure 6. Participants and their familial relationships.

⁴⁰ Data Analysis

⁴¹ At the request of five out of six participants, real names, or names they are referred to within the community, are being used throughout. The sixth participant, however, has requested that she is referred to as her Indian name, “Łakat”.

⁴² Belief in and connection to Túpye?/Creator

Sqelix^w. Major ideas that touched my heart and have led to these understandings include: general understandings about Sqelix^w education; knowledge shared by knowledge keepers and educators; appropriate times for education; appropriate ways to educate; and, appropriate teachings (Hallet, Held, Knows His Gun McCormick, Simonds, Real Bird, Martin, Simpson, Schure, Turnsplenty, and Trottier, 2016). Although every conversation varied in length, each and every one I have been blessed to have included discussion about the importance of cultural and linguistic teachings. A few individuals clearly stated the necessity to revitalize such teachings while other conversations were nuanced by these ideas.

Through early conversations with the Séliš-Ql'ispé Culture Committee and my doctoral committee, we decided this work should investigate the following questions:

What understandings (perceptions) do Sqelix^w Elders, their children, and grandchildren have regarding how to best teach/educate Sqelix^w people in order to maintain, strengthen, reclaim and revitalize Sqelix^w cultural identity and language for today and tomorrow?

- a. How do Sqelix^w Elders, their children, and grandchildren describe their vision of Sqelix^w language revitalization and cultural preservation?
- b. How do age, gender, family and community influence the appropriate education of Sqelix^w people and the self-determination and development of our people?

As Hallet, et. al. (2016) and the Sqelix^w ways I am using, recommend, I will include the entire conversation in an Appendix within my dissertation. Doing so honors each Elders' story and what s/he shared while also simultaneously honoring each of us by allowing each one of us to make our own meaning (A. Incashola, personal communications, 2006-2016; Francis & Munson, 2016). To accommodate my committee's request, however, I will include each of them within the Appendices (A-F).

To hold true to Sqelix^w storytelling nature, as well as how I have made sense of what has been taught, I will introduce each individual and conversation, share the conversation (in the Appendices), and then share the understandings I have gained. I will use headings and sub-headings within Chapter 4 to help indicate the separation of each conversation/story and help the reader more easily find information.

The inclusion of each conversation will resemble the "Snčlep (Coyote) Stories", which are sub-stories within our larger Sqelix^w Creation Story. Including these conversations holds true to traditional Sqelix^w ways of education and allows you, the reader, to make sense of what was shared and discussed, as is appropriate for you at the time you read it. Therefore, if you do wish to read the entire conversation yourself, simply locate the conversation within the Appendices and then return to the main text of the dissertation to continue.

In order to appropriately honor the university system and make sense of what has been shared throughout, the larger understandings will be summarized

within the final chapter and included alongside my recommendations for future work. As has been advised by Corky Clairmont, as I was beginning my doctoral journey, this work is written in language that is accessible for all who want to learn from what has been shared as the truest audience of this work is our community (C. Clairmont, personal communication, July, 2010).

Patlik Pierre

Introducing Our Conversation – Patlik

As explained earlier, I have been blessed to have had the opportunity to work with and get to know several of the Elders from the Elder Advisory Council for some years now, through previous work and times I have been involved in other projects or at Nk^wusm. One of those I have been blessed to work with and get to know the most is Patlik Pierre. Each time we meet we greet one another with a smile, a hug, and he asks, “Kwecščen?” (How are you?). Although I am slowly learning a new word every so often, I consistently stumble through my response awkwardly, not



Figure 7. Sélis-Ql'ispé Culture Committee's Usšnełxw (Longhouse)

knowing how to truly express myself in Sqelix^w yet. I was delighted when Atwen and Chaney suggested I visit with Patlik and his family throughout this work.

One warm afternoon late in June, at the height of Language and Culture Camp at the Séliš-Ql'ispé Culture Committee's Usšnełx^w (Longhouse), Chaney and I searched for a quiet room. Chaney's office, where we had originally planned to visit with Patlik, was filled with the heartwarming sounds of drumming and singing as adults were teaching youth and children various songs just outside the window. In many of the other Culture Committee rooms and offices, elders, adults, youth, and children were having excited conversations, some in Sqelix^w and others in English.



Figure 8. Dining area at Séliš-Ql'ispé Culture Committee's Usšnełx^w (Longhouse)

I asked Chaney, “What about the recording room or storeroom in the back?” We quickly walked through the dining area, which smelled overwhelmingly of the meal prepared to end the day. Rows of six-foot tables were set end to end while chairs had been placed on each side for dinner soon to come. The buzz of Sqelix^w language and kids playing outside could even be heard in the recording area. The storeroom, however, was nice and quiet. On the wall to the right were shelves with large clear jars filled with dried spēłm (bitterroot), sɣ^we?li (camas), stšalq (huckleberries), ɣásɣs (lovage/bear root), and other Sqelix^w essentials. The back wall had other shelving with odds and ends stacked on it. There were boxes and chairs stacked to the left. Chaney and I grabbed a couple of chairs, some coffee, and a nice padded chair for Patlik from the recording room up front and set up the video camera and recorder.

I walked briskly out to the activity room of the Usšnełɣ^w (Longhouse) to find Patlik—a tall, broad shouldered man with a strong build. Patlik’s white hair was combed back and in a ponytail tucked into the back of his white pinstriped western shirt. He wore dark blue jeans and his favorite dark brown cowboy boots. A beautiful beaded belt buckle featuring mlqnups (eagle) on a red background set off his look. Patlik’s black eyes glistened warmly and welcomed me as I excitedly but humbly asked him if he was ready to visit about the information I had shared with him the day before. I followed him back to the storeroom as respectfully as possible, so we could begin.

Patlik found his chair as Chaney and I took our places. I reminded Patlik, of the details and purpose of the project, and about the conversations we had previously. He immediately explained that he had read the questions, had a response prepared, and that we should begin recording. As he leaned back, extended his legs and crossed his left ankle over his right boot, I reminded myself of what it means to truly listen and did so as best I could. He began:

First of all, I want to introduce myself. My name is Patrick Pierre. My Indian name is K'klispe. When you speak English, you call me Patilk. I'm 87 years old and I've been most of my life on the reservation. Throughout my life, I've worked in private enterprises off the rez, different states. But most of all, I want to talk about the education that I've received, the learning I have received, and the importance of education for our people.

I listened intently as Patlik shared stories of the importance of language, his childhood, the teachings of his I?ew' (father) and Qéne? (paternal grandmother), the role spirituality has had on his life and education, and many other things that have helped him learn to be the elder who in turn teaches others today.

During those times, I learned everything that I knew up to the point of 15 years old from my dad. He was my teacher and my cultural teacher was my grandmother. She taught me how to live out there, to gather food, how to look for medicines, and what to look for medicines. That's why today I don't have a doctor uptown. I don't depend on that. I learned at about five or six years old. I learned to do the sweats. And that is my doctor, that's my lawyer, that's my guidance – the sweat lodge. So in learning these kind of things, I always lived in the culture. My Indian culture is my life. I would never be able to live out there in the world without my Indian culture. There's so much wisdom in that, so much wisdom in the language. When they read a book it takes a chapter or a paragraph to say something, and our language is just one liner and you said what needs to be said. And that's why today, I'm happy I took the time to go to school and get educated.

I took note of particular values, teachings, and ideas as they came to mind as he shared each important detail. Twice, Patlik's phone rang and each time he picked

right up where he had left off. It was clear he was sharing exactly what he knew was important to share, in the way it was important for him to share it. When he knew he was done sharing, he said:

Anyhow, if there's anything else that needs to be talked about, I'm always willing to sit down and talk more. I could talk all day. And like I said, I used to be a preacher at one time. I'd talk for three or four hours. Thousands of people out there, and I'd talk to the last person out there. That's how it worked. And I want to just say, thank you for taking this time to listen to me, and I hope that some of the things that I said will be good for you. That you could use some of this stuff. Lemltmš Pesya? (thank you, everyone).

I thanked Patlik for sharing with us, gifted him with a small bundle of sage, and explained the next steps once again. When we concluded that afternoon, I was filled with gratitude, humility, love, wonder and a sense of peace. I went to my small silver SUV, parked at the western edge of the lawn facing the majestic Mission Mountains, which stood less than ten miles away. I jotted down anything and everything I could remember.

My Conversation With Patlik – What Touched My Heart

As Patlik shared with Chaney and I that summer afternoon, a few key teachings stood out. They seemed to touch my heart and hold special meaning. These were the things I have learned a great deal from – they either built on what I have been taught previously, have served as a foundation to connect with the teachings that have been shared since, or both.

One of the first things Patlik shared that day is the fact that he always left a part of himself home while he went to school:

... I spoke the language until I was six. And then my parents called me in and said that I would have to learn to speak English. I already knew a lot, but I had no need to use it. My grandmother didn't speak [English]; everybody in the household spoke the language. And so it was natural to speak the language. Nobody had to teach me, I grew up with it. I grew up listening to my parents. And that's the way it was back in my time, back when I was young. All the young people, kids, were growing up speaking the language.

In later years, we had to learn English. And the reason for that was that my dad was my teacher for 15 years. He left me when I was 15 and he passed away. But he was my teacher and they all taught that education was important for our people. And there was a time when I asked him why. He said, "First of all, when you grow up you'll be out there working, working for a living. We're turning to that time where we buy food in the grocery store and we pay for different things. And so you're going to have to work to earn money to pay for those things. So you need to have an education. You need to learn the English language, how to communicate with English speaking people". And so I took it upon myself to learn it and to go to school. However, all through my years of school and through high school, everything, I always left a part of me at home. That cultural, that Indian, he stayed home. And the other part of me went to school.to the white walls and bright lights everywhere. So I had to learn. But I took it as good advice from my dad to go to school and so I did.

And later years I was happy that I did, because of some of the things that he taught me and my education in my way of life and how I would conduct myself in the world. And so, when I graduated high school back in 1947 and I started working for a living, I was supporting my mother and my siblings because my father had gone on. So I learned to work. I learned to support, put money where it needed to be. Back in those days a dollar could buy a big box of groceries. Today a big box of groceries is two or three hundred dollars.

Patlik explained how many of the things he learned from his "teachers" – his Iṭew' (father) and Qéne? (paternal grandmother) – when he was young helped him throughout his entire life. They helped him live life in a better way. The understandings he gained from his Iṭew' (father) and Qéne? (paternal grandmother) helped him understand how to conduct himself – within his spiritual life, within dominant schooling, and within his daily way of life. Although Patlik didn't state so explicitly, it makes sense that by leaving this part of himself at home, it was always

there for safekeeping and he wasn't at risk of losing it through dominant schooling and life.

In other conversations, Patlik has shared that once he reached the fence marking the halfway point between home and school, although he is glad he "got his education," he was so excited to return home that he often ran all the way. Patlik shared these bits of information first, and touched on them repeatedly throughout our conversations. The teachings and who and how he learned to be are so very important to him. So much so, that he revisited these ideas numerous times throughout our conversation that day, also emphasizing the importance of never settling for the bottom but always doing your best and working to improve your situation. He told:

...after my dad passed away I already knew enough of how to get by in the world. I knew enough that whenever I went to work somewhere at the bottom the ground floor was where I needed to be. I needed to work my way up. My dad said, when you're out there in the world, you start at the bottom. The cheapest wages, probably the dirtiest job. He said so you look ahead and you see a ladder, and you climb that ladder. You do a good job and then one day you'll get promoted. Then you'll be on top, you'll be where you want to be, where you need to be. That's an education that I've always treasured and I've remembered his words. Never settle for the bottom, always work your way up. And I've done that throughout my years and I've taught my kids to do that.

In fact, summarizations of some of the teachings his Iḡew (father) and Qéne? (paternal grandmother), and later those of people who came to be his uncles and other elders of the community, passed on were a majority of what he shared with Chaney and me. He explained how these "teachers" helped to "boot" him upward. He shared:

The other thing that I need to talk about a bit... What we get taught. I'm an elder now and I teach a lot of things to children. I'm a teacher at a school; an immersion school and I teach my students a lot of things that they need to learn as they're growing up. And that's what happened for me. I had teachers. After my parents and grandparents left I had other people step in, and they took up that teaching. And some that lived right there in St. Ignatius, they were like uncles, or great uncles. And they kinda stepped in there and they saw what I was doing, and they thought they'd give me boost. And they kept booting me upward. And that's where I've been in my life.

Patlik shared how spirituality, including information related to medicine, sweats, and other appropriate ways of being in our Sqelix^w spiritual world were a main focus of what he has been taught. From that conversation, understandings I had gained previously were reiterated. He emphasized, over and over again, the importance of spirituality – in our language, in everything we do, and in our every day life – but he also specifically stressed nčawmn (prayer), nmuslstn (hope) and nxmčelistn (love). Patlik told how the language, spiritual teachings, and other things you learn through your connection with Túpye? are “gifts from the spirit.” He shared:

There's very few of us that are still totally fluent. We're trying to make the children and our students become fluent. And I've had a couple people learn to speak in my sweat lodge. They started sweating with me maybe 20 years ago, 15 years ago now and they didn't know how to speak. They spoke English in the sweat, but I told them that the sweat lodge understands every language. So if you speak English it understands you. But as the years went by, pretty soon they were praying in our language... that is given to them. It is a gift from the spirit.

Everything that I talked about is spiritual because that's where I like to be. When I walk in the mountains sometimes I don't see trees, sometimes I don't see animals, but I see the spiritual self... so that's why it's so easy to talk about that life. Because you can get into that realm and you live in it. You can wake up in it. You can go to bed in it. You can sleep in it. So the things that I learned were from my elders – my father and my grandmother.

And then, when I came out into the public [and started becoming] part of the reservation and the general population of the Indians, then I had elders that took me by the wings. And they said, "This is what you need to do." And two people in particular, they taught me how to become a leader – the spiritual side of my life – I was ready for that. And they said it is time for you to start leading your people in prayer because faith is what we have, always. And in my language we say nčawmn – prayer, and řmuslstn – hope, and nřmčelistn – love. Those three things are very much alive in everybody around. All of the people have that. We just need to practice it sometimes. Learn what it is about.

So I received that, and lived that way. I became a prayer leader and I was called to Idaho, to Washington, to go lead prayer for our people. And when I got there they would say, "Do it your way. Don't do it our way. We called you because we wanted your way."

And so, I went ahead and I done these things. I lead prayers the way I was taught. And I made that a priority because I was always encouraging young people, "Take your place in life and become a leader of your people. Become a good leader – a spiritual leader – so they can feel you and know you're there." And that's how it's become with me. That's why I guess I was called different places. And so, in doing that, we were always contributing something. Always giving. And I always like to say.... "Freely I receive, freely I give." That's the way it works. Freely I receive, freely I give. And I give everything that I know to people.

Patlik explained how he was taught and continues to live in the culture, including spirituality, and how it all provides the foundation for him to live in the dominant world, as well. Each of the teachings he was given has stayed with him and must be kept in our hearts each and every day. Patlik emphasized the need to contribute back to the community by sharing what he has been taught. He reminded that even when you can't do anything else, you can pray – something that rings true for me, as well.

Another of the teachings Patlik shared that day, and does almost every time he shares, is in regards to the importance of language and culture. He reminded us that day, that wisdom is kept in both. He went on to emphasize, once again, the

necessity to maintain and revitalize our ways of being and speaking in order to prevent ourselves, as Sqelix^w from being terminated by the dominant government system. As he explained:

...one day we are going to have to be speaking our language. It's going to be a total necessity for the salvation of our people. Not only our tribe, but other tribes. The government is going to come and they are going to ask us: "Do you know your language? Do you know your culture? Do you know who you are?" And we will say, "Yes. We know these things". And they will back off and leave us alone. And if we don't know any of these things, they can do away with whatever we have possession of – sovereignty – the life that we enjoy that way. We're going to lose that.

In order for us to maintain our culture, language, and in turn sovereignty and the ability to govern our tribal nation, Patlik stressed the importance of learning and sharing everything one is taught, constantly. As he had done earlier, Patlik explained the concept by using the phrase, "Freely I receive, freely I give," often. He shared:

And so today I'm happy. They were teaching all the time. They were teaching. And you were being taught all the time. Today you are being taught something. You're being taught something. [Those] people in that room are being taught something. If they would receive it, in a week or two they're gonna say "Yep, I heard that. Yep, I knew about that." And this is good. It's all about having an open mind to learn more. Learn more. I've said it time and again, at my age I'm still learning. And sometimes I'll learn from those children. I listen to them, I watch their actions, I learn something.

Then in my school, I never teach down to my children. I get on their level and teach across to them. So they can understand me. This is important because I want them children to be speaking the language one day. That's the teaching I have for them. I was taught freely. I was taught and I'm teaching. Freely I received, freely I give. And this is the way it's going to be. I'm hoping, one day, to see all my students like that. And they can sit and they can talk. And they know what they're talking about. They're telling the truth and they're telling it like it is. This is really good.

The idea of constantly learning and passing on knowledge is important for Patlik to carry out each day. This reminded of the importance for me to live in a similar

fashion. As he explained earlier – always encouraging others to be leaders and to contribute. To do so, he reminded us of the importance of being open minded, listening, and observing how elders behave, even if they are not speaking. He reminded that Elders (and even children) are teaching and demonstrating appropriate ways of being constantly and that each of us, regardless of our age, can always learn from what is shared or observed. He said:

The teachings are there. They're being taught all the time. No matter how old you are. And don't ever say I know it all, because you will never know it all. And I'm pretty sure of that. (laughs) At my age I'm beginning to believe that. And that's how I learned. And they taught you. And they sat you down and they taught you, "This is the way it is." And you couldn't say, "No its not," because they knew that's the way it was. That's how I teach today. This is how it is. And that's why I like teaching, because they get a hold of it. Even the young people, they put it in their heart. And one day it comes back to them. It comes alive. And they can say, "Yeah, he said that." And so, there's nothing that I won't talk about that shouldn't be heard out there. Everything I talk about should be out there, should be known. Because the time's coming, when we're going to be tried. And it's not too far down the road. We're going to be tried.

One thing Patlik spent quite a bit of time discussing was the fact that he was taught by many of his elders, that we are stewards of the land. As caretakers of our homelands, in the late 30s, the elders warned Patlik of what we are seeing now:

I want to bring this out in this interview. 1937 – about '37, '38 – those years. They were talking about what's happening today. They called it global warming. They said, "It's going to happen in your time.". And, they pointed at us children and said, "It's going to happen in your time." And I put it back in my mind somewhere. And I wanted to remember that because it was important. They said, "The weather's going to change. It's going to become warm. You're going to have forest fires. You're gonna burn timbers. And, it's gonna happen and you need to be prepared for that. You need to all be prepared. Don't ever let anything come up on you that you're not prepared." And so, throughout the years, I've kinda forgot about that but the last few years I've seen the changes coming. I've felt the changes coming. And pretty soon it is here. We had a winter that almost didn't have no snow. Had very little snow. And the weather was warm the month of January and February. February is usually the coldest month, and it was warm. And so, along about

April, we had a snowstorm. So these things were happening already. And I remembered what they were saying, "In your time you're going to see it happen." I've seen it happening. I see it happening today.

In later years, I think I was maybe 14 and I asked my dad. I said, "What was grandmother and those old people talking about – that global warming?" And he said, "There's going to be too many people on the earth and their actions are going to cause that." And that's exactly what's happening. Their actions are going to cause that. And so, coming from that point to this point, I've seen all the changes. Everything they talked about would happen one day. So I'm always vigilant that way. I see a little bit of a change, and they were talking about it.

I travel a lot in the summer time. When I go down in the Southwest, I see some of these things. When you go over a bridge, you look down to see the stream and you see dust-blowing sand. And no stream there. That's really, really sad. And it's happening. What they talked about way back then is happening today. And so you hear these people say, "There's no such thing as global warming." There is. It's real. It's happening. And there is no way we can make an excuse for it. Even what it is today because they said it's gonna happen. And at the time, it didn't make too much sense, but I remembered it.

He continued on and reminded both Chaney and I that every time we take something from Mother Earth, we need to give something back. And most importantly, "Greed leads to self-destruction." He explained how when wells are dry and land is bare, you can't eat your money. Even if the Earth becomes desolate, She will still provide for those who have cared for her.

Although Patlik reminds he is not a perfect person and has made mistakes, he has paid for them and is doing the best he can to contribute in a good way. To me, it is clear that the contributions Patlik makes to Nk'wusm Salish Language School, and the rest of our community, creates spaces where the education he received is passed on to our next generations – in both traditional and contemporary ways.

At Nk'wusm, Patlik, Stipn Smallsalmon, the teachers, and aides work together as Elders and other community members. They share all they have learned in terms

of culture, language, and other appropriate teachings. Together, as Patlik experienced throughout his life, they teach children to gather and prepare foods and medicinal plants and other spiritual and cultural teachings. Patlik contributes to providing an education for our children, which includes our language and cultural skills that are so important, as well as skills in reading, writing, and mathematics – all that is necessary for our children to become strong Sqelix^w.

Continuing The Story

Unfortunately, the Culture Committee's video recorder had reached capacity about half way through our conversation. Luckily, however, the audio recorder captured all of our conversation. It was at that point I realized that I would have to rely on the two digital audio recorders I had for the remaining conversations.

I had hoped to provide Patlik's stipend to him upon receiving grant funding from the American Indian College Fund (AICF) and visit with his son, Bear, during our Arlee Esyapqeni (Fourth of July Celebration and pow-wow) the following week. Unfortunately, personnel changes at the AICF and the Fourth of July holiday delayed the process. Two weeks later, the Standing Arrow pow-wow in the Kootenai community on the north end of our reservation, my wedding and honeymoon, delayed the process further. Soon, the beginning of August was upon us. I did my best to work with Salish Kootenai College (SKC) to establish the most appropriate way to provide honoraria to each individual I was working with upon receiving the check early in August. Unfortunately, the process took quite a bit of time. I had

decided it would be most respectful to have honoraria at the time of our conversation, so Bear and the remaining conversations were delayed until September.

When conversations were finally scheduled, and I was reaching the final two months of my pregnancy, I began exhibiting difficulties with my health, and that of the baby's I was carrying. As my Sqelix^w auntie had explained early on, my most important job during pregnancy was for me to make sure the baby and I were healthy. So when the doctor ordered me to keep my stress levels down and refrain from exerting myself, which included work and school unfortunately, I followed her recommendation. Once again, the conversations I was so excited to have were delayed further. After we were blessed to have our beautiful Mali, just over three weeks earlier than expected, I struggled with ensuring we were both healthy and I could find a babysitter to continue interviews.

I was finally able to begin rescheduling conversations early in November. Conversations were scheduled and rescheduled between November and February due to the numerous deaths we had within our communities that winter, health conditions, work schedules, when a babysitter was available, and most importantly, the time it has taken to ensure appropriate relationships were built.

I was able to begin scheduling the remaining conversations again early in November. Conversations were scheduled according to family affiliation and generation. In the end, conversations were held with Mary Dolly (although she has

requested we do not use this interview), Bear, Mona, Mike, Mary Dolly again, as she requested, and finally, with Łakat.

Mary Dolly Linsebigler

Introducing Our Initial Conversation – Mary Dolly

Mary Dolly and I made arrangements to visit early in November.

Unfortunately, however, there were a few other devastating losses that our communities experienced during November. As a result, we were able to visit late in November.

Chaney and I greeted Mary Dolly as she arrived at The Usšnełx^w (Longhouse) with her granddaughter and walked right in to greet her sister, who is the Senior Translator for the SQCC. Chaney and I quickly finished setting up the area he had began preparing. I gathered and arranged comfortable chairs for the three of us while he finished setting up the recorder. I made sure she had some water and a cup of coffee and that they were easy for her to reach. Chaney and I waited only a few minutes until she and her sister were able to finish their visit.

Together, the three of us sat in front of the cobblestone fireplace mantle, which holds a large image of Chief Charlo. In wooden picture frames, our ancestors



Figure 9. Location of first conversation with Mary Dolly

surrounded the three of us. Mary Dolly introduced herself and shared much of her story. She shared all she felt was important at the time, regarding her life as a Sqelix^w woman, as a Sqelix^w mother and childrearing, Sqelix^w education, her mentors and teachers, and her family. We had a good visit filled with cherished memories, laughter, and tears. Mary Dolly and I connected our relatives once again. When she felt she had shared all she wanted, Mary Dolly indicated so by saying the traditional

“šey u hoy” (that is all). We went into the dining room where she connected with her granddaughter who drove her home that afternoon.

My Initial Conversation With Mary Dolly – What Touched My Heart

When Mary Dolly and I saw one another next, at the December Elder Advisory Council Meeting, she told me she found the questions I had given to her to guide her thoughts prior to our conversation. She explained that she preferred I didn’t use our first conversation and that she would like for us to meet again. As a result, I have ensured I would not. I, therefore, will not include any of our first conversation within this document.

Dancing Bear (Bear) Pierre

Introducing Our Conversation – Bear

When I think back to visiting with Bear, Patlik’s son, I think of his notoriety – kind, compassionate and always giving everything he can for others, grounded in culture, spirituality, and good values – the personification of what some consider a Sqelix^w man. Images of Bear dancing are often included within calendars, pow-wow



Figure 10. Nk^wusm Salish Language School

posters, and advertisements. If age were the sole factor determining “Elder” status,

he would not be so. As someone who has taken his efforts learning cultural knowledge so seriously, however, many of the students refer to him as an “Elder.” As a result of all he has to offer the Nk’wusm Salish Language School, Bear is incredibly busy. Culture is included within almost every aspect of the school. Therefore, it took some time for the two of us to make arrangements for a time to visit.

Bear had just enough time between recess and helping students prepare for the bus ride home one Tuesday afternoon early in December. As he came in the front doors from the playground, and as he does every other day, Bear was wearing both a t-shirt and ball cap portraying grizzly bears, black jeans, and white tennis shoes. A few strands of his silver hair that was pulled back fell loosely out of his ball cap and framed his russet face. His black eyes greeted me warmly as I greeted him in the hallway with a hug, as I do with so many people at Nk’wusm.

Bear led me up the stairs to his classroom on the right and began clearing the materials that were out from making Yayá and Sile? dolls with the students earlier that day. As I looked around his classroom, I could see one eagle feather war bonnet at the top of a bookshelf on the far side of the room while another sat at the top of a shelf behind me. We sat together at the U-shaped table he used for instruction that sat next to his desk, which held a computer that remained to be connected. For almost an hour and a half we sat while he shared, and I listened, interjecting with questions or excitement periodically. I was blessed to sit with him as he shared so

much information about how and what and by whom he has been taught, how and what he has learned, and how and what he teaches to others, young and old. Bear shared so much information, so freely, that it became clear right away, that I needed to take notes.

My Conversation With Bear – What Touched My Heart

As Bear shared that afternoon, in regards to the cultural education he has been given so far, the following things touched my heart. It became clear to me that afternoon, that the following ideas are quite important: the fact that cultural education occurs at any time and place it is convenient and valid; relationships with Creator, Elders, and especially his parents, have been vital; mutual respect between Elders and himself; having the “willingness and wantingness” to learn; visiting with Elders; multiple ways of teaching and learning; the importance of sharing what is learned; putting what is shared in your Spúʔus (heart) to make sense of when the time is right; and, with willingness and effort, you can do anything you set your mind to.

That afternoon, Bear began our conversation by recalling the questions I had presented to him prior to our visit. He elaborated on each and seemed to share everything that came from his heart without hesitation. Throughout our visit, it became clear that, for Bear, cultural learning occurs anywhere and everywhere he can visit with an Elder. One thing I felt was especially important is the fact that Bear credits so much of the knowledge he has gained throughout his lifetime to ʔúpyeʔ (Creator), but also to his parents – Elders who he has been able to learn from each

day – Elders who learned and integrated the old ways with those of dominant society. Bear shared everything his parents did for him a number of times. In one instance, he explained:

So I give a lot of credit to my mom and dad because they were the ones who really influenced me on becoming who I am today, with all of the knowledge. Because when I was little, my dad would always go from Washington, Wyoming, North and South Dakota and he would go pray for people. He would go and lead prayers in the language. And a lot of times, he'd come in, and out of 11 kids at the house, and he would say I'm going to a wake. And as soon as my mom heard about a passing she'd be in the kitchen fixing a plate. Because it ain't like nowadays where you go to a funeral or a wake and you have a head cook and they have the central meeting place for us to go. We used to go to the homes. And when my mom would hear, she would prepare a dish, and my dad would come in and say, "Who's going?" And I was the only one that would ever raise my hand.

He continued a bit later:

...like I said, my mom and dad are the two that influenced my life, all the way through my life. Whether they walked beside me or they stood behind me and pushed or they had to get a little bit ahead of me and keep calling to keep coming...

Like I said, I would never be the person I am today without them two elders in my life. [They] shined a light, showed me the way to go and told me, "We're here to help you with whatever you need, whether it be prayers or even just to hold your hand through rough and tough times." But they were always there, and that's like almost every elder up and down the reservation after I sobered up, got off drugs. They seen what I was trying to do with my life, they would always offer words of encouragement.

Also from Patlik, he learned, "You never say I can't do that because if it's in your Spú?us (heart) and you have the willingness to do it, you can conquer anything that is set in front of you." As a result, when working with students, he always encourages them to try it because you have the ability to do whatever it is you want to do in life. It was also his dad who stressed that he would see what our people need within our community and that he would know what he needs to do for our

people from that. I believe that Bear has responded to this by serving as a cultural educator for so many of our people – at Nk^wusm, at his home in the evening and on the weekends, at youth camps, etc. We are so incredibly thankful for what he has learned from our Elders and passes on to all of us.

Each of the Elders Bear spent time with from our Salish, Pend d'Oreille and Kootenai communities played significant roles in his cultural education, as he is both Ql'ispé and Kootenai. Bear talked of the special relationship he had with the beloved, Ooshanee Kenmille. He shared:

...I would go like to Ooshanee Kenmille's house; I would go to her home but yet that wasn't the only place she taught me. She would give me instructions, she would give me advice, anywhere where she seen me. Whether it be at a pow-wow, whether it be at a wake or funeral, or just at a family gathering. Any social event.

He continued:

I'm just blessed though to have such caring parents who never gave up on me. The elders too. The elders too. They seen when I was running amok, drugging and drinking. They never gave up on me. They said, "There'll be a day when you come back around." And by god that day happened. And Ooshanee Kenmille said, "One of these days when I pick you up hitchhiking I hope you're sober." And two days after I got back from treatment she picked me up and I said, "I just got back from treatment!" And she said, "Good, I got work for you." When I first started working for her I was only making three dollars a deer hide scraping them and seven dollars an elk hide. And by the time I left her I was up to 15 dollars a deer hide and 40 dollars an elk hide. And she always told me, "The best way to grade a hide after its scraped is through natural light." Don't ever try and use this imitation light. Take it out and hold it up to the sun or hold it up to sky and you can see where your imperfections are, where you missed scraping it. And I was telling the kids here when we were scraping hides with [another lady], and [she] would always tell the kids, "Well, I learned this from Ooshanee." And she never shared that with me... when she was teaching me she never had any of these new fandangled things that you guys use now. All she used was the strength of her hands and her muscle and her willingness to make them perfect the way she did. She never had this little wire thing where you scrubbed it on there to make it soft. Or, a little piece of 2x4 pointed like this to make it soft. She relied on her muscle and her stretching it dried to make it soft. And I told a lot of them, "Well we

learned in different times and I think she taught me more the traditional ways and showed me how to do things in that manner, so....”.

Bear’s stories of learning from and with Ooshanee touched my heart, particularly. It was the belief she had in what she saw in Bear that helped her invest time teaching him. Not only did she invest time in him, but also he spent countless hours learning from her. For a great deal of time, Ooshanee apprenticed Bear in the art of hide tanning, making moccasins, and many other cultural arts – both Salish and Kootenai. Like Bear, Ooshanee was connected to both our Salish and Kootenai communities and cultures.

Bear lovingly shared stories that afternoon, of the time he spent with Blind Mose as a boy. And, of watching Tony LaMoose quietly for hours, putting each step required to make a roach in his Spúʔus (heart). He talked of learning from another of our beloved teachers, Agnes Vanderburg, at her camp – a camp that he explained hundreds of people were involved in each year. He explained:

We went up on a field trip with our kids here and we were talking about Agnes Vanderberg’s camp. And we was telling them how it was when I was a little kid and we could go up there and there would be easily 500 people up there. And they were all there to learn! They were all there to get advice from her. Learn how to do hides. Learn how to do cultural activities, you know.

Bear has had relationships with Elders of so many cultures, through the pow-wow culture he is so involved in. Much of the knowledge shared with him has been shared at or during pow-wows. Through these experiences, Bear has learned various aspects of cultural ways relating to our Salish, Pend d’Oreille, and Kootenai people, but also our sister tribes, such as the Okanagan, Spokane, Kalispel, Coeur d’Alene, and Nez Perce. Elders who are Crow, Navajo, and many other cultures have

also shared knowledge with him. Bear explained, that afternoon, how he appreciates this because now he is able to share that knowledge with people he is connected to who are also from those cultures. One of his Elder mentors, Walter Old Elk, once told Bear, "I'm like an open book. All you have to do is find the page you want to learn from." It is clear Bear has adopted his friend's philosophy, as he is so incredibly generous with all he shares.

Each individual Elder had different ways of teaching things. He explained:

...it's just each individual as an elder, they have different ways of teaching. Some will literally show you, some will tell you, and some will just... they don't know they're teaching me because I'm watching what they're doing.

Some didn't know they were teaching him at all because he was watching what they were doing (observation).

Tony LaMoose, one day I seen him working on one, and he seen me... we had eye contact, I didn't have to say nothing, I uttered no words, and he said, "I see that that you want to learn how to do this, because you've been standing there for an hour and twenty minutes and not asked a question or anything, and that shows me that you have the willingness to learn about how to do it." And I said, "Well I didn't want to interrupt you while you were working... I seen how you were measuring, I was watching how you were tying, latching it, piping it... I said because the type of person I am, and I told him this, I said, "I am more of a visual learner, even though you will tell me, I will learn from that because I install it in my computer and then nobody can take it unless I give it out." He said, "I see what you mean by taking the information," and I said, "I still take the information even though I'm just watching." I can look and I can see what you're doing and that is more hands on than any explanation, if I see it then, then I can take that and I can go home and I can mimic what you're doing. Then it's installed in my computer, and I can do it, and if I do it more than once, I can turn around and I can teach it.

He explained how Johnny Arlee, Pelasi Coolyah, Octave Finley, and Bud Barnaby have all asked how he knows about the prayers and hymns. He explained that he sat

and listened to Elders as they sang them. He “just followed from example – mimicked what they said.” And, he put it in his Spúʔus (heart).

Bear shared, and shares, that teaching often – the importance of putting the knowledge that is shared with you in your Spúʔus (heart). This is a teaching he has learned directly from his father. It was clear that day that this teaching is held so dear that he lives by it, and remembers it in all he does. So much so, in fact, he mentioned it several times that day. In one instance, Bear shared how important it is to visit with Elders and put everything, including the stories they share, in your Spúʔus (heart). He explained:

And that’s what I do now, I take them stories and I go back through over and over again. Because something in that story will have a big impact on my life down the road. I may not see it that day or that week, but down the road something will come up. And that’s how come I always say I can close my eyes and I look back. Back here (his right hand points to the back of his head)... My mind is my computer. If you look at my computer – I do have a computer but it’s not hooked up. Because I can store more stuff in here (motions between head and heart). And a lot of people always say that, “You get instruction from elders, and how do you remember?” And I say, “God gave us a computer. If you honestly place something that somebody tells you and put it into your Spúʔus [heart], there’s no way that anyone can come and take that knowledge from you. But you are to be open with what your elders share with you. If they teach you something about feathers, if they teach you something about the Jump Dance, if they teach you something about the sweat lodge, you can teach that with someone who is worthy that wants to learn. Because there are some things that an elder will talk to you about and you can tell by their expressions that that is for you. And then sometimes they’ll say, You can share that, if you’d like.”

Bear explained that as someone who has learned a great deal of what he knows from his Elders, many told him, “If there’s a certain thing you need to know, come to my house and visit. “He added, you can go and converse with an Elder on certain things, but if you just go and visit, there are so many more lessons they’ll

share. This is one teaching that is so very important, as many people today have moved away from these ways of being. This is proof regarding how important, culturally, it is to make and take the time to visit with our Elders, especially in our busy lives today. That afternoon, Bear also explained how he would not only go to Elders' homes, but he would also take the time to ask Elders questions he had for them, wherever he was with them – in the mountains, by the river, at wakes, funerals, pow-wows, family gatherings, and other social events – “wherever it was right and relevant,” he said. He explained:

So our elders have a very big impact on our traditional ways, our language, anything that has to do with our Indian ways. We rely on our elders. And that's how come anybody that is learning our traditional ways in our culture – take the time outta your day – whether it be 15 minutes, 20 minutes and go and visit these elders at their homes. Because you can learn a lot just by sitting down and conversing with an elder. It's like I said earlier, you may not know there's a lesson in there, you may be just BS-ing, shooting the breeze. And when you analyze what an elder tells you, its gonna one day transform when you're walking down that path in your life and something comes up against you and you're trying to get over that stepping stone you think of what your elders told you back in that day. And boom! There will always be a solution in what an elder tells you. So that's one of the things I always tell people is take the time, because now our elders are getting, getting very few. And like I said, when I was younger, there was just so many elders that carried the language, carried our traditional ways, our values, our culture. Now you look around and you see very few in each community.

He emphasized the importance of having a “willingness and wantingness” to learn, the importance of language and culture as the salvation of our people, as well as the importance of stepping up and sharing the information you've been given when it is time:

I've never really had anybody just sit down and tell me, “This is how you do it.” I had to want to learn how to do it. I had to want to take my time and go visit them. Like I said, I would see them in passing. Maybe at a funeral and if I had a question and I knew that they knew the answer, I wouldn't be shy. Because I wanted to know

how to do it in our way – in our proper way – and take care of things in there – and the light that just shined on us. And it just... that's what I believe... And I believe what my dad always talks about our language – that it is going to be the salvation of our people. And it's just going to add on to it and make it more stronger – if we know our language and we know our culture. Because I always talked about our culture and our language and our way of life. If you look at the Indian way of life, it's the circle of life and our language is right in the center of it. But our culture is the circle that revolves around it. And there's not only our pow-wow dancing, our jump dancing, our hymns and prayers, but there is so much more around in our culture that makes that circle of life. And when one of our elders passes, it's like a chunk of our circle; there is a gap in it. So with my generation coming up – and it's the same generation as your husband – that next generation has to stand up and fill in where that void is, that hole. So when we step up and we fill that circle of life again, then our circle can be whole again. Then, we can focus on what needs to be focused on for our people.

These are areas that touch me deeply, especially now that so many of our Elders have passed within the last three years. As Bear explains, it is up to us to sit down and learn as much as we can while we can. So we can make those contributions to our community – fill those gaps – by sharing the knowledge we learn. This is also a teaching I feel is important to ensure our youth understand and carry on for the benefit of our future generations.

At the conclusion of my visit with Bear that afternoon, especially following Patlik's visit that summer, it had become clear that taking the time to learn and sharing the knowledge you have learned generously, are very important. Bear's words:

So that's my main thing, is learning and passing it on. And it's like my dad always tells me, "If you learn something and you take it and put it in your Spúʔus (heart) and you think that lesson was just for you, you're wrong because what the Creator puts inside you. Once it starts overflowing and it flows out then you put it on the table and you say, take what you want to learn. Take it, and run with it and use it. Once you become good at it then you can pass it on to the next generation that's coming up."

Later on, he reiterated this:

So it is, it's kind of a two way street... you can't just have them give, give, give. You've got to meet them halfway and show that you're willing to take what they have to offer. And not go back and sit down and keep it for yourself. But learn about it so you can pass it on.

Since that day, because of these words and echoes from others I have been able to visit with, I have made it a priority to pass on what has been shared with me, whenever possible. Like Bear, I am sure to always give credit to those who have taught me what I am able to share with others. It is with delight that I share what I am able because I now realize it is my duty to do so – something I look forward to passing on to those I share information with. It is my hope they will do so, also.

Mona Ebensteiner

Introducing Our Conversation – Mona

Collaborating with Mary Dolly's youngest daughter Mona, has been such a gift. She is incredibly supportive and always so accommodating. Mona is kind, and dedicated to her family and caring for her mother. She is proud to be completing 30 years with Tribal Health, to be a traditional dancer, and to have knowledge of the old ways as passed on by her mom, yayá, and other Elder family members. We are not only blessed to be distant cousins, but she and my mom are friends, as well. When we welcomed our baby girl, Mali into the world, Mona blessed her with a beautiful baby bag she had made. It was the perfect gift for Mali to make the journey in the Return to the Homeland walk, remembering the removal of the Bitterroot Salish from the Bitterroot Valley 150 years earlier, when she was six days old.

Conversations with Mona have always felt so comfortable. Our conversation that December afternoon, in the break room at the Confederated Salish and Kootenai Tribes' Tribal Health Department, where Mona works, was just the same. It was just that – a true conversation. Music played quietly in the background and others were in and out, using the microwave, and washing dishes. Mona sat across the table from me, with her dark rimmed glasses and long, straight, deep brown hair, as she shared her story. I was able to make personal connections, and she shared additional stories and advice to help me with this journey we are on. We parted with a hug and she offered encouragement for me to continue the journey.

My Conversation With Mona – What Touched My Heart

As Mona and I enjoyed sharing space, I was blessed she shared her knowledge, experiences, and understandings. It was interesting that she began and ended our conversation by discussing the importance of personal identity and surrounding yourself, as much as possible, with Elders and people who are knowledgeable in the cultural and linguistic teachings you are interested in learning.

Throughout our conversation, I came to understand how important the following ideas were, as they seemed to wind in and out of our conversation, meaning they held special importance for both of our hearts. She explained how: it is important to listen, be respectful, and pay attention; you need to have a willingness to spend time and learn, and to work hard; there need to be opportunities for repetition; and, teachings are shared through trusting relationships, often between family, and can be passed from generation to

generation. She reiterated the ideas that cultural and language teachings can happen within daily life, in different ways, and at different times throughout a person's life, as well.

Mona and I began our conversation centered on teaching Mali, her well-being, my role as a mother, and unintentionally, as one of her teachers. Our conversation transitioned easily into the teachings that had been passed down to her, as she was a child, by both her mother and her yayá. She stressed how they shaped her identity and ideas about appropriate behaviors and ways of being. She explained how she learned respect, to listen and pay attention – that as she grew to understand more, she also learned of the expectation for her to teach others, especially her family, what she knew. Teachings we can share with all children and youth in order to better contribute to our community

As I have mentioned, for a number of reasons, my heart has made many connections with our conversation that day. My role as learner and as teacher, for my daughter and others of my family and community became quite apparent that day, especially. My duty to be truly dedicated to spending time with Elders, such as Mary Dolly, Patlik, Sophie, Eneas, Stipn, Johnny, Atwen, the Elders of my own family, and the few very knowledgeable Elders we have remaining, has become ever so apparent. I again internalized the fear that the work I am required to do on a daily basis today – to continue to pay our bills, feed our family, and contribute to the education of our community in an academic setting – will interfere with my opportunity to do this. I fear I will not be able to do that as best as I would like. As a

result, I will be unable to truly fulfill my role as teacher of the cultural knowledge that has been shared with me. As I internalized these fears, anxieties, and excitements, however, Mona drew me back in to her. She reminded me that I'm normal, as she explained that there have been times in her life, even now, she must work and how that is a necessary evil in today's world. She also explained of the necessity for willingness to learn and of her mom's push for her to make those extra efforts.

Like Bear explained of his relationship with his father, Mona explained how so many of the teachings Mary Dolly has shared with her have occurred throughout daily life – at wakes and funerals with her mom and yayá, and during mountain rides, family berry picking adventures, and stickgame. Mary Dolly shared knowledge – of language, of plants and medicines, of songs and dances, stories, New Year's rituals like singing the Shaking Hands Song, and Jump Dance – while they were actually in the truck, mountains, at stickgame, or joined together jumping, or playing games as a family, on cold winter nights.

One thing that was fun was hearing about Mary Dolly's relationship with Mona's yayá, Mary Dolly's Túpye?. She told how Mary Dolly teaches her daughter's son phrases and how to pronounce words by making it fun. She told of the joy he, who now lives in Florida, brings her mom as he greets her in Sqelix^w over FaceTime. She told of the conversation she has with his teacher about the Sqelix^w greetings and phrases he incorporates into daily life, even in Florida. These were dear reminders of how teachings bridge generations and are so often filled with love and heart.

As she shared stories of asking her mom about specific words and phrases in language, she also shared Mary Dolly's belief that true knowledge and understanding comes from gathering teachings from many different sources – many different Elders. This is a teaching that was quite common in what Patlik, Bear and Mona shared. Mona emphasized, in our conversation, the teaching she had learned quite well – that you are not to argue about the discrepancies each shared, but “take them down” because each difference demonstrates the variations in experiences and dialects between families and communities throughout our reservation. This is another teaching I have heard often – that every person has their own way of being in the world, based on his/her experiences and that they are each his/her own, not always representative of our entire tribe.

One particular story Mona shared, I realized, echoed something Bear had shared about his relationship with his dad, as well. She explained:

So when I started partaking in the language camp, she [mom] said, “If you’re having a hard time, just spell it out how you hear it. And then, try later to spell it in the Salish way.” So, I’d try and I’d get close. And, she’d say, “Nope, that’s not it.” And, I’d say, “Ah. I have to try harder... And I said, “I just can’t get it mom. It’s really hard.” And, she’d say, “You’ll get it. You just gotta take time.”

The common teaching here, Mary Dolly stressed, like Patlik did for Bear, that s/he needed to put time and effort in and continue trying to reach the highest level of understanding possible. And, that is the goal – to do the best you can, all the time. Mary Dolly expected Mona to work hard at learning, as it was necessary to do so.

As we visited that afternoon, Mona shared numerous stories of Mary Dolly's teachings of plants, medicines, songs and ways of being – many shared as they rode through the mountains together.

...my mom is very knowledgeable...And she shares when we go on rides, you know... stories. So a lot of times, I wished I had a tape recorder so I can remember those and share those with others in the future.

Later she continued:

We'll go in the mountains to go pick huckleberries, go dig roots, medicines, and she'll say what they are for or how they use them, and then she'll say it in the language. Because when Clarence was still alive, him and my mom did a lot of stuff on plants and roots. And, I don't know if the Culture Committee still has all that. They have like pictures and then they would say what it was for and how it was used. Um.... And it would say the scientific, English name, and then they would put it in the Salish language. But that's what we do when we go in the mountains with mom. We could just be going for a ride, and she'll say "oh there's that and this is what it's for..." And we'll stop and I'll go get it and she'll look at it... and tell us what it's for and how to use it. And some of the words for those plants are hard. But you know, somebody would say a word and I'd say, "Yeah, that's what my mom said was this."

She continued a bit later, by elaborating and sharing a teaching for everyone to remember:

No matter who you are, if you're with her, she'll tell you, "Always give something before you take it, and say a prayer." To everything. But if I was smart enough, I would have been recording this all the years that I can remember.

One thing Mona and I spent some time discussing was ideas behind what to share, when, and with whom to share it. As I have learned through my work with the SQCC – appropriate teachings. As I have learned before, there are some things that aren't appropriate to be shared. Mona explained these, often-questioned and very difficult teachings, thoughtfully within our conversation. We discussed the

importance of trust, willingness to take the time to get to know your teacher and learn what is accurate, appropriate and authentic to teach.

She explained how trust is a big value and there are certain things that shouldn't get out there. If you're lucky to learn some of those things, you hold it and cherish it. Not everything you learn, see or experience should be shared with everyone. She explained that you know you can share some of those things with people if you know they will be teachers themselves and respect the ways. Sometimes Elders explicitly say – you don't just share this with everyone. It's a matter of trust and understanding each person's purpose – will they respect and value the teaching? Will they be respectful of the fact that you don't use these things to make money? You do them to continue to teach people who are interested and are heart felt about the culture, so they aren't misused or misplaced.

I asked about how to respond when I hear people say, "When I have been interested, people don't share." Mona responded by telling that she remembers when her mom used to say she wanted to teach her kids as much as she could but they had to be willing to learn. As I look back on the time and efforts I have spent with Atwen and others of the Culture Committee, I can understand this. I can understand the long process and dedication that Mona, and Mary Dolly, alludes to here – it takes time and willingness – time for Elders to get to know your heart, your intentions, your purpose. These are teachings both Patlik and Bear explained in great depth, as well – that time, dedication, willingness to learn, and the intentions of your heart are necessity.

Through our enlightening conversation, Mona stressed that what is taught needs to be taught in ways that are encouraging. So much of the time, people get discouraged. This can be seen in the question, “When I have been interested, people don’t share.” She explained how that is part of the reason people don’t learn – because they get discouraged. Mona explained, how teaching in encouraging ways is helpful and that the more people that know, that will continue to carry on the traditions, the easier it will be to teach. She also explained that the more you are around and show you are interested and willing to learn, the more you are invited back. They [the Elders and teachers] are happy you are willing to learn. They want you to share it with your children. We discussed how some people [Elders and cultural teachers] have told me to share everything, while others, remind me to be cautious of what to share. We discussed how you learn what is right by spending time with people.

As I reflect, I think about how we’ve lost five or six really impactful elders since we’ve been working on this project alone. Maybe even more than 10 to 15. And you look at our elders that are left, if you’re not able to grasp any of this – these values and the cultural teachings that are connected – they will be lost. Through this conversation, I was reminded that there are opportunities and time to teach these values, within schools like Nk’wusm and within community-based education settings such as those offered by the SQCC and The Salish Institute, including but not limited to: Language and Culture Camp, Culture Nights, Horse Camp, Hunting Camp, and Coyote Storytelling Camp. In such settings, you can teach respect, honor, trust,

willingness and wantingness to learn, prayer, and appropriate ways of being. That way, we can go and teach what needs to be taught. Public school settings, often, don't provide the same opportunities.

In conclusion, that afternoon, Mona reminded me that the most important things to make sure we are passing on are to teach: how to say the words and spell our language, just being able to learn in general. It's important to remember that the more time you are able to spend with someone who knows a lot, the more it will help you carry it on by teaching who you are with. Understanding the language and what you learn is important. She explained that learning and teaching these cultural understandings happens when people are there together – listening, paying attention, and doing it again (repetition). When I asked her who should teach, she reiterated that we need to utilize the Elders we have left and get the younger generations involved with the Elders. We need to have the Elders share with us – just like Mike Durglo said before – it's his children who know what they have learned from him and are using it in their daily life. She reminded:

...and you ask where things should be taught. And it's just in everyday life. The more that you're around it, the more you say it, the more you hear it, the more you're going to learn, the more you'll be able to say it, you'll be able to teach. It shouldn't matter if it's, to me, a boy or a girl. Like I said, I didn't know the boys' side, and I think if we were around it I would know the boys' side. And he would know how to say the girls' side. You know, kinship. And I think, even if it's hard stuff to learn, the little ones will eventually catch on, because they'll be seeing it, hearing it... every day, once a month. Like my grandson, how did he remember to say this? It's because he heard me say it. He heard my mom say it. You know, being in the mountains and my mom says, "stouish!" /come here! And he'd say that, you know. Just being repetitious, again.

My final comment that day really summarized these ideas:

Yeah. Actually, my auntie and I were talking about that a couple of years ago, too...about what makes me do the things I do... and my brother do the things he does, with the same parents? And, within her family, and all of our families... It comes down to what we were taught, and also what is within us...and, what we want to do. Just like you said, which is kind of interesting, too. That's cool!

Michael (Mike) J. Pierre, Sr.

Introducing Our Conversation – Mike

As I recall my visit with Patlik's grandson, Michael J. Pierre, Sr., I can't help but smile. After several phone calls and visits to Mike's place of employment to introduce myself, deliver the questions guiding this work, and touch base, we were finally able to visit. Through much of the time we were building this relationship, a relationship I know I will cherish for a long time, Mike was working and dedicated to his family, but he was also so excitedly using the knowledge he had learned from his father, uncles, and grandfather, Patlik. As a key player in a number of buffalo hunts throughout December and January, Mike was excited to be able to begin butchering one of the bison they had harvested two days earlier. Our visit was timed well, though, because it was so cold outside the carcass had frozen and he was waiting for it to defrost before he could begin.

Together, we sat at the warm kitchen table surrounded by the love and happiness that exists within their family. While his wife sat and lovingly mothered nearby, four of Mike's children were in and out, and between the kitchen, living room and bedrooms, as they played and curiously came to see what we were doing. At one point, I was filled with joy as I witnessed love freely shared between brothers

who were giggling as they playfully chased one another between the neighboring rooms, just like my brother and I used to do.

Happily, openly, and honestly, we visited and laughed.

My Conversation With Mike – What Touched My Heart

A few ideas really touched my heart that evening, as they wove themselves in, out, and throughout our conversation. The first is in regards to the pride of identity and self-confidence Mike has found in being clean and sober, and learning, using, and teaching cultural practices to his family members and community. The second is in the importance of watching, observing, paying attention, and listening as methods of learning and teaching between generations. The third is in regards to the contributions Mike works so hard to offer his family, and hopes to be able to offer his community.

Mike is proud of the way he lives his life. He has been working on who he is now, as a father who is completely clean and sober, for the past ten years of his life. It was clear that evening, as well as in other conversations I have had with him, that the life he has built and lives now, through having his kids, sobriety, and sharing cultural ways, such as cutting meat, is something both he and his family love. He explains:

I'm spoiled with my uncle, because if I ask if I could use his garage or any of his tools, anything of his, he'll let me use them. Only because I've built trust by the way I have lived my life. Through my 35 years, my first 20 some years was terrorizing – fighting, everything. And since I ... started having kids, the last ten years of my life have changed so much. I've changed so much... And just realizing my kids... I had a big hole in my heart for a long time after my dad passed away when I was 8. And I filled it, once I started having kids. My own father, living the life of my dad,

trying to provide everything for my kids, making sure they got what they need. Not everything they wanted, but everything they needed in life to keep living. And after, you know it took me a long time to realize that, to find that I filled that big ole hole in my heart... I sit here today and I got a house full of love, you know. But it took a long time to realize it. I love cutting meat. I love hunting. My kids love it.

Mike is well respected, as someone who practices the old ways of hunting, cutting, and drying meat – by his wife and children, by his grandfather and uncle, by his family, and by others in our communities. Mike is so knowledgeable about hunting, and meat cutting and drying practices, that he was invited on a number of buffalo hunts the winter we were able to visit. While we were visiting, he explained the various woods he uses, the flavors they give the meat, and that his favorite way of drying meat is still to use cottonwood, just as his Elders taught him and ancestors have done.

When I asked Mike about how he has been taught how to hunt and cut and dry meat, he explained with certainty, that for his family, the process is centered on observation of those who are older than you – elders, in a sense. After time, you become the elder and take on the role as teacher to those who are younger to you, whether they are your younger siblings, children, or other children in school or community settings. This is especially interesting to me, because I found Mike was almost echoing what his uncle Bear, and even Mona, had explained: that he learns best from watching, listening, and paying attention; and, that it is his duty to teach younger generations by demonstrating what he has learned. Mike really explains this in the best way possible:

Honestly, I've just learned it from watching. From funerals. As far back as I can remember, every time I went to a service, they were doing dry meat. As far back as I can remember. They were doing dry meat. And just through my years... I think I started hunting when I was nine or ten. I went on hunts before that, but I never got to do it myself, 'til I was about nine or ten. And, I seen my uncles, my dad, skin, gut, skin. And I just learned it from watching my uncles, my grandfather... do all the meat cutting.

And as I got older, I just started picking it up – learning how to use a knife, sharpen a knife. And, just over the years, I've perfected my own technique, and I just love it. I do. I need him with me [points to his son] – my middle boy David, Tapete – cutting it with me. And I tell him, "You cut yourself, you're done." And he looks at me and says, "Dad, you cut yourself, you're done." [we laugh] Ah, it's funny. Hilarious, the things that come outta these kids' mouths at times.

Just over the years, growing up, watching my uncles, watching my dad, watch and learn. And then everything I see, is pretty much how I learned everything. Watching. Watching. Paying attention to what they say. What they say, how they do it – where they go hunting, who gets the rifle, who gets the bullets. The oldest one is usually given the opportunity, because they followed their grandfather or their dad. And they're right behind them, watching them.

And that's the way it is with me. My brothers come with me. They ask me, "Wanna go huntin? Let's go huntin." And they follow me wherever we go. There's a path. Same trail, along the same mountain. And it's just through generations, I think, it's just passed.

I think at one time, my uncle Bear was telling me the same thing – my uncle Bear was bringing one of the younger brothers and he had never had the chance to get the bullet, or get the rifle, it was always the older ones. So the younger ones would watch the older ones – the way they would stalk the animal, follow the trail, follow the signs. And as I look at it as we go hunting, my brothers are watching me, paying attention to what I do.

He went on to explain the relationship he has had with his younger brothers as a result of his father's passing when he was eight. He explained how as the older brother, he had to tend to his younger brothers – cook, clean, and shop for them. It is clear to see that for his children, he holds the same regard – he loves them dearly

and wants to teach them everything he knows. Later on that evening, he elaborated on how he teaches his children, and how they learn from him:

We still have to live a lot of it in the white man's way, but I still bring a lot of my culture into my household amongst my children. So, they see the deer, they see the elk, they see the meat. Now they get to experience buffalo. They experience the meat cutting, the meat drying, they come stand outside with me. Help cut meat. My kids, they get so into wanting to help cut meat...They want to sit there. It not only comes with meat cutting, but with all aspects of life – working on vehicles – they are so keen on, “Dad what are you doing? Dad what are you doing? Mom what are you doing? Mom what are you doing?” They're there to learn. They pay attention, they watch. More than any of us know, they observe more than we know that they pick up.

It's these relationships, the love and care he has for family, and passing ways that are important to his family on, that are so very important to Mike. This is definitely part of what makes him Sqelix^w.

A bit later, Mike goes on to tell of himself as a contributor for the family and the cultural values he and his family hold so dear. He explained how, through the past ten years, he has come to be one of the family members that contribute to his family by providing for others when necessary. He tells of how his sisters, aunties, grandma, and other family members rely on him and look up to him because he will give his family anything they need, if he has it – food, money, anything. He said, “My sisters, they tell me I have such a big heart. I'm so giving, caring and loving”. When I asked him how and where he learned these cultural values, he went on:

I... it's kind of a hard one, because I've been like that all my life. I don't know if it was just from watching my grandfather, my grandmother, the way they were... they were foster parents. They opened their house... somebody needs a place to stay, needs extra clothes or food. I don't know if it was just from watching when I was a young boy and just as the years went on. It's just the way I was raised, so to say, and lived my life. And I see other Elders; they're the same way, some family

members that are the same way. And I just, from, I mean from when we were younger, seeing it, learning it, and then living it.

This was interesting to me, because his grandfather and uncle had both touched on these reasons as being part of the reason his grandfather Patlik had recommended I try to visit with Mike. To both of them, it is clear that Mike is an example of a good Sqelix^w man – someone to be proud of. He has learned and lives cultural values, is skilled in hunting, cutting, and drying meat, and he contributes to his family as a caring, loving, and generous member.

I wondered if he felt his interests and contributions were gender specific within his family. Mike quickly explained he didn't feel hunting, cutting, and drying meat were gender specific, because he had sisters who were also interested in learning and now contribute to the family in similar ways. Our conversation:

MIKE: I honestly don't think it's based on gender, because I know a lot of my sisters know how to cut meat, how to gut an animal, know how to de-bone an animal. So, I honestly don't think it's a male-female thing, we're all equal in my eyes.

MICHAEL-INTERVIEWER: Awesome. Yeah that's cool. I've heard similar things to that too.

MIKE: Like I said, I've got sisters that will jump right in, right next to me and start cutting meat. Whether we're cutting steaks, whether we're cutting dry meat, whether we're just cleaning it up for a roast....

MICHAEL-INTERVIEWER: Do you think there are ways that they, do you think they learned because they were interested or because it's something that was important to the family, or.... Do you know what I mean?

MIKE: Yeah. In a way, I'd say it would be both. Because a lot of the time as I was growing up my grandmother would kick me outta the kitchen because I would try and help prepare dinner, or lunch or breakfast. And my grandmother would say, since you were off helping pay our bills, I'll be here and I'll cook food and cut the meat and this and that... and I have one sister, two sisters biologically and I have first cousins and god sisters that were interested in learning how to cut meat.

And as they grew up, that was part of their responsibility, take care of the kitchen, take care of their family. But the interest of wanting to learn how to cut meat or any of that goes both ways...Where they grew up and the interest of wanting to. And I don't know if that's how it is all over, with everybody, but in our family it is.

As Mike shared, it became obvious that his grandmother made it clear that, at that time, his contribution was to help pay the bills, while hers was to take care of the kitchen, the family, cut the meat, and cook.

Mike also hopes to contribute to the community in other, very positive ways. The first goal he has is founded on spirituality and the respect he has for his grandfather, as a Prayer Leader. He demonstrates this in two instances. The first was when he was explaining the day he was at River Honoring and his grandfather asked him to offer a blessing during the closing circle. He said:

...for my grandfather to look across his circle and see me standing there, and to ask me to render a prayer for everybody there. So as I went through I blessed them all... and I said all their prayers amongst us in the circle that would go up... and it was so awesome.

Mike went on to explain that he's third generation from his grandfather and how Patlik is so respected as a Prayer Leader, and as someone who is involved with our language and other things. Mike explained how he wants, also, to be a Prayer Leader to help our community, and his family and friends. In years to come, he said, that's another of his main goals – to be there to help his family and friends in their times of need, especially since the Elders and other Prayer Leaders are getting fewer and fewer now.

Mike continued by telling about how, in the end, he would like to be able to help the younger generation meet with the older generation so we can combine our

strengths. Then, he would like to see those of us who have learned knowledge from the Elders go out to our public schools and get more involved in our younger generations.

During our conversation, Mike reminded me how so many of our children are going to grow up in public schools. He reminded that the more we can get involved in our public schools, the more it will help our younger generation learn the morals of being Native. He explained:

Whether we're Salish, whether we're Kootenai, whether we're Blackfoot, we're all Native American. We're all Native American. We all share the same past. We all share the same history. It may be different in some instances, but we've all lived the same ways growing up. We've hunted, we've provided, we've taken care of, we've loved. We've looked after one another, taken care of one another.

This reminder, that most of our children will be educated in public school, is so very important. So much of what I have learned through this work has been centered on the importance of teaching specific cultural values, practices, and ways of being – ideas and concepts that aren't always easily shared within public school settings. It is Mike, I am thankful to, however, for reminding me of the importance of doing our best to work within the public school systems, also.

Mike also noted how he would like to serve as a role model for the generation that is becoming adults now. He told of how they could be guided and shown that there is a better life out there, without drugs and alcohol – that life can be easier if you continue to do right. And, that there are so many better things to do, like going hiking, ice fishing, or driving the back roads and going to the river to listen to water

and see the animals. He concluded, “In being third generation, I hope that I’m doing alright.”

Based on what I have learned so far, I believe whole-heartedly, that Mike is doing a beautiful job of living and being Sqelix^w in today’s world. He is dedicated to his family and community. He is caring, loving, compassionate and clean and sober. He learns cultural practices and values and has found multiple ways to pass them on to the next generation. Finally, Mike has goals to continue learning, teaching, and contributing back to his family and community throughout the remainder of his life, at least until he is an Elder himself. In fact, Mike concluded:

There’s a lot more to learn. Like I said, I’m only 35. I wished and hoped to live as long as my grandfather. He’s 88, or 87.... And he still can go out and cut his own firewood, split his own firewood, still working on vehicles, and it just amazes me how strong he still is.

Mary Dolly Linsebigler

Introducing Our Second Conversation – Mary Dolly

Although Mary Dolly and I had arranged to have our second visit at The Usšnełx^w (Longhouse) late in January, it was not available the day we had planned because it was needed for a funeral. As a result, I made arrangements to visit with her at the CSKT’s Early Childhood Services building.

After I got done teaching that afternoon, I drove about thirty minutes south from Salish Kootenai College, in Pablo, to pick Mary Dolly up from her house. Although the Missions were still beautifully snowcapped, much of the snow had melted from the valley floor a few days prior. It was a dreary, gray day.



Figure 11. The peaks of the Mission Mountain Range serve as the eastern border of the Flathead Reservation

When I pulled up at Mary Dolly's across from the school in St. Ignatius that cold January afternoon, I was greeted by three puppies who were full of life and bounding up and down in the mud. All three were excited to meet me at the gate and see me to the front porch, where I knocked. Mary Dolly soon came out. I followed her to the front gate and held it open for her. I hurried to my car to open the car door for her. When she was sitting comfortably inside, had her purse on her lap, and was buckled in, I carefully closed the door and walked around the back of the car quickly.

Between October and January, Mary Dolly enjoyed seeing our little Mali at the Elder Advisory Council meetings every month. Each time, she offered suggestions about how to ensure Mali was well taken care of. I came to love her advice and was delighted when she asked how Mali was, once we were in the car.

We had a short, but good visit as we traveled three-quarters of a mile through town, past the St. Ignatius Mission, and arrived at the Neil Charlo Building, home of Early Childhood Services.

I quickly opened my car door, got out, and closed it, making sure I had my notebook and recorders. I hurried around the car to open Mary Dolly's door, as well. She unbuckled, I helped her out of the car, and closed the door carefully behind her. She took my elbow as we walked up the ramp and into the building together. The receptionist I had spoken with earlier led us down the hall to the break room. As we continued visiting, Mary Dolly found her seat and set her purse down. I took mine, and arranged my notebook and the recorders carefully.

Once we were settled, I reminded Mary Dolly of our previous conversation, and that she had asked to visit again. I gave her another copy of the questions, in case she would like to refer to them, and asked her to begin however she felt most comfortable.

As I always do, I so enjoyed my time with Mary Dolly that afternoon. Talking with her is like talking with one of my great aunties. We are both McDonalds, and although I have just begun to know her, hearing stories of her family fills my heart with joy. As she talks, of her mom and dad, grandma and grandpa, and aunties and uncles, I am reminded she could be talking about my ilawia/great-great grandpa Johnny's brothers or sisters, or their parents. It's even more fun when she explicitly talks about grandpa Johnny, his wife and my great-great grandma Lydia, our Uncle Charlie, and other cousins of hers, uncles of mine. We were so engrossed in our

conversation that afternoon that the hum of the pop machine and conversations outside the door at the end of the day didn't bother either of us.

To honor Mary Dolly's wishes, as she requested I not mention the names of her direct family or friends explicitly, I will discuss who passed teachings on to Mary Dolly generally and use gender, if necessary.

My Second Conversation With Mary Dolly – What Touched My Heart

That afternoon, Mary Dolly shared stories with me – stories of her family, friends, and life experiences. Each story held teachings, whether they were stated explicitly or left for me to come to on my own. Mary Dolly told of appropriate ways of being, Catholicism and spirituality, childhood and young adulthood, childrearing and parenting, ways of teaching and learning, and what we should be teaching our children today: culture, traditions, history, language and songs.

As many Sqelix^w people do, Mary Dolly began by building a foundation for our conversation by telling about her parents' and her upbringing. She explained that she was raised speaking our Sqelix^w language and that she and her elder family members attended the Catholic mission schools that were associated with the St. Ignatius Mission here on our reservation. The men of the family attended the Father's school for boys, while the women attended the Sisters of Charity School for girls. Both existed prior to the Ursuline's school, which Mary Dolly, many people her age, and younger generations attended. These understandings provided a great deal of information regarding the perspectives Mary Dolly was drawing her values, understandings and thoughts from. It is important to note, going forward, how many

of our Sqelix^w people are syncretic, as both St. Mary's and the St. Ignatius Missions were built within our peoples' homelands. Many of our McDonald family members were very active in the church, and some, such as those of Mary Dolly's family, were involved with traditional Sqelix^w practices, as well. In fact, some of our strongest medicine people were very spiritual and were involved in both our medicine lodges, as well as with the church.

When describing her childhood, I found it was interesting when Mary Dolly shared stories about herself. She told of how when they didn't have toys when she was growing up. They did have a baseball, however, and played with that. Sometimes they would even throw it back and forth over the house. Her brothers, sisters, extended family and friends would play kick the can to see who could kick it the furthest. The girls made yaya dolls and paper dolls by cutting women from catalogs. They also had a swing that her grandpa made at the barn in Valley Creek. For the most part, Mary Dolly explained how children had to entertain themselves. She smiled happily as she recalled how they had stick horses and would peel the bark near the end for the ears and so they could have races to see who was fastest. She also warmly remembered playing in the water. When Mary Dolly was done explaining her childhood, it was clear that she looked fondly on the imagination and interactive play with her siblings and friends, and felt children and youth today could benefit greatly from similar opportunities.

The very first teachings Mary Dolly shared with me were centered on appropriate ways of being, as taught to her by her family members who were elder

to her. She shared stories and explained how the men of her family were protective of her and her siblings, especially the girls of the family. Through those stories, and explaining directly, she also told how the women of her family “ruled” the family and were the decision makers, the disciplinarians, and taught the children, especially her and her sisters, appropriate ways of being, as girls, young women, and as mothers. Together, her elder family members taught Mary Dolly to be respectful, mind, not be lazy, put things away, and appropriate ways to ensure cleanliness and neatness.

These stories, about gender roles, were quite interesting to me, as they confirmed what I had been taught about Sqelix^w gender roles, previously. I thought this was interesting, especially because the Catholic missions were developed as a method of assimilation and men and women were explicitly taught gender roles of dominant society. It was clear, however, that the men of Mary Dolly’s family continued to uphold Sqelix^w gender values, by providing protection for their families, while the women continued to oversee decision making concerning the well being of the family, as well as discipline and everything else that was required to ensure the appropriate upbringing of the children, especially the girls.

Mary Dolly shared story after story providing examples of these teachings. She told of the protective nature of her parents, grandparents, aunts and uncles. I understood then, and do now, that she was explaining both appropriate ways of being as a girl and young woman, as well as appropriate ways to parent. If she did something wrong, they corrected her.

In one story, Mary Dolly told how she was corrected to ensure her safety, while she simultaneously taught how her father showed care and responsibility for her well-being:

The older generation was always protective of me. Like one time we were up in the woods, up in Mission mountains here. And... went around this big log. And there was a chipmunk running up and down this big log. And I guess I was gone a little too long and one of them looked for me. And I was standing there watching the chipmunk and he says, "Don't ever do that. Don't ever do that." And I told him, "Why?" And he said, "Because that chipmunk could lead you away and you won't know where you're at." He said, "Don't do that again. Don't follow that little animal. As nice as it seems to you, don't follow it." And that's the way it was.

Like if I go somewhere and when I was younger, if I go somewhere and I stay a little longer one of them was there looking for me.

She also explained how they weren't allowed to go to stickgames with other families, or to dances in Valley Creek or Arlee, unless they were there with someone older than they were. As sisters, they were also required to go to the bathroom with one another. Mary Dolly explained that she always thought to herself, "Oh they are mean." She explained a bit later, however, that she now realizes her family cared for her and her siblings and protected them. She said:

They were strict. Well at that time, most families were strict. They always showed that they cared for you. And that's what, nowadays, is what these kids need, is they need their parents to be more responsible for them. And I see that in a lot of families that its not so, because some kids come to my house and they stay a little bit too long and I don't... the parents don't call, or track them down or anything, and the kids stay there longer than they should. And that's not right because I wasn't raised that way.

Some of the teachings Mary Dolly told of related directly to appropriate ways of being as a young woman and to dating, specifically. These teachings were especially important because the Catholic Church had very strict rules regarding

birth control, childbirth, abortion, and marriage. One of the first things she shared that day, was about the expectation that she would “not get attached to guys when you’re young...and would be careful who you meet up with”. She told: “an older woman in our family, she was really strict with me. She would never allow me to talk to a boy or hold hands with a boy... and another thing too... the women, they said not to act silly, be silly and stuff and show off. Not to be like that. Because other people would think that I was bad. And I tried not to be.”

She went on to explain how families were protective of girls because they didn’t trust boys. According to Mary Dolly, they didn’t want them to get involved with boys and get pregnant because that boy might not be the right person to get involved with. Mary Dolly and her sisters couldn’t be out after dark until they turned 16, which is when she fell in love with a young man who is still her friend today. With him, her mother would let her go to the show when he would ride the bus to Mission. She had to be home at 10 or 12, depending on the situation. Throughout our conversation, Mary Dolly emphasized that he was respectful and always had her back on time. She happily recalled how they shared pops, ice cream, and walked together with their friends. When I asked her why she thought her parents approved of him, she thought it was because he was respectful and came from a good family.

Mary Dolly elaborated about how she has learned and relearned many of these teachings and how they have applied throughout her lifetime; from the time she was young, into young adulthood, motherhood, and even today. One key

teaching was that she was always expected to ask or let her family know where and why she wanted to go somewhere. This was to ensure her safety. Mary Dolly elaborated with stories about when her elder family members would come find her, especially if she hadn't asked to go somewhere. Or later, if she was away from her baby a little too long while they were all camped at stickgames. Even now, Mary Dolly makes sure she tells her family where she's going and why she is going there.

As a young mother, Mary Dolly explained how she had a lot to learn. One of her older female family members stayed with her until she got the hang of it, while others taught the girls how to take care of their babies. They'd make diapers out of white flannel and would hem them. They never chose a color – pink or blue. Everything was always white until after the baby was born. Then they'd get pink or blue, or whatever. Mary Dolly explained how she was taught how to nurse the baby, how to wrap a baby up, and how to diaper the baby, as she showed me, as well. She explained how baby boards were used so babies felt secure, how to protect them from mosquitoes and flies on hot days, and appropriate ways to care for umbilical cords. I was especially grateful when Mary Dolly elaborated about how to make a baby swing with a double rope and blanket, so I could make one for Mali.

We spent a good deal of time, that afternoon, discussing the importance of teaching our Sqelix^w children and youth spirituality, cultural ways, and the importance of contributing to the community. Mary Dolly elaborated about a few situations where she has been able to share language and cultural teachings with boys of our tribe – her great-grandsons' friends, especially. She said, "If you don't,

what kind of kids would they be when they grow up?” Mary Dolly also echoed Mona when she told about how she teaches her great-grandson language and the importance of doing so. She explained, that she shares the information she knows by telling them “right out.”

Mary Dolly feels the most important things to be taught are our tribes’ history, culture, traditions of the old people, including those related to celebrations, language, and the appropriate songs for everything. Mary Dolly’s face and voice lit up, and she smiled, while she told of being on the 4th of July Esyapqeni (celebration/pow-wow) committee. Although disguised as a celebration of the 4th of July, our people used that time to be able to continue our traditional celebrations. The 4th of July Esyapqni (celebration/pow-wow) brought Sqelix^w people, and people of our sister and neighboring tribes, together to remember those who had passed on throughout the previous year, and celebrate accomplishments together. Dances such as the Snake Dance, the Scalp Dance, and War Dances, as well as Owl Dances, Round Dances, Gift Dances, Kapi (Coffee) Dances, and other Sqelix^w dances were danced throughout the entire time, while today they are remembered on Old Style Day.

Mary Dolly explained one major difference between then and now:

I remember when I was growing up we’d go to the pow-wow and the women would dress up in their outfits. Sometimes they don’t have buckskin outfits, but they’d dress up in a nice dress, their beads and their handkerchief and their... and I used to look up to the older women in my family. And well, other women too. They all used to dress up. And they didn’t dance. They never used to dance, the women. They only dressed up for the occasion. And their husband danced, but they don’t. The only time they’d dance was when they had an Owl Dance or a Round Dance. Or, a Gift Dance. Yeah, there was a lot of beautiful women, especially when they dressed up in their handkerchief and shawls and moccasins and beaded things that they wear. And you know, a long time ago, when they used to have an Owl

Dance, sometimes a man will ask his wife to dance, and somebody will come and tap him on the shoulder. So he lets that guy who tapped him on the shoulder dance with the woman. Sometimes there's jealousy but there were no fights. (We laughed.)

We don't hear about the fact that women didn't dance very often. Although we have Owl Dances, Round Dances and Gift Dances today, many women do dance today, whereas Mary Dolly clearly stated that women did not dance.

We went on to visit about the things Mary Dolly feels are important for our children and youth to learn today:

Well, the important thing right now, is just like I said before, for the young kids to learn about their culture, their traditions, of our old people... and of course the language is really important. And nowadays, when I hear these young people,... talking the language and it's really good. It makes me feel happy. It makes me feel happy to hear that – to know that their mind is in the right direction. Because well, just like Pat said,... one of these days maybe somebody will ask you, "Do you know your culture? Do you know your language?" And if you say no, you don't know, then what kind of Indian are you? He always stresses that. And to me, that's important.

That's what I tell my family. And I've been after them to learn about their tribe, the history of the tribe. Its one of the important things, I think, should be done just for them to know the importance of the tribe. And to know the history because one of these days, maybe you will be sitting up there, being a councilman or being a chief, or an advisor or something. I always tell them that. I say, "Learn the history!"

Mary Dolly also stressed the importance of teaching and learning the songs from long ago. She had explained, earlier, how her dad taught her songs as they were riding together. This was particularly interesting to me, especially because Mona had explained how her mom teaches her (Mary Dolly teaches Mona) songs and information about plants and medicines when they ride together in the mountains

today. It's beautiful to hear how particular teachings are passed from generation to generation within particular families.

Like Patlik, Bear, and Mike, Mary Dolly also stressed the importance of and necessity to teach young people to be Prayer Leaders and in the Indian Choir. She explained how she grew up learning the hymns and prayers from her Elders when she was young. Her older family members also taught her songs for wakes and funerals, as well as stickgame songs, and war dance songs for pow-wows.

Throughout the entirety of our conversation, Mary Dolly explained how she has tried to teach her children, grandchildren and great-grandchildren appropriate values, behaviors, culture and language teachings, and ways of being. Through the stories she shared with me, as well as explicit explanation – traditional forms of Sqelix^w education – Mary Dolly taught me those same values and ways of being. Mary Dolly explained that being respectful, minding, not being lazy, putting things away, being clean and neat, maintaining modesty and composure, and, having faith and spirituality are all very important ways of being for Sqelix^w girls, young ladies, and women. She also demonstrated how traditional Sqelix^w education occurs inter-generationally, as she told of how her parents, grandparents, aunts and uncles, other family members, and the Catholic mission system taught her and how she teaches her own children, grandchildren, and great-grandchildren.

Although Mary Dolly didn't share specific songs or cultural teachings with me, she discussed, in great detail, what she felt should be taught, in a broad sense: culture, traditions, history, language and songs. She also shared some of what she

has taught younger generations and explained the ways in which she has done so – through telling them and sharing stories, both coyote and experiential. Throughout our time working together over the course of the project, Mary Dolly has also blessed me by inviting me to join her in the mountains. Two additional things she stressed are important to teach our younger generations are: 1) staying away from alcohol and drugs; and, 2) going to school – so they can take care of themselves. Overall, it was clear that Mary Dolly felt there are areas where she would like to see a return to parenting and teaching similar to when she was raised.

Łakat

Introducing Our Conversation – Łakat

To honor the confidentiality Łakat requested, I am limiting the introduction to our conversation.

Although not as much as I would like, I have had the honor of getting to see and visit Łakat periodically throughout the work I have been blessed to do over the last ten years. A well-respected granddaughter of Mary Dolly's, Łakat and I sat in her office that February afternoon we were able to arrange. We caught up on several of the topics we have been discussing throughout those years. It's always fun to visit with her as we share hopes and ideas about cultural preservation and revitalization, education, and the future of our youth. She is so reassuring, especially during times when I am analyzing my heart, my intentions, and if I am really on the right path and

contributing to the betterment of our community. I am grateful for this. I am grateful for her.

My Conversation With Łakat – What Touched My Heart

As Łakat and I visited, she wondered if we were talking about “education” or way of life. You see, to Łakat, there is a distinction between the two – between what is taught explicitly in school, and what your family teaches you at home. She made an incredible point that morning. To her, “Education” is what you are forced to learn at school—what I have been considering “schooling.” “Way of Life”, on the other hand, is taught at home, by family, and includes teachings regarding spirituality, ways of being, and the happenings of day-to-day life. It’s a way of learning to live life. This is what I have been considering “cultural teachings” at various points.

That morning, Łakat solidified a few things for me. I know in my brain, and even explain to others, that teachings of culture are embodied in everything you do in your day-to-day life, and they are individual. Her explanation grounded that concept for me. It was that morning, and her explanation, that brought life to these ideas and truly helped me realize the extent to which this is truth for many of our people – and, for myself. This is the way I begin and close my day – with *Túpye?* and our ancestors. It is my gratitude. It is the way I interact with the mountains, animals, trees, and other beings of my home. It is the way, as Łakat reminded, that I prepare myself for travel. It is the way I come into my space of work. It is the way I care for and interact with my loved ones, students, colleagues, and family. This – Way of Life

– is what grounds me to be who I am, even when I question who I am, and especially when I ask for help, guidance, direction, and strength from Túpye? /Creator.

For some, it is our medicine dances and/or sweats. For some, it is Catholicism or Christianity. For some, it is a combination, or completely different beliefs. For all, it is what you are taught in day-to-day life, including spirituality, and how your heart interacts with those teachings and your experiences, personally.

Łakat's explanations of the fact that when it comes to our way of life/our cultural education, we are never done learning echoed my own thoughts. They echoed the conversations I have had with Patlik, Bear, Mona, Mike, Mary Dolly, and with Atwen, Chaney, and so many others before. As Sqelix^w, she explained how cultural education, or Way of Life, starts when you are in your mother's womb. She continued:

...you can never go back and say where it started because, I guess I feel like, because... I can say "well it started with me when my mom carried me...". But it didn't because she was taught that, how to do that, and her mom was taught before, how to do that. So it never starts with you, it's always been there and that's why it's... I can say it's a way of life.

She went on to remind that the knowledge and the stories – they have always been here. As she explained, they were here before us – for eternity – right down to our Mother Earth – since the beginning of time. It's in everything we do – our daily lives – it's all connected.

Łakat is thankful her mom's family still has that connection because there's such a disconnection between spirituality now. For them, it is still being taught because it is how they were raised and it is taught from generation to generation.

She said: “I don’t think you can ever have enough education. You’re never done learning... whether it is in school or just learning from elders or community members, or parents or family. You’re never ever done.” By this, she meant that education continues from when you are in the womb until you pass.

She continued:

...as far as anybody, learning lies in whether it’s in school or just having a willingness to learn more about even your language or your culture. You have to be willing to learn. It’s kinda the same idea when I think about basketball... Some kids wanna play. They wanna play basketball so bad, but they don’t want to be coached because they don’t want to learn...because they don’t want to be told how to do things a different way that may be different to them. So, you have to have a willingness to learn, and a desire to want to learn.

I agreed and explained how those same ideas have come up over and over again in the conversations I have been able to have previously. Having the desire, and “willingness and wantingness” to make the effort to learn has come up in almost every single conversation I have been able to have throughout this work.

The conversation continued, almost as a summary to the others:

Yep, you’re always learning and then in turn being able to teach. Teach others or teach your kids, or teach other family members... and if they know that you have that knowledge and that you’ve had a desire to learn then they’re gonna wanna come to you. And they’ll ask you questions or rely on you for things. It’s not necessarily when you’re even brought up in a family that holds a lot of knowledge, that everybody learns or wants to learn... some do and then some don’t. It’s more acceptable today than it was a long time ago, that was what they had to grasp on to and it was a way of life, and learned... they never had a choice. Because it was just a part of their life. And now that people have a choice some choose just not to.

Similar to Patlik, similar to Bear, similar to Mona, and Mike – you learn. You learn throughout your entire life. And then, you teach. You teach what you have learned, what you have become good at. And you share with others, so they can learn – you

contribute back to your community that which you have been taught. As Łakat, explains, it's a way of life. It's a way of continuing our way of life – listening, observing, paying attention, learning, sharing stories, sharing what you've learned, explaining, teaching, contributing, and giving back – and, it is all connected to spirituality – to our way of life. You never stop learning, and you never stop sharing what you have learned, until you have passed. And then, as I think back to my ancestors and my Elders, those who have passed on before, you continue teaching. You continue contributing. Those teachings you have passed on are remembered by those living and passed on to others. It's a circle. Just like Łakat said:

That connection and that just being kind of everything connected... when they talk about a circle in the way of you know, your life, even having that connection, that whole connection... Just learning and having it all there and you don't have distractions; you don't have other outside influences. There's nothing else to kind of turn around for, because it's all right there. Its all right there in front of you and it has a deeper meaning. And you're kind of taught that you need those things to survive. You need them to get far in life, whether you're being prepped as a young girl to be a young woman or to be a mom or a caretaker... Same thing with the boy... he's going to be taught these things, to teach him and to prepare him for the rest of his life.

Mary Dolly' Granddaughter elaborated on gendered ways of being, as well:

...moms, we have our role in teaching the girls about their coming of age and their puberty and how to prepare and what to expect. But also, on the traditional way of life or the how we tie our culture and our.... and spiritual ways into it... there's certain things that they need to know. And its not teaching, I mean for home.... With my daughter, its not like "well this is what you're going to learn in Physical Education, and they're going to talk to you about these things..." And that's the way it is. Well, yeah it's that way, but I also have to tie it in and relate to her and teach her that these are things that you need to be careful for. Things you can and can't do. And you know, she's had that "well how come mom?" And, "well this is the way we believe." And our beliefs tie in with our spirituality most definitely, because if you do things you're not supposed to do at a certain time, there are repercussions for that. Things can happen and it affects all of us. It affects everybody. So she has to have that understanding, and that's kind of the

beginning of her... you know, teaching her the beginnings of how to connect those things together... you know, the “whys?” And it’s not a myth. It’s not just a “belief”. Its more of this is the way it is and this is the way it happens. I don’t like to call them a belief because it’s much more than that. It’s much deeper than that.

She went on to explain, what I was learning from talking with the others, as well – that every parent, every family, every Elder teaches their kids, and those people they teach, differently because every individual teaches and learns differently. As has also been described before, “it can be taught different in the way of where that individual’s at in their learning process or where they’re at in their life.”

As Bear explained also, a person’s knowledge comes from multiple sources. Our culture clearly reminds us that nobody is an expert in anything. Not one person has all of the knowledge. Although not a direct quote, a Blackfeet Elder once explained this to me. He told of how some people think he has a lot of cultural knowledge. He went on to tell and portray with his hands, “in a 1,000-volume encyclopedia about Blackfeet culture,” he only has “ten pages” We are human and only Creator knows everything (J. Murray, personal communication, Jan. 2009).

Łakat explained this concept much more elaborately that morning:

...they’ll have to ask auntie, and I do that with my aunts even, because I know that they know. And other ones will say, “Oh she might know, but I know she [a different lady] knows for sure, so I’m gonna ask her.” And that’s if yayá’s not available. Or you know, one of the other elders aren’t available. And sometimes even, there’s even things that I’m not sure my mom can speak on, or even things I thought my dad couldn’t speak on. And its not because I didn’t respect them – its just we never talked about it. And if I talked about it, they were pretty straight up with me like, “well I’m not sure, you need to go ask so-and-so...”, instead of telling me something that wasn’t right or was just what they heard from somebody else. They were always, “Well I’m not sure. You have to go ask this person or ask this person...”. And it was somebody that they knew, knew. And, that kind of follows

along with the younger people – they kind of go to those that they know have a certain area of strength of knowledge. Because one person doesn't know everything. They might know a little bit about this or that. But if they know something that they know you want to know more about, or you're ready for, or its in line with your journey, or in line with your destiny, then they will send you where you need to go to get the right info...

... and that's true, because if you needed something, you wouldn't just go to one person to take care of everything. Say you were sick with something... there's not one person that's a cure-all. You know, you'd have to go to someone who would take care of that specific thing. So, you would be sent to them for that... And it's still like that today. You know, in family dynamics, say one of our boys have something going on and we need to go see uncle so-and-so for that, he can help you in that area. It's not just that. They know that you're not just gonna go ask for something and get it automatically. There's a lot more behind things. And even if it's something that's gonna heal you, or something you need help with in school or in life, or somebody's bothering you, or something somebody did is bothering you. And you just know that there's certain people that have strengths in those areas to help you through that.

Some families are blessed to continue living these ways of being and passing knowledge on. That morning, Łakat told of how close their family was and described a normal setting, where knowledge was passed from one generation to another:

But as far as, our families used to be – at my yayá's and grandpa's house, you know, on the daily – she just had a house full. And we weren't only learning just from her and my grandpa, but from my aunties and my cousins. You know... all, "Yey you're not supposed to do that!" or "You're supposed to do it like this." Or, "You're going to get in trouble if so-and-so finds out that you did that; you're not supposed to do that!" It's a way of life. You're learning from everybody. Everybody's teaching and I think that's why it's so important for families to be together and spend time together.

I don't know, maybe my mom was uncomfortable talking to my sister and I about certain things. Or maybe she felt like because she was our mom, that we were being teenagers, and she couldn't get through to us - so then one of my cousins would say, "Hey you guys. What's going on? What have you been doing?" And then one of them or one of our aunts would talk to us. And it wasn't because we disrespected our mom. Its just because we're at that time in life where she felt like she couldn't get through and so she asked someone else to weigh in and help out with us.

I think it would be the same way for boys. All the boys would take off together. And boys would be outside drying meat and we'd all be inside cutting up meat, talking, laughing, sharing stories... I miss that, and I'm sad my kids don't have that.

Łakat explained how her grandparents, and others their age, went through the introduction of alcohol and prohibition, and how those things changed us. She explained, that morning, how she is grateful that she's been able to hear older stories from people who lived prior to those things and how enriched their families were. She tells of how our Sqelix^w way of life was stronger then. She continued by drawing on how the introduction of alcohol, being moved from our homelands (for the Bitterroot Salish), and how other things caused a:

...kind of trauma, in a way. And it's a deep, deep cut or a deep, deep wound but still it's raw. It's very real. Its still there, it exists. Those things that come in, like the removal, was a major hit to our people. And it changed things. Alcoholism was a major hit to our people and it changed things. Material, or money as wealth, has changed things. And how our upbringings are. And the school systems, the Jesuits, the Ursuline's, had a major impact and changed our way of life. And all of those things are also still there. But there's always new things that come up as...I don't want to say struggles, but they're obstacles, and hurdles that we have to overcome and get through. And still hold on to what we were taught.

Our conversation led into a discussion regarding how these influences, this trauma that has been inflicted, has changed our well-being and ways of life. They have changed the way some parent, and the way our younger generations are taught. And, I believe, they've also contributed to the way our younger generations respect and interact with our Elders.

As Łakat reminded, "I think about these kids out there in the community today. They were raised in the cycle of alcoholism. Their parents drank, their grandparents drank and they remember that part". She feels lucky that her parents

stressed the importance of school because they realized that's what is needed to live a good life today – to make sure you can provide for your family with a stable life.

Those are the obstacles that you need to overcome to make sure you live a good, decent life. She reminded that you also have to have the Salish way of life to survive.

You need to know how to live off of the land. You're rich – my thinking of rich is having stories passed to you and knowing how to survive off of the land and off of the animals. And yeah, all of those other things we have – these materialistic things – are just extras, perks in our life. But there definitely has to be a balance there, and an understanding there, that yes, you have to work and you have to provide for your family because those cracks that I talked about earlier are there. And there's all these things in place now that we can still hunt, we can still fish, we can still live off of the land. And I don't want to say it's impossible because it's definitely not. But those cracks, those punctures and fractures are there because maybe, in a family, those boys weren't taught to hunt. Those girls weren't taught to gather the foods they need. So now they're completely reliant on the grocery store. And those fractures of alcoholism, those barriers of alcoholism, are there. Their parents drank. Their grandparents drank. And those things never got taught down to their kids. And they continue to live that lifestyle. They don't know how to do those things. And it's not their fault. And they're embarrassed to ask. They're ashamed to ask.

I think that's one of the hardest things, that due to the trauma caused by these "fractures," so many of our families have lost cultural knowledge. So many of our families, including my own, live in situations where people feel disconnected from our culture and unsafe or embarrassed to ask. Some people, young people especially, are "thirsty" for knowledge. And so many of those young people's parents are disconnected or are trying to overcome those hurdles, as well. She reminded that morning, how so very often, this means that neither the parents, nor the children and youth, are involved in the cultural learning opportunities that are open to the public. She tells:

I feel like in the communities, we have amazing things that go on that we try to do to strengthen our families and our communities that don't have these things, and even the ones that do... You can still learn so much from other people. It's the same people at these functions. And that's not a bad thing by no means. It's the same families, the same people, the same kids. But when you look out in the community and walk around at Indian Town, just in general, those kids should have the same opportunity and they don't... And that's sad because... those kids are thirsty for that knowledge. And they want it. And they're embarrassed to ask and they don't know where to go. And then they're looked down on and feel like they're nobody. And it gets to their self-esteem and they think, "Well I'm gonna follow this way of life because I don't have that and I don't know how to get there."

What came next that morning, was a discussion considering what we can do to reach these children and youth – to help all of our people. These are the conversations I enjoy having with Łakat. I will let the conversation speak for itself:

Interviewer: That brings me to another question: how do we help do that?...You said the kiddos that aren't taught that, generally, will revert back to a feeling of hopelessness, or not necessarily hopelessness but feeling like they have low self-esteem and then revert back to the same lifestyle. Is there a way that we can help those families? And, everything you've talked about today talks about having that foundation – that personal identity, worldview – the way you live your life and how that has helped you to be a good person and help you live your life right. Is there a way that we can help those kiddos that don't have that, who come from the cycles of brokenness, or alcoholism, or whatever it is that has caused those cracks, get back to that, or be able to contribute or have a feeling of hopefulness rather than hopelessness?

Łakat: I really feel like if they have... If you go to kids and say, go to them with the approach of talking about God, they're going to turn off. If you go to them with the approach of talking about...there's so many ways you could put it... you know, the Indian Way, the spirituality of the Creator and how to give them that. That's a hard thing to do, like how to give them that, without forcing it on them, without making them feel like they have to be on their best behavior to be included... I hear people say it, "These kids just want to run around and drink...they just want to be bad. They don't listen. They don't mind. They're bad kids."

But have they been given a chance? And why do they have to prove themselves to you? They're not any less than anyone else's kids. And I'm thankful that I have good

kids. And they have friends that don't have that. I don't think they're bad kids... It's not their fault. It might not even be their parents' fault.

But as far as reaching them, it's like inviting them into your home. Some people don't participate in many of the cultural events but that doesn't make them any less. The cultural events, for whatever reasons, some may show up or may not... and it doesn't put anybody at any kind of a high social level or status, as far as I'm concerned.

Sometimes folks are unwelcoming to new participants of events, and that turns others away. And maybe I see that – and that's why I shy away from those things – is because I don't want my kids to learn that kind of behavior. That's not the purpose of having cultural events. But it happens and it happens amongst kids too. And that's why they're looked down on; further damaging their vision of what it is to be Salish or Ql'ispé. It turns them away by not feeling accepted.

So I don't know, but a way to reach them is to invite them and encourage them and say, "Hey, come over!" Or even, if it's just come and eat. Spark their interest, "Do you want to come help me with this?" I see most kids, when they have a job to do they're just so pleasing. When they have a job to do they're just so eager to please you and to make you proud. Especially when they're in that situation, when they have low self-esteem or they want to find a way to be involved but they don't know how. They're so pleasing and they can learn that respect. And, just that simple, "Hey can you come help me with this? Or, would you be willing to do this?" They're just quick to do it and it makes them feel good.

And you can't expect respect if they're not given it. And you gotta give it from when they're little 'til they're old. And there's no, "Oh, its so-and-so...". It's sad to see. I see it happen all the time, "Oh they're brats. Oh they're terrible." Give them some encouragement. Make them feel good. I think, by doing that, it can kind of turns them around to want to be a better person because they see that...I'm acting that way and that's not good. And, people don't like me when I'm like that. And, I don't feel good like that. But when they're doing good and getting praise for it, or getting respected for it – you don't even have to be giving them anything for it – it makes them feel good and it kinda clicks for them. And then they can learn more and they'll want to be involved more and they won't be afraid. I think they're afraid. They're afraid of judgment.

Throughout our discussion, I can see how Łakat talks of the "cracks and fractures," such as alcoholism, removal, schooling, and other trauma-causing situations that have led our communities to have to overcome "hurdles," such as alcoholism,

addiction, and other difficulties. You can also see how she identifies the various results, emotionally, that have been caused by these trauma –oppression, loss of identity, low self esteem, hopelessness, etc. that are found within our communities, as a result, especially lateral oppression. Łakat, however, also provides recommendations – she suggests that we invite those children and youth who are struggling or unsure, but are thirsty for knowledge, to be a part of our lives. We invite them in for dinner, to learn, and, we give them the respect they, and everyone deserves – as one of our community members. As a result, Łakat and I hope, they will begin to feel welcome, more comfortable, and gain the knowledge they need to rebuild and revitalize their identities – our identities as Sqelix^w communities.

She has suggestions in terms of education, also. For Łakat, the priority should be placed on preparing our tribal youth for college and career readiness. At the middle and high school levels, she describes the influence Upward Bound had on her. She was encouraged to go to college, and she was provided the support necessary, throughout middle and high school, to ensure she was able to do so. She explains:

...I feel like even as far as how do we further prep, even our kids in school and in high school... I was fortunate enough to have Upward Bound, because my mom went to college, my dad didn't. But they never said, "You have to go", now that I've thought more about it. They wanted me to go further my education but they were scared for me at the same time. They checked in often to keep me connected to home and keep me on track about my purpose for being there."

My parents did the best they could in parenting. And I was thankful that Upward Bound was available in the [middle and high] school, "Hey Łakat, are you gonna go to college?" You know? And they kept on us and kept on us about our grades and they told us why it was important that we do that. "Do you want to be here and not doing anything with yourself or do you want to go get your education so that

you can come back?" ... And it was always, "Come back and help our people". So that made me want to do that – to go away to get my education so I could come back and help our tribe – come back and help our people. But without them, I don't think I would've been able to do it. Because nobody really was like, "This is what you should do? Or, have you thought about this?" I was expected to go to college, but not forced to by my parents.

And there was even that part of family dynamics like, "Watch and see what happens...." Already expecting failure for me... why? What? What did I do? Why do you want that for me?... Don't you want good for all of your family? And sometimes that happens you know, even in your own family. And that's a drive for me. I like challenges. And that's a drive. Doing it for yourself, rather than for somebody else is rewarding. Then, in spite of somebody, or because of a challenge you were given.

In terms of the support the CSKT's Tribal Education Department provides, she has some powerful ideas:

But even our education, back to our education department...My own idea is that I'd like to see them in the schools recruiting students. Hey, look at these tribal member kids that are getting 4.0s!... Where are their strengths at? Are they in science? In math? Are they in literature? Or, are they... Where are their strengths at?

And why not be talking to them and say, "Hey, you know, this is where we could really use you." Offer them a scholarship or an internship in the summer youth program. So those types of things, like that's a way summer youth program could help get these kids in the early learning stages in their jobs. Instead of, "What are you interested in? Go find a job". (laughs)

I just wish that we had that and I wish we were able to do that. And I know it comes down to budgeting, but I wish we could have people recruiting our kids. And it shouldn't be hard. It should not be hard for our kids to get funding to go to school. But on the other hand, I have seen kids given chance, after chance, after chance, and they continue to fund them and they just don't follow through. They may have their own life struggles or things going on that threw them off course. I don't know how to fix that part of it. But there's things that I wish were there and that could strengthen that.

For her, the Tribal Education Department could serve our tribal students and community, in the best way, by recruiting students and providing opportunities for on-the job training and mentoring within internships with tribal departments. In

terms of public schools on the reservation, Łakat feels that there should be more of a Native presence in the public schools. She elaborates:

Because I think our Indian kids learn better when they're comfortable, also. When they kind of have those go-to people in the school. Say they're having trouble with another student or with their teachers and there's more of a Native presence in the schools, they're more comfortable. And it's not a rebellious thing. They're more comfortable talking to somebody about whatever the issue is. I think that's a way to keep our kids in school and a way to keep the dropout rate... from being so high.

At that point in our conversation, Łakat shared a story about her own experience in education in a local public school. She explained how she was one of five students who began in her class in Kindergarten. She told of one boy's struggle, even though he was incredibly smart, and how they lost him to suicide. She also told that out of all five of those kids who began school together, she was the only one who graduated. They all dropped out. One has gone to prison and the others are no longer with us. She asked:

How many people out there have those struggles and have those things go on, and where they could have a good life, if they had that foundation, if they had that upbringing, if they had that spirituality, if they had that connection? Maybe those things would have happened. Maybe [they] would have had the strength to continue to go through [with middle and high school] and not have those things happen. So, I think that's where spirituality plays a major part, and even life in general. And then connecting it with education is... having those hurdles to get through, but if you had that spirituality then maybe they would've been able to go farther in life...

...It is, its really heartbreaking. So I don't know what to do, as far as that... Maybe if they had that too, when they were younger... maybe just being invited in to dinner or just asked, "Hey, could you help me?" And you don't have to give them anything, just your love. And the respect, you know. Maybe that would help and that's a community effort. And that's a personal thing for me, but it could be a community effort. Just people in general in the community, or in the schools or at language camp, or anything that goes on. Be inviting and don't be judgmental and always know that it's not those kids' fault or even those adults' fault that they don't have

that. Maybe they were adopted and taken away and weren't raised here and that's not their fault! But embrace them, share with them, teach them, love them. They're our people and that's the only way we will strengthen as a people I think.

Łakat began our conversation, and she ended our conversation, by talking about living our Sqelix^w way of life – about the fact that spirituality, education, respect, love, cultural teachings, and all we do are connected. She explained how these values – they are a way of life – not an education.

To me, what she shared, along with what every other person has shared with me through this work, it is clear that they are concepts that can, are, and should be taught – at home, in school and educational settings such as those similar to Nk'^wusm, at community culture events, and within our public schools. Our Sqelix^w way of life includes spirituality, language, and teachings are passed through relationships between older and younger generations. These values, these ways of being are taught and passed on in multiple ways, as appropriate for each learner. Traditionally, as Łakat explained, these ways of life helped us be in tune with one another and support each other. As she reminded, we didn't have these problems associated with alcoholism, loss of identity, hopelessness, and other struggles before the “cracks” and “fractures” from colonization came about.

I concluded our conversation that morning, with a much clearer understanding of how some families have been and are continuing to teach those values and those life ways, and how other families have lost much of that information. That morning, Łakat helped me seal my understandings, by providing suggestions about how to use our Sqelix^w values to bring those families and children

back in to our culture and community. It was truly beautiful and I thank her, and each of the others I have been gifted to be able to talk with throughout this process.

Early Understandings

It has been my goal to investigate Sqelix^w lifeways and education in order to contribute to a better understanding about how we can better educate our Sqelix^w people and strengthen our identities, contribution to community and leadership in order to ensure we are able to live in the best way possible as Sqelix^w. I have come to understand that in doing this work, it has been a priority for me to have a good and open heart – a Xest Spú?us (Good Heart)– while also being guided by Sqelix^w worldview and values, and remaining true to the holistic nature of these ways of being. To honor these ways, I have modified the “What Touched Your Heart?” methodology by making sense of the teachings shared, as I have been ready to do so (Hallett, et. al., 2016). In remaining true to the educational ways of our old people, understandings revealed themselves, as each conversation built upon the last – almost as if a consensus was being built between each person who has been involved.

Through this process, seven key understandings regarding Sqelix^w worldview and culture were shared collectively. Findings were also shared directly relating to appropriate teachings and ways for sharing them, as well as in regards to how to build a system for education that best serves the purpose of sharing those teachings with our Sqelix^w people in the best way, from birth through the time a

person passes on. As parents of children and youth today, both Mike and Łakat enthusiastically shared specific ideas about how to work within the public education system, as well as how to continue building our community-based education systems to best meet the needs of our Sqelix^w communities.

CHAPTER FIVE: NÍ^wUWILŠ: BECOMING ONEFoundations Of This Work⁴³

As I begin this final chapter, including findings and recommendations, it is important to remind you, that this work has been done through unending collaboration with the Séliš-Ql'ispé Culture Committee (SQCC). Unlike Tribal Critical Race Theory, Red Pedagogy and other pan-Indigenous work, it is based on what we have learned is most appropriate for our own Sqelix^w communities, as determined by our SQCC, SQCC Elder Advisory Council, and community (Brayboy, 2005; Grande, 2000). Sqelix^w worldview, values and having a Ȝest SpúȜus (Good Heart) has been of the utmost importance. In doing this work, I honor the holistic nature of our ways of being and have modified the “What Touched Your Heart?” methodology slightly to best meet our Sqelix^w needs, and ways of being and doing (Hallet, Held, Knows His Gun McCormick, Simonds, Real Bird, Martin, Simpson, Schure, Turnsplenty, and Trottier, 2016). This work is unlike common qualitative analysis where themes and coding are used to compare and contrast what is shared by family, generation, and individual. Instead, traditional Sqelix^w ways of learning and doing have been honored by paying particular attention to those things that were important, based on what I have learned previously, and how each person shared what they have. In fact, in this work, key understandings unearthed themselves and built upon one another, from interview to interview, almost as if a consensus was being built along

⁴³ Overview of the Study

the way. This is just what Atwen had asked – find consensus, as our old people had done, so long ago.

In order to learn more about how to meet our communities' needs, in terms of rebuilding our Sqelix^w education system in a way that best meets the needs of our Sqelix^w children and communities and with the direction of Atwen and Chaney of the Séliš-Ql'ispé Culture Committee (SPCC), it was decided it would be most appropriate to ask the following questions:

What understandings (perceptions) do Sqelix^w Elders, their children, and grandchildren have regarding how to best teach/educate Sqelix^w people in order to maintain, strengthen, reclaim and revitalize Sqelix^w cultural identity and language for today and tomorrow?

- a. How do Sqelix^w Elders, their children, and grandchildren describe their vision of Sqelix^w language revitalization and cultural preservation?
- b. How do age, gender, family and community influence the appropriate education of Sqelix^w people and the self-determination and development of our people?

To best meet these challenges, and come as close to consensus as possible, this work highlights and weaves together the knowledge, understandings, and ideas that have been shared within the conversations we were able to have. The results weave understandings of Sqelix^w knowledge, values, culture, and language, within the context of Sqelix^w education, Educational Leadership, and Curriculum and Instruction (C&I). The understandings gained throughout this initial effort are

centered on Sqelix^w worldview and what I have learned will be helpful in order to achieve the goals, as determined by the leadership of the SQCC, the SQCC Elder Advisory Council, and two Sqelix^w Elders, as well as the children and grandchildren, they recommended.

This work blends the understandings gained about how, when, and what should be taught and by whom within education for our Sqelix^w communities with guidance that will contribute to making better sense of how to improve education systems that currently exist and/or build a transformative Sqelix^w-centered education system. Key understandings that have helped frame this work and are crucial to remember as I present this final chapter are:

1. Sqelix^w worldview is the foundation of all aspects of life; it is made up of a set of values. It is a way of life, and includes Snčlep (Coyote) stories, Sqelix^w education, and everything a person needs to know to live in the best way in the world.
(Salish Kootenai College Tribal History Project, 2008a, p. 46).
2. Sqelix^w education has been passed from generation to generation, by Elder family and community members, through story, observation, and other methods, since time immemorial, from when a child is in his or her mother's womb until and after s/he passes on. As a result, I am working to share the story of how this work came to be, while honoring each person's stories as they have been shared with me, as well as what we have learned throughout the process (personal communications from employees of the SPCC, Aug. 13, 2015 & Feb. 2017; Archibald, 2008).

3. To honor a request from an Elder when I began my doctoral journey, I share this work in a way that is understandable and accessible for all those I am working with and for. To ensure I am able to provide those opportunities to others, I am sharing this work by honoring the language of our community members – using our Sqelix^w language and language that is understandable and accessible, rather than using the language of the academy. (C. Clairmont, A. Incashola & C. Bell, personal communications, July 2010 – Aug. 2017).
4. As is appropriate in Sqelix^w educational practices, this work weaves stories with other appropriate teachings, to ensure what I have learned is shared, while also allowing the opportunity for other readers to come to their own understandings. To ensure others are able to make their own meaning from this work, I am including transcripts of the conversations we had throughout the work within the Appendices (X-X). (A. Incashola, personal communications, 2006 – 2017; Hallet, Held, Knows His Gun McCormick, Simonds, Real Bird, Martin, Simpson, Schure, Turnsplenty, and Trottier, 2016; Jahnke, Wilkinson, & Te Tau, 2015; Smith, 2012).

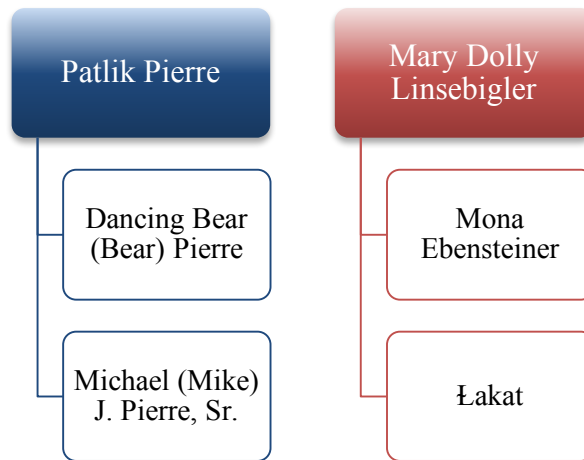


Figure 12. Participants and their familial relationships.

The understandings shared by Patlik, Mary Dolly, Bear, Mona, Mike and Łakat, along with conversations with Atwen and Chaney of the SQCC throughout the time we have been working together, led me to gain a much deeper understanding of Sqelix^w worldview, values, cultural teachings, education, and language. Although it has taken much longer than intended, the process has helped make meaning and visualize how each aspect can and should be woven together to create the structure for Sqelix^w education today. A metaphor for this structure is a Sally Bag.

Sally Bags: A Metaphor For Sqelix^w Worldview⁴⁴

As a completed Sally Bag holds the sustenance and medicine necessary for survival, these conversations have helped me realize that providing Sqelix^w education offers the foundations and structure, within its walls, to contain every

⁴⁴ Discussion

teaching needed to reclaim and revitalize our cultural identity and language as Sqelix^w people. Revitalizing traditional tribal education improves identity, pride, success in both tribal and dominant cultures, and ultimately contribution to and leadership within tribal children, youth, and communities (Brayboy, 2005; Faircloth & Tippeconnic, 2013; Lyons, 2010; McCarty, 2009; McCarty & Lee, 2014; McCarty and Nicholas, 2014; Paris, 2012). The result will lead our people to be healthier and more self-determined Sqelix^w people.



Figure 13. Modern Sally Bag

A Sqelix^w Sally Bag is a container that has been used by our people historically to hold traditional foods, medicines, and sustenance as they are

gathered. Each strand is woven together to create the foundation, and eventually the walls of the bag. As other students and I were blessed to sit and learn from Eva Boyd, an elder who was taught by her grandmother and is working to revitalize Sally Bag weaving on the Flathead Reservation, we were shown how the strands used to begin the Sally Bags are woven together (E. Boyd, personal communications, Sept. – Dec. 2015).



Figure 14. Foundation of modern Sally Bag

These initial strands create the foundation, just as values create the foundation of our Sqelix^w worldview. The primary Sqelix^w values that have been

discussed throughout conversations with Patlik, Bear, Mona, Mike, Mary Dolly and Łakat include:

- respect for all beings;
- nčawmn (prayer), spirituality⁴⁵ and nmuslstn (hope);
- nxmčelistn (love), compassion, kindness and generosity;
- honesty, trustworthiness, and integrity; humility; and
- responsibility to contribute to family, community, and self.

These values create the initial structure for Sqelix^w worldview.

Just as additional strands are integrated, strengthening and broadening the base of a Sally Bag, additional values and beliefs are woven in to strengthen the foundation of Sqelix^w worldview. Additional values included within this work, are:

- gratitude and thankfulness;
- industriousness; peace, calmness, and composure;
- persistence, perseverance and doing your best;
- good parenting and teaching the right way of being;
- modesty and purity; and reciprocity.

Together, these Foundational Values are the strands that provide the structure for weaving a container that will hold the knowledge and teachings necessary to live life in a good way.

Just as the base of every Sally Bag varies, depending on the weaver and the materials used, Sqelix^w worldview varies upon the individual and/or family. Sqelix^w

⁴⁵ Belief in and connection to Túpye?/Creator

worldview is centered on the understanding that each family, and person within that family, sees life and Sqelix^w culture with his or her own lens. Every family/person has their own way of looking at and being in the world, based on the understandings they have gained and are ready for throughout their lifetimes. Therefore, each person who speaks about Sqelix^w culture, worldview, or philosophy speaks for himself or herself and not for the collective. This includes the work I am doing for this project and is the reason I am including the transcripts from our conversations within the Appendices – so you are able to make meaning of what is shared, as well (A. Incashola, personal communications, 2006 – 2017).

The foundation of my personal Sally Bag is made of the teachings I have been given by Elders and my family, and throughout my own personal experiences. These are the strands that create the foundation of my Sally Bag. These strands have been woven together to create the foundation of my worldview, which includes my recognition that all that is done from a Sqelix^w perspective comes through spirituality, collaboration and the teachings of our ancestors and Elders. Spirituality, relationships, and connection to our Sqelix^w stulix^w (Sqelix^w lands) cannot be separated from Sqelix^w worldview and daily life. Oral history and Snčlep (Coyote) Stories provide the foundation for all we know in our world (SKCTHPa, 2008; L. Adams & A. Incashola, personal communications, 2006 – 2015).

In order to provide a basic knowledge of the foundation of Sqelix^w worldview, from my perspective, I will summarize our Creation Story briefly, as it was told in SKCTHP (2008). After Amótnq (Creator/Grandfather) created the giant

and short humans, who destroyed themselves because of bad values and morals, Sqwomeltn, Amótqn's (Creator's/Grandfather's) mother, suggested Amótqn (Creator/Grandfather) create helpers for humans. And thus, the animals were created. Each was given a specific purpose to help humans. With the help of his helper and brother cousin X^waX^waa (Fox), Snčlep (Coyote) fought the monsters in order to make the world safe for humans. Snčlep's (Coyote's) adventures are told within humorous "Snčlep Sq^wllumt (Coyote Stories)," and those stories of other tribes as he traveled from west to east.

Snčlep Sq^wllumt (Coyote Stories) are shared with people of all ages. There are nuances that are understood differently by different generations, based on the understandings each individual has and is ready for. "Along with these humorous stories, came the morals of behavior and good life for the Native people" (p. 70). During these adventures, Snčlep (Coyote) helped people prepare for famine, sickness, cold, and many other things. It is said that the end of time will come when Amótqn (Creator/Grandfather) is in the east and Snčlep (Coyote) is in the west again (SKCTHP, 2008, pp. 59 – 72).

It is these humorous stories that teach creation, spirituality, ceremonial life, ways of being, life lessons, livelihood, and have values and morals embedded within. It is from these stories and teachings, as well as family and individual experience that elder family and community members pass knowledge on to the next generations. Through the conversations I have been blessed to have with each person and the work I am privileged to be able to do, it has become clear that

teaching our children and youth these foundational values will provide the base to grow their identities as Sqelix^w, just as the base of a Sally Bag allows.

Each layer of yarn, traditionally dogbane cordage or cordage made from other naturally gathered fibers, woven to form the sides of the Sally Bag adds more height and deepens the container, increasing the ability to hold more roots, berries, or medicine (E. Boyd, personal communications, Sept. – Dec. 2015). In this case, the ability to hold Sqelix^w knowledge and teachings is deepened as years are added to a Sqelix^w individual's life – from womb until s/he passes on to the next part of his/her journey and joins our ancestors in the camp across the creek. The sides of Sally Bags can contain simple or elaborate patterns; depending on the knowledge and experiences gained and the ideas and skills developed by that individual/weaver.

For multiple reasons, especially due to Amótnq'n's/Ŧúpye?'s (Creator's/Grandfather's) plan and my ability to be as open as I needed to be, additional layers of my own Sally Bag were built and I became more open and able to understand the teachings that were shared. The insight I gained as I had the opportunity to visit with Patlik, Bear, Mona, Mike, Mary Dolly, and then Łakat throughout the process was incredible. Key teachings showed themselves and were repeated between conversations – each conversation seemed to build upon the previous – almost as if in consensus with one another. Ideas have developed as a result.

Key Understandings About Sqelix^w Lifeways and Education⁴⁶

Sally Bags were used to hold sustenance traditionally. Here, they are being used to hold key understandings about how we learn and should teach Sqelix^w lifeways to ensure our people have a strong identity and are able to live in the best way. The stories and teachings shared by Patlik's and Mary Dolly's families throughout this work provide the data necessary to gain a deeper understanding about what Sqelix^w education has and continues to look like (Brayboy, 2005). As mentioned before, ideas were confirmed and expanded from one conversation to the next, almost as if Patlik began the conversation and each person involved confirmed and added their own ideas, further strengthening my Sally Bag and weaving the ideas together as intricate designs within the sides. The results of the conversations I have been blessed to have highlighted seven key understandings about Sqelix^w lifeways and education. They include:

1. Nk'^wuwilš (Intergenerational Nature): In most cases, parents, older family members, and Elder community members have passed down the teachings necessary for Sqelix^w to live in the best possible way.
2. Stulix Sʔaččxs łut Sqlqelix^w (Sqelix^w Worldview): Sqelix^w cultural and linguistic teachings are a way of life.
3. Łus Nqwtnaqsms łu Spxpaxt (Importance of Spirituality): Spirituality, prayer, hope, love, and strong relationships with Túpye?

⁴⁶ Findings Centered on Concepts Often Found Within Curriculum Instruction Contexts

(Creator/Grandfather) are crucial within Sqelix^w worldview, lifeways, and education. Sqelix^w knowledge is often given to a person through prayer and connection to Túp̄ye? (Creator/Grandfather).

4. Put̄em u Nćx^wlews (Respect and Relationships): Having respect for and strong relationships with elder family and community members is a key component of Sqelix^w life. It is through the time spent with elders that one is taught what s/he needs to know in the world.
5. Xest Smímeyem łul Scx^wlx^wlt (Appropriate Teachings Throughout Lifetime): Sqelix^w knowledge and lifeways are passed on in various ways that meet both the needs of the learner and the teacher, especially through observation, storytelling, listening, and participation and practice. Those teachings are passed on in day-to-day settings, as appropriate, throughout one's entire life – from womb until one passes [and even after].
6. Nttelšm u Nttelšmis (Willingness and Wantingness): Having a “willingness and wantingness” is crucial. It means that the learner must make the time to learn and take the time to visit with Elders. You must work hard to learn something until you know you have given it your best effort, and have mastered the understanding you are learning.
7. Sx^wiććš łu ć Ssqlqelix^w (Contribution to Community): You have a duty to contribute to the community by passing the knowledge you have learned and mastered on to others. Not only does this preserve cultural

knowledge and lifeways, but it also highlights the generosity of our community members. As Patlik often says: “Freely I receive, freely I give”. Ultimately, it is your commitment to pass that knowledge on to your family and other community members once you have learned, practiced, and mastered something.

The first key understanding that was clarified and confirmed is Nk^wuwilš and it addresses the intergenerational nature of Sqelix^w education and life. It explains that traditionally, and still today, parents, older family members, and Elder community members have passed down the teachings necessary for Sqelix^w to live in the best possible way⁴⁷. The second key understanding is titled Stulix Sʔačćxs łut Sqelqelix^w and addresses Sqelix^w worldview. It explains that Sqelix^w cultural and linguistic teachings are a way of life. For example, Patlik’s grandson Mike explained the ways in which he has come to learn Sqelix^w values and lifeways:

I don’t know if it was just from watching when I was a young boy and just as the years went on. It’s just the way I was raised, so to say, and lived my life. And I see other Elders; they’re the same way, some family members that are the same way. And I just, from, I mean from when we were younger, seeing it, learning it, and then living it.

Łakat summarized and elaborated on this idea, beautifully. She explained how Sqelix^w education is not just an education; it is a way of life that is passed from

⁴⁷ It is important to note here, however, the interconnectedness between this understanding and the fifth key understanding, “Xest Sʔimēyem łul Scx^wlx^wlt (Appropriate Teachings Throughout Lifetime)”, that knowledge is learned throughout one’s entire lifetime. This means that at times in one’s life, knowledge is learned from individuals who are younger.

generation to generation, as each person is ready for those teachings, throughout one's entire lifetime.

The third key understanding is Łus Nqwtnaqsms lu Spxpaxt. It explains how spirituality, prayer, and strong relationships with Túpye? (Creator/Grandfather) are crucial within Sqelix^w worldview, lifeways, and education. Sqelix^w knowledge is often given to a person through prayer and connection to Túpye?/Amótqn (Creator/Grandfather), whether in every day life, in the sweat lodge, or during medicine dances and other ceremonies (SKCTHPa, 2008). Patlik and Bear have both shared stories about how particular resources, or the knowledge needed to gather those resources, have come to them through prayer and their connections to Túpye?/Amótqn (Creator/Grandfather). It was also especially interesting to hear every single person refer to the importance of learning the hymns, and to Prayer Leaders, specifically. Each person talked of the fact that our Prayer Leaders are passing on and becoming fewer and fewer, as well as the importance of the younger generation stepping forward to revitalize these Sqelix^w traditions to ensure they are not lost.

The fourth key understanding is Put?em u Ncx^wlews (Respect and Relationships) and holds that having respect for and strong relationships with elder family and community members is also a key component of Sqelix^w life. It is through the time spent with elders that one is taught what s/he needs to know in the world (SKCTHPa, 2008; Vanderburg, 1995). Each person, regardless of family or generation, described the way in which his or her older family members and/or Elders from the communit(y/ies) s/he belonged passed knowledge on, and shared

the teachings that were appropriate to be passed on to him or her, at the time they were appropriate to be shared. Patlik explained how the teachings he has been given, especially those shared by his I?ew' (father), Qéne? (paternal grandmother), and others, were shared at the time he needed to learn them throughout his life. The teachings passed on to Patlik by his I?ew' (father), Qéne? (paternal grandmother), and elders have helped him within his spiritual life, his home life, the dominant education system he was a part of, as well within his jobs, and even as an Elder who continues the cycle by passing on what he has learned.

Although Mary Dolly didn't state it explicitly, she demonstrated through story and directly instructed me in the ways in which she has learned from her Elder family members throughout her lifetime have contributed to her ways of being, as a whole. Bear clearly explained, over and over, how the understandings he learned from his father and mother, as well as those he gained from other Elders, wherever appropriate and valid throughout his lifetime, have helped him determine his purpose and how to be in the world today. When I asked Mike how he came to be so giving, caring, and compassionate for his family and others in daily life, he credited the teachings his grandfather, grandmother, father, Uncle Bear, and others who have shared with him as he has come to be where he is today. Mona explained how the teachings her tum/mom and Yayá (maternal grandmother) – Mary Dolly and her mother – have made her the person she is today. Łakat credited her lifeways to those days that were spent at her Yayá's (maternal grandmother's) house with the older women of her family.

Through this work, it has become clear that the fifth key understanding is *Xest Smimeyem łul Scx^wlx^wlt* (Appropriate Teachings Throughout Lifetime) and holds that *Sqelix^w* knowledge and lifeways are passed on in various ways that meet both the needs of the learner and the teacher, especially through observation, storytelling, listening, and participation and practice. Additionally, those teachings are passed on in day-to-day settings, as appropriate, throughout one's entire life – from womb until one passes (A. Incashola & C. Bell, personal communications, Aug. 13, 2015; SKCTHPa, 2008).

Mona told of how the knowledge passed on to her has and continues to be passed on to her while she has and continues to spend time with her mom, and as they are involved in daily life: at wakes and funerals; riding in the truck in the mountains; at stickgame; or, simply gathered together at home. Mary Dolly shared story after story about how her father, grandmother, mother, and other Elders and family members passed knowledge on when it was most appropriate, during daily life. In one story, she explained how her father warned her not to wander off with chipmunks. In another, she explained how she was taught appropriate ways of parenting after she became a mother when her parents came to get her during a stickgame. One of the best examples, however, came when Mary Dolly told of how the older women of her family – her mother, grandmother, and aunts – taught her and others ways of caring for children. Mike noted the importance of watching, observing, paying attention, and listening as methods of learning and teaching between generations.

Throughout my conversation with Bear, he explained how much of the knowledge shared with him has been shared during his day-to-day life, either at or during pow wows, or wherever he has seen an elder that he has a question for – at wakes, funerals, or other community gatherings. Bear shared stories, that day, about how every Elder he has learned from had different ways of teaching him. He explained how some would demonstrate for him while he observed, others would tell him directly, while other Elders would share stories with him. Some Elders didn't even know they were teaching Bear because he was watching and learning from them from a distance. Bear also explained his preferences for learning. Either he practiced what he had learned until he became good at it and could share it with others. Or, he held it in his Spúʔus (heart) until the right opportunity came for him to make better sense of what he had learned. Always, he would put the knowledge in his Spúʔus (heart).

It is also important to keep in mind, however, the interconnectedness between understandings, especially the first and fifth understandings. Remember that knowledge is learned throughout one's entire lifetime and although normally transmitted from Elder to a person of a younger generation, it also means that at times in one's life, knowledge can be learned from individuals who are younger, as well.

The sixth key understanding, which was shared within each and every conversation I was blessed to have with these two families, was about having a “willingness and wantingness” to learn. It is called Nttelšm u Nttelšmis (Willingness

and Wantingness). This, specifically, means that the learner must make the time to learn, which means taking the time to visit with Elders and working hard to learn something until you know you have given it your best effort and have mastered the understanding you are learning. Although I heard this within all six of the conversations, I heard these teachings the strongest from Mary Dolly's and Patlik's children.

Bear repeated his understanding that you have to have a willingness and wantingness to learn several times and much of what Bear shared centered on these ideas. Bear explained how, from Patlik, he learned that, "You never say I can't do that because if it's in your Spúʔus and you have the willingness to do it, you can conquer anything that is set in front of you." When Mona shared of her mom's encouragement for Mona to continue to take time and try to learn our Sqelix^w language, it was clear that Mary Dolly taught Mona about the need to work hard and do the best she can at all times. It is these key understandings that have taught both Bear and Mona perseverance and grit. It is these understandings that will help our Sqelix^w people overcome the obstacles and epidemics we are currently facing.

The seventh key understanding I gained about Sqelix^w educational practices, discussed in every conversation is Sx^wícčš ʔu č Sxlqelix^w (Contribution to Community) and was in regards to our duty to contribute to the community by passing the knowledge you have learned and mastered on to others. Not only does this preserve cultural knowledge and lifeways, but it also highlights the generosity of our community members. As Patlik often says: "Freely I receive, freely I give."

Ultimately, it is your commitment to pass that knowledge on to your family and other community members once you have learned, practiced, and mastered something.

As Gregory Cajete (2015) explains:

Indigenous communities understand that the essential continuity of the community is carried within each individual, thereby making each individual important, valuable, and needed in the perpetuation of the life of the community. There is a place for everyone—the child, the adult, the elderly, the physically impaired, the “two-spirit” people. Each person has something to offer, a special gift, and thereby is allowed to participate to one extent or another in the life of our community. (p. 33)

That is what I hope to do with the knowledge I have learned throughout this journey. I look at this work as being one of the ways I can contribute to my community.

Together, this collaborative work offers seven key considerations to remember in regards to understanding and carrying on Sqelix^w education and lifeways: 1) Nk^wuwilš (Intergenerational Nature): Elders teach younger Sqelix^w people to live in the best possible way; 2) Stulix Sʔaććxs łut Sqlqelix^w (Sqelix^w Worldview): Sqelix^w teachings and worldview cannot be separated; 3) Łus Nqwtnaqsms łu Spxpaxt (Importance of Spirituality): Spirituality is an important part of Sqelix^w lifeways and education; 4) Putʔem u Ncx^wlewš (Respect and Relationships): Respectful relationships are a key component of Sqelix^w lifeways and education; 5) Ǿest Smimeyem łul Scx^wlx^wlt (Appropriate Teachings Throughout Lifetime): Sqelix^w lifeways and education are passed on, as appropriate, throughout one’s lifetime – from womb until one passes [and even after]; 6) Nttelšm u Nttelšmis

(Willingness and Wantingness): A Sqelix^w person must be willing and make the effort to learn how to be Sqelix^w in the best possible way; 7) Sx^wiććš łu ċ Sqlqelix^w (Contribution to Community): As a Sqelix^w person, it is your duty to contribute back to your Sqelix^w community.

Ensuring Our People Are Able To Live In The Best Way⁴⁸

As set forth by Clarence Woodcock, former Director of the Séliš-Ql'ispé Culture Committee, and as carried forward by Atwen Incashola and Chaney Bell of the SQCC today, the goal of this work has been to collect knowledge, opinions, and insights from two Sqelix^w families, including Elders, their children, and their grandchildren, in order to provide some guidance about how to begin building a framework to redefine and reclaim education, as is most appropriate for our communities (A. Incashola & C. Bell, personal communications, Aug. 13, 2015; Séliš-Ql'ispé Culture Committee, 2003).

As I have alluded to periodically throughout this work, however, our Séliš, Ql'ispé and Ksanka⁴⁹ Ktunaxa⁵⁰ communities on the Flathead Reservation are now in the midst of an incredible death and suicide epidemic, as well. Since I began having conversations with the Séliš-Ql'ispé Culture Committee about this work in

⁴⁸ Findings Centered on Concepts Often Found Within Educational Leadership Contexts

⁴⁹ Ksanka, or Standing Arrow People, is the name of the band of Ktunaxa people that are living on The Flathead Reservation (Séliš-Ql'ispé Culture Committee, 2003, pp. 6-7).

⁵⁰ Ktunaxa is the name for the larger collective body including the Ksanka and all other bands in the Ktunaxa language (Séliš-Ql'ispé Culture Committee, 2003, pp. 6-7).

2015, so many elders have passed. Many of the elders have held crucial knowledge about the ways of our Sqelix^w people, both culturally and linguistically. To compound those losses, our youth and adults are taking their own lives at an overwhelming rate.

According to Tribal Enrollment data, between October of 2016 and 2017, just 12 short months, the Flathead Reservation suffered over 108 losses from our communities – 12 more than the previous year (E. Haynes, personal communication, Sep. 11, 2017). This means that approximately nine people passed on from our communities each month, or two each week. Tribal families on our reservation are large and tightly knit – each death affects so many of our community members. Some weeks, the devastation has been so consistent that after one community member passes and their wake, rosary and funeral are held, another passes and the process – the grieving – begins again. There is rarely time to heal between losses.

It is clear that our communities are in serious need of healing, and gaining further knowledge about what has been shared throughout this work. The results of this work has the potential to contribute to the re-imagination and revitalization of our people through our public schooling systems, as well as within cultural and community learning opportunities and other ways in which our communities come together to heal from the layers of trauma we have endured.

Patterns and ideas for public education⁵¹. Through the weaving of the shared knowledge, patterns have exposed themselves from what both Mike and Łakat offered. Together, they reminded of the importance of working in and with the

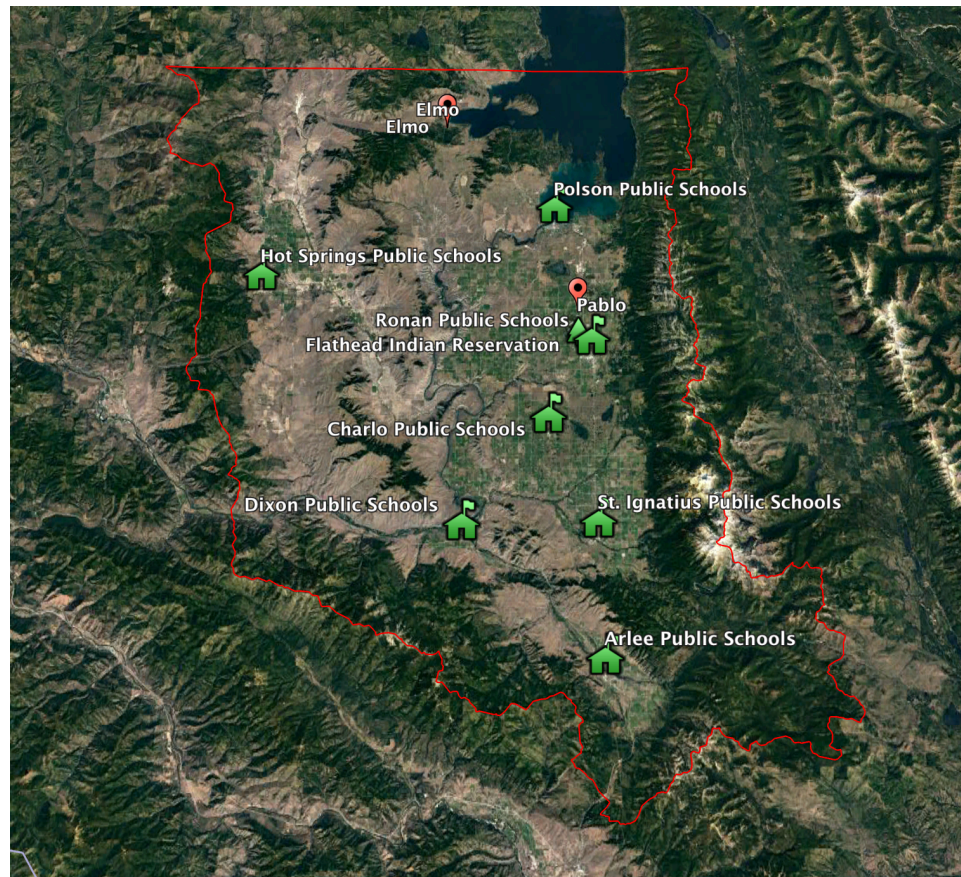


Figure 15. Google Earth representation of the public school districts on the Flathead Reservation

public education systems on our reservation – both Early Childhood Services and the seven public school districts. As Mike reminded, most of our Sqelix^w children today attend public schools. He shared his ideas:

51 Implications for Integration within Public Education in Our Communities

... lot of our kids are going to grow up in the public schools. And the more we get involved in our public schools will help our younger generation learn the morals of being Native American. Whether we're Salish, whether we're Kootenai, whether we're Blackfoot, we're all Native American. We're all Native American. We all share the same past, we all share the same history. It may be different, some instances, but we've all lived the same ways ... We've hunted, we've provided, we've taken care of, we've loved. We've looked after one another, taken care of one another Being there, just from my point of view, would be ...[to] get a little more involved, in our early childhood, in public ways...

But yeah, I just, if we could get a little more into our younger generation that would be the ideal part. And as the generation that are here now... continue to reach out and help... help guide 'em and show them that there is a better life out there. Because our prayers are not answered right then and there. But in time it will be offered, and shown here. And as long as they continue to see that, you continue to do right, life is easier. It's not going to be easy, it's just going to be easier. You know? There's so much out there that you can do. You can hike. Right now you can go ice fishing. There's just an abundance of things you can do and not have to sit at home, drinking alcohol, smoking weed, doing pills. Just go out and have a good time. Even driving the back roads, seeing animals. Whether you're down by the river, listening to the water... there's just so many things.

As Mike explained here, our work within these situations is vital if we hope to reach all of our Sqelix^w children and youth. Together, both Mike and Łakat suggested and/or influenced the following ideas:

1. Build a stronger Native, specifically Sqelix^w presence within the faculty, administration, and staff of our public education systems;
2. Build stronger relationships with Sqelix^w community members who have cultural and linguistic knowledge. Provide opportunities and invitations for them to share their cultural and linguistic understandings, including those centered on the foundational values and morals of Sqelix^w worldview, in public education settings;

3. Establish relationships within systems of education that give respect to all students, regardless of background, family, prior history, etc. – “embrace them, share with them, teach them, love them”.
4. Provide inclusive atmospheres in public education settings that incorporate opportunities for meaningful educational experiences with cultural and linguistic knowledge;
5. Invite children and youth who are struggling or unsure of their cultural and linguistic identities to join in all public and culturally-based educational settings;
6. Create atmospheres where children and youth are encouraged to do their best and contribute to their communities;
7. Prepare tribal children and youth for college and career readiness;
8. Recruit students and provide opportunities for on-the job training and mentoring within internships with tribal departments.

To ensure these ideas are achieved, strong collaborative partnerships will need to be built and our Elders, foundational tribal values, and Sqelix^w lifeways will need to be consulted for direction. Partnerships between tribal, public, private, and non-profit organizations will be crucial in this work. Some of the organizations that will need to work together to achieve the desired results are: the Séliš-Ql'ispé Culture Committee, The Confederated Salish and Kootenai Tribe's (CSKT) Tribal Education Department and their Indian Education Committees, CSKT's The People's Center, CSKT's Early Childhood Services, CSKT's Tribal Health Department, Two

Eagle River School, Salish Kootenai College's (SKC) Division of Education, SKC's Childcare Center, and the administrators, faculty, and staff of each of the public school districts. Community-based and non-profit organizations and other community partners, including but not limited to Friends Forever Mentoring, The Salish Institute, and Nk'wusm would contribute greatly to such collaborations, as well. Together, we can begin the process toward improving our public education systems to ensure our children, youth, and people will strengthen our cultural and linguistic knowledge, begin our path toward healing from the "cracks" and "fractures" that have been introduced through colonization, and rise up to be strong, contributing, and leading members of our communities.

Reimagining cultural and community learning⁵². As Łakat explained, our communities only fell victim to alcoholism, loss of identity, hopelessness, suicide, and other "cracks" and "fractures" that occur, as a result of colonization. We are hopeful that each of the difficulties our communities encounter will be lessened as we are better able to provide the cultural and linguistic teachings of Sqelix^w lifeways in a broader sense – as we make them available for more of our children, youth, and all community members.

To reach these goals in the best way possible, it will be crucial to expand opportunities for our children, youth, and community members to learn Sqelix^w lifeways beyond public education settings. In addition to ideas that can be implemented within public settings, it is crucial to teach our people specific cultural

⁵² Implications for Sqelix^w Education Contexts

values, practices and lifeways. Not all of these are appropriate for public education situations. Much of the knowledge and wisdom shared is centered on Sqelix^w lifeways, which are built on a foundation of values including teachings centered on spirituality, n̄xm̄čelistn (love), humility, and responsibility to contribute to family, community, and self. Providing opportunities to incorporate education regarding spirituality can be especially difficult in public education situations. Additionally, public school teachings are often opposite of Sqelix^w teachings such as n̄xm̄čelistn (love), humility, and responsibility to contribute to family, community, and self.

Additionally, and as Łakat explained, Sqelix^w education has traditionally been taught at home, throughout a family's lifeways. Being and learning to be Sqelix^w is a way of life. As a result, and due to the many other confines of public education in the United States, it is highly likely that Sqelix^w knowledge will be best taught: at home; within educational settings such as Nk^wusm Salish Language School; within family-inclusive, community-based cultural learning opportunities; and/or, within other settings, where we reimagine and rebuild our Sqelix^w education system, including community-based snac̄łq̄eýmíntn. These settings also provide better opportunities for appropriate, authentic, and accurate Sqelix^w knowledge to be passed through respectful relationships from the older generation to the younger generation, as best meets the needs of both the teacher and the learner.

Not only have two families, including elders, their children, and their grandchildren expressed these understandings, but also our children, youth, and adults are pleading for the knowledge necessary to make these changes as we have

been faced with the recent epidemics. It is clear, especially in the time of darkness our people have been experiencing, that the epidemic of loss of our elders and young people requires a return to family, community, elders, spirituality, culture, language, Sqelix^w worldview, and values such as love, honesty, trust, relationship, respect, courage, bravery, and strength.

This work is becoming so much more important. This work is becoming more than a reformation and reclamation of education. This work, made of understandings gained from these six amazing community members, informal conversations with multiple other community members, as well as understandings I have gained through conversations with my Indigenous academic family (H. Jahnke, T. San Pedro, I. Te Wiata, S. Windchief, etc., personal communications, April 25-27, 2017), and readings (Alfred, 2012; Brayboy, 2005; Grande, 2000; SKCTHP, 2008), can contribute assistance to our urgent crisis. Our people – from womb through adulthood – must walk journeys toward learning who we are as Sqelix^w. Our people must return, as family and community, to Sqelix^w spirituality, language, and culture. Not until then will our people reclaim our identity – our strength as Sqelix^w.

As a result of such opportunities, where teaching and learning occurs when, where, and how it is most appropriate within life, our people can develop a deeper sense of identity, strength, and pride. Those who become strong in the Sqelix^w knowledge and lifeways reciprocate by sharing what they have learned and contribute back to our community. In doing so, their relationships and purpose are strengthened, and their self-worth and hope are improved while solidifying the

value they have within themselves and our community. Through this strengthening, our people will become strong Sqelix^w leaders within and for our community, as determined by our own community and within academics, alike (H. Jahnke, personal communication, June 2014; Lyons, 2010; McCarty, 2009; McCarty and Lee, 2014; McCarty and Nicholas, 2014; Paris, 2012). In *Wasáse: Indigenous Pathways of Action and Freedom*, Taiaike Alfred, calls for just this. He calls for a return to Indigenous culture and spirituality. He calls for this *Wasáse*, this ceremony, as a way of reclaiming our land, our communities, and the wellbeing of our families, our people. He calls for this return within the governance of our tribes.

According to a story Huia Jahnke shared, one idea that has worked in a Māori context in New Zealand, was when an iwi (tribe) on the northern island set out to reclaim their culture, language and way of life. Elders in the community mentored tribal youth who dedicated every single weekend to living together and immersing themselves, together, in the language and culture of their whanau (family), of their iwi (tribe). Through those twenty-five years, those dedicated youth grew, began, and raised families. Each new child and additional family member was included within the mission, was taught by family and the community members who were involved, and grew up in the language and culture, as a result. Each youth and child involved internalized what it is to be Māori and is able to pass those teachings on (H. Jahnke, personal communication, April 27, 2017).

For our Sqelix^w communities, collective understandings gained through this work, conversations with Atwen and Chaney of the SPCC, and other informal

conversations with community members, have produced the following ideas for beginning to meet the needs of our communities:

1. Continue conversations with Elders and families surrounding the questions that have been asked within this work, especially in the context of specific, geographically connected communities;
2. Collaborate, as a community, to organize *snáčłqeymítn*⁵³ and other Sqelix^w education opportunities founded on Sqelix^w worldview and organized to provide opportunities to/for:
 - a. Integrate the understandings that Sqelix^w education is a way of life, founded on Sqelix^w worldview and cultural values.
 - b. Teach Sqelix^w values, including but not limited to: respect for all beings; *nčawmn* (prayer) and spirituality/belief in *Ćúpye?*; *nxmčelistn* (love), compassion, kindness and generosity; honesty, trustworthiness, and integrity; humility; gratitude and thankfulness; *ńmuslstn* (hope); and responsibility to contribute to family, community, and self. As well as, industriousness; peace, calmness, and composure; persistence, perseverance and doing your best; teaching the right way of being and parenting; modesty and purity; and reciprocity;
 - c. Build and maintain respectful relationships between Elders/teachers and learners;

⁵³ Sqelix^w-centered places for education or places of learning the tools for success

- d. Encourage Sqelix^w Elders, or those with knowledge they can contribute to the community, to share knowledge with families, youth, and children;
- e. Practice Sqelix^w lifeways within opportunities to live and be together;
- f. Incorporate accurate, appropriate, and authentic Sqelix^w spiritual teachings, including but not limited to those of our traditional Sqelix^w ways, as well as the Catholic ways that have been integrated as a result of Shining Shirt's prophecies;
- g. Urge Elders/cultural knowledge teachers to share knowledge in ways that are ideal for both him/her, as well as for the learner(s). This could be done through observation, story, listening, practice, etc. And,
- h. Ask Elders/Knowledge keepers to encourage their learners to do their best until they have persevered and mastered the understanding(s) gained.

Linda Ferris, President of CSKT's Indian Education Committee for the Ronan School District and Julia Williams, Executive Director of Friends Forever Mentoring, and I often share stories of the exciting things that are happening within our communities. During one recent conversation, Linda and I were able to discuss the possibility of bringing ideas from this work to life. Our conversation was rich, hopeful, and life giving. Through our visit, we discussed how collaboration between tribal and private, non-profit entities could provide the opportunities to work together to envision, pool resources, build, and realize these ideas.

Together, we applauded much of the work that is currently being done. Nk'wusm, The Salish Institute, and the Séliš-Ql'ispé Culture Committee provide opportunities for Sqelix^w education in the truest sense within the Nk'wusm Salish Language School, and the Language and Culture, Horse, Hunting, and Coyote Storytelling Camps. Friends Forever Mentoring and CSKT's The People's Center collaboratively go into our tribal housing communities throughout the summer to reach those children and youth who are least likely to have the opportunity to engage in cultural events otherwise. CSKT's Tribal Health Department recently implemented a "Leadership Program" for youth from both Sqelix^w and Ksanka communities aimed at strengthening relationships between tribal youth who are exemplary role models, tribal at-risk children, and cultural teachings. Entities such as CSKT's Tribal Education Department, Early Childhood Services, and Social Services, Two Eagle River School, and SKC's Division of Education and Childcare Center collaborate on a number of initiatives to better serve all of our tribal children and youth. One such initiative aims at restructuring the mindset our children, youth, teachers, parents, and communities hold so that we begin realizing that hard work and perseverance are just as, or more, valuable than skills that come easily. As Linda and I considered the strength of each organization, and discussed what has been learned through this work, it became clear that each individual entity provides so much strength, but through collaboration and weaving those strengths together, our community could become even stronger.

As we talked, we recalled how in September of 2016, the Séliš-Ql'ispé Culture Committee brought representatives from various entities together to discuss a 20-year collective vision for language and culture revitalization. We were also blessed to have a few of the Elders from the Elder Advisory Council take part, as well. The results of the three-day strategic planning session were profound and produced the *Séliš-Ql'ispé Language Strategic Plan* (Indigenous Collaboration & SPCC, 2016). The collaborative identified five main strategies to concentrate our efforts in the future. Four of these five strategies relate to the findings of this work. These four goals are:

1. Sharing Our Vision and Inviting Community Engagement;
2. Developing a Cohesive Plan for a Unified Curriculum Among All Schools on the Reservation;
3. Implementing an Intensive Adult Language Learning Program and Teacher Training; and,
4. Prioritizing Learning from our Elders Effectively, Efficiently, and Respectfully.

It is clear that our communities share similar visions and I look forward to continuing conversations with the SPCC, Elders, and community members about how next to move forward in the best way. Imagine the revitalization that can occur if we come together to collaborate, and weave our time and resources together to build rich Sqelix^w learning opportunities that are available throughout the year, making education of all our children, youth, and adults in Sqelix^w values, history, culture, and lifeways a priority.

Contributing To Indigenous Educational Communities⁵⁴

It is my hope that this work will contribute to both our Sqelix^w communities and Sqelix^w education specifically, but also to the larger communities and work related to Indigenous education and research, Curriculum and Instruction, and Educational Leadership. In centering this work on holistic Sqelix^w worldviews and ways of being and educating, I hope to expand Indigenous research and education philosophies that currently exist and concepts commonly found within the Educational Leadership and Curriculum and Instruction fields. As a result, this work is holistic in nature and fuses education from time immemorial and womb through adulthood, elderhood, and even after passing on, with concepts traditionally found in the fields of Curriculum and Instruction and Educational Leadership.

We know that Indigenous children and youth achieve better academically, contribute to and lead their communities, states, nations, and world when they are provided opportunities to strengthen their identities through education that is true to their values, culture, and language (S. Boham, personal communication, April 19, 2014; H. Jahnke, personal communication, June 2014; Castagno & Brayboy, 2008; Faircloth & Tippeconnic, 2013; McCarty, 2009; McCarty & Lee, 2014; McCarty & Nichols, 2014; Paris, 2012).

Faircloth and Tippeconnic's (2013) philosophy that education aimed at empowerment and promise within Indigenous communities must be led by those within the communities reminds us that this work must be guided by our Sqelix^w

⁵⁴ Implications to the Field and Literature

worldview and people to ensure the needs of our Sqelix^w communities are met in the truest sense of the word. In addition, McCarty and Nicholas (2014) remind that community-driven decision making and tribally specific sovereignty and self-determination in education, build successful individuals who contribute a great deal within the dominant university system, as well as within their own communities.

As a result, it is imperative that we look to Kaupapa Māori theory (Jahnke, Wilkinson, & Te Tau, 2016; Smith, 2012;) to move beyond Brayboy (2005) and Grande's (2000, 2004) work, although they were important initial steps, to ensure success for our Sqelix^w children and communities. We must focus on our Sqelix^w worldview, theory, and educational practices if we are going to serve the purpose of our Sqelix^w communities successfully. Therefore, this work holds four foundational understandings true, which are shaped by Sqelix^w ways of being and educating. As mentioned earlier, they are:

1. Sqelix^w worldview is the foundation of all aspects of life, it is made up of a set of values, is a way of life, and includes Snčlep stories, Sqelix^w education, and everything a person needs to know to live in the best way in the world. (Salish Kootenai College Tribal History Project, 2008a, p. 46)
2. Sqelix^w education has been passed from generation to generation, by Elder family and community members, through story, observation, and other methods, since time immemorial, from when a child is in his or her mother's womb until and after s/he passes on. As a result, I am working

to share the story of how this work came to be, as well as what we have learned throughout the process. (personal communications from employees of the SPCC, Aug. 13, 2015 & Feb. 2017; Archibald, 2008).

3. To honor a request from an Elder when I began my doctoral journey, I share this work in a way that is understandable and accessible for all those I am working with and for. To ensure I am able to provide those opportunities to others, I am sharing this work by honoring the language of our community members – using our Sqelix^w language and language that is understandable and accessible, rather than using the language of the academy. (C. Clairmont, A. Incashola & C. Bell, personal communications, July 2010 – Aug. 2017).
4. As is appropriate in Sqelix^w educational practices, this work weaves stories with other appropriate teachings, to ensure what I have learned is shared, while also allowing the opportunity for other readers to come to their own understandings, as well. To ensure others are able to make their own meaning from this work, I am including transcripts of the conversations we had throughout the work within the Appendices (X-X). (A. Incashola, personal communications, 2006 – 2017; Hallet, Held, Knows His Gun McCormick, Simonds, Real Bird, Martin, Simpson, Schure, Turnsplenty, and Trottier, 2016; Jahnke, Wilkinson, & Te Tau, 2016; Smith, 2012).

Thoughts were unintentionally built on one another as I moved from one conversation to the next and a sort of consensus was reached. Those ideas have been woven together with the meaning I have made within my own heart, throughout these conversations, and with other community members along the way. The results are patterns and designs within the Sally Bag that holds the knowledge and sustenance I have gained and hope to contribute back to our community. Shared within a story that exposes those ideas and patterns, it will contribute as a first step in investigating, reimagining, rebuilding, and revitalizing Sqelix^w education to assist our people in living in the best way possible. It is also my hope that this work will make the navigating of the academy within graduate studies easier for others Indigenous educators who aim to contribute the sustenance held within their own Sally Bags, as gathered from work with their communities, back to their communities.

Further, like Kaupapa Māori Theory, the findings from this work redefine education for our Sqelix^w people, from womb until we continue our journeys into life with our ancestors (Jahnke, Wilkinson, & Te Tau, 2016; Smith, 2012). In fact, the key understandings that were shared regarding Sqelix^w education are so robust that they identify holistic ways of being – as educators, as learners, as people guided by respect, love, hope, spirituality, contribution to community, and so many other values – Sqelix^w values. They remind us how to live in the best way, with and for our people. This work solidifies the idea that education for Indigenous communities is best when it is defined by the community. It adds an example of leadership for

others to use as a reference while working with their own Indigenous communit(ies).

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APPENDICES

APPENDIX A

CONVERSATION WITH PATLIK PIERRE

MICHAEL: Just remember we can always turn off the camera if there's something you don't want in the video.

PATLIK: I just won't talk about something if I don't want to talk about it.

MICHAEL: Lemletš, Patlik.

PATLIK: First of all I want to introduce myself; my name is Patrick Pierre; my Indian name is K'klispe. When you speak English you call me Patilk. I'm 87 years old, and I've been most of my life on the reservation. Throughout my life I've worked in private enterprises off the rez, different states, but most of all I want to talk about the education that I've received, the learning I have received and the importance of education for our people. For many years our people have been put in a back room; we're never up in front. No matter what happens we're always back there.

I never heard, and I spoke the Language until I was 6. And then my parents called me in and said that I would have to learn to speak English. I already knew a lot, but I had no need to use it. My grandmother didn't speak; everybody in the household spoke the Language. And so it was natural to speak the Language. Nobody had to teach me; I grew up with it. I grew up listening to my parents. And that's the way it was back in my time, back when I was young. All the young people, kid, were growing up speaking the Language. In later years we had to learn English. And the reason for that was that my dad was my teacher for 15 years. He left me when I was 15 and he passed away. But he was my teacher and they all taught that education was important for our people. And there was a time when I asked him why. He said, "First of all when you grow up, you'll be out there working, working

for a living. We're turning to that time where we buy food in the grocery store, and we pay for different things, and so you're going to have to work to earn money to pay for those things. So you need to have an education. You need to learn the English language, how to communicate with English speaking people."

And so I took it upon myself to learn it and to go to school. However, all through my years of school and through high school, everything, I always left a part of me at home. That cultural, that Indian, he stayed home. And the other part of me went to school. to the white walls and bright lights everywhere. So I had to learn. But I took it as good advice from my dad to go to school, and so I did. And later years I was happy that I did. Because some of the things that he taught me and my education in my way of life, and how I would conduct myself in the world, and so when I was graduated high school back in 1947, and I started working for a living, I was supporting my mother and my siblings, because my father had gone on. So I learned to work. I learned to support, put money where it needed to be, back in those days a dollar could buy a big box of groceries. Today a big box of groceries is two or three hundred dollars.

During those times I learned everything that I knew up to the point of 15 years old from my dad. He was my teacher and my cultural teacher was my grandmother. She taught me how to live out there - to gather food, how to look for medicines, and what to look for medicines. That's why today I don't have a doctor uptown; I don't depend on that. I learned at about five or six years old - I learned to do the sweats. And that is my doctor, that's my lawyer, that's my guidance - the

sweat lodge. So in learning this kind of things, I always lived in the culture. My Indian culture is my life. I would never be able to live out there in the world without my Indian culture. There's so much wisdom in that, so much wisdom in the language. When they read a book it takes a chapter or a paragraph to say something, and our Language is just one liner, and you said what needs to be said. And that's why today I'm happy I took the time to go to school and get educated. I never went to college. I went to barber school how to come a professional barber, but there was really no money in it. Being inside and that's not who I am. I can't be inside all the time. I've got to be up in the mountains. I gotta be walking on trails up there to uphold my health.

So those are the kind of things ... who did I learn these things from? My dad and my grandmother - they were my great teachers. And after my dad passed away I already knew enough of how to get by in the world. I knew enough that whenever I went to work somewhere at the bottom - the ground floor was where I needed to be. I needed to work my way up. My dad said, when you're out there in the world, you start at the bottom. The cheapest wages, probably the dirtiest job. He said so you look ahead and you see a ladder, and you climb that ladder. You do a good job and then one day you'll get promoted. Then you'll be on top; you'll be where you want to be, where you need to be. That's an education that I've always treasured, and I've remembered his words. Never settle for the bottom; always work your way up. And I've done that throughout my years, and I've taught my kids to do that.

That's what I learned from my teachers, my dad and my grandma. In our Language we say Qéne?; that's my dad's mom. And so, they taught me very specifically because everything they taught me was right there, something I could see, something I could touch, something I could experience right at the time. And I never had to wait down the road; the teaching was always right there, within sight, within touch, what I would say is real. There was nothing that I had to wait for. It was all right there. All the things that I learned as an Indian person - it never leaves - it's always there. First of all the Language - then I learned English, and I really forget to speak English when I needed to, or speak my Language when I needed to. And these are important things. And because one day we are going to have to be speaking our Language; it's going to be a total necessity for the salvation of our people. Not only our tribe, but other tribes. The government is going to come and they are going to ask us, "Do you know your Language? Do you know your culture? Do you know who you are?" And we will say, "Yes, we know these things." And they will back off and leave us alone. And if we don't know any of these things, they can do with whatever we have possession of, sovereignty, the life that we enjoy that way - we're going to lose that. We will be put out there in the mainstream, and most of our people are not going to survive out there. Because we are doing to have to pay taxes; all of these housing situations will disappear, so that's why it's important to have what we've got now, our Language.

There's very few of us that are still totally fluent. We're trying to make the children and our students become fluent. And I've had a couple people learn to

speak in my sweat lodge. They started sweating with me maybe 20 years ago, 15 years ago now, and they didn't know how to speak. They spoke English in the sweat, but I told them that the sweat lodge understands every language. So if you speak English, it understands you. But as the years went by, pretty soon they were praying in our language. And they got songs; they received songs there, and that is given to them. It is a gift from the spirit. Everything that I talked about is spiritual. Because that's where I like to be. When I walk in the mountains, sometimes I don't see trees; sometimes I don't see animals, but I see the spiritual self ... so that's why it's so easy to talk about that life. Because you can get into that realm and you live in it. You can wake up in it; you can go to bed in it; you can sleep in it. So the things that I learned were from my elders. My father and my grandmother. And then when I came out into the public - start become part of the reservation and the general population of the Indians - then, I had elders that took me by the wings, and they said this is what you need to do. And two people in particular, they taught me how to become a leader. The spiritual side of my life, I was ready for that. And they said it is time for you to start leading your people in prayer. Because faith is what we have always. And in my language we say nčawmn – prayer, and ímuslstn – hope, and nɣmčelistn – love. Those three things are very much alive in everybody around. All of the people have that. We just need to practice it sometimes. Learn what it is about. So I received that, and lived that way. I became a prayer leader and I was called to Idaho, to Washington, to go lead prayer for our people, and when I get there they would say, “Do it your way - don't do it our way. We called you because we wanted

your way.” And so I went ahead and I done these things. I lead prayers the way I was taught, and I made that a priority. Because I was always encouraging young people, “Take your place in life and become a leader of your people. Become a good leader, a spiritual leader, so they can feel you and know you’re there.” And that’s how it’s become with me. That’s why I guess I was called different places. And so in doing that we were always contributing something. Always giving. And I always like to say (hard to hear) “Freely I receive, freely I give.” That’s the way it works. Freely I receive, freely I give. And I give everything that I know to people.

I’ve become a minister for about 19 years, went up there and was preaching the gospel and was preaching to all sorts of people. And it was good. But one day on the way home, I was coming down the highway, interstate 90 and I was told to stop, to stop, and just about that time there was an off ramp, so I whirled and I stopped, and I said, “What? Stem?” And I was told, “What you’re doing today is a good thing. You’re helping lots of people out there. You’re reaching beyond your own boundaries, beyond the Indian reservation; you’re reaching out there into the world, however ... that is not your calling. You’re called to use your own traditional Indian ways for healing people. You got your hands to use to heal. You got your faith to put into that. You got your song to sing to help your people. That was given to you when you are seven years old.” And I recalled that, and I said, “yes.” “And now, you go back to that way, go back to your cultural ways, and leave this other to other people. You’ll never forget what you have there.” And speaking about the Bible, I know that bible cover to cover, and I preached it for all those years.

But I went back, I went home and I told the wife, "I'm through preaching the gospel. I'm going back to my traditional ways." And she was happy and said, "That's good." I went back into my sweat lodge and back into my songs. And all the songs that I had previous to that come back. Because they weren't lost, they were just idle. And I brought them back alive - the sweat lodge songs, all the songs that I have. And I have a medicine lodge, and I have songs for that. And it's all spiritual. Everything's spiritual. It's not something that comes out of your head or out your mouth; it's something that comes from within. And that's what (hard to hear) today. Because I depend on that a lot. In my health, in my well-being, and all the people around me. I can sit through ... phone ringing ... I can draw people to me; I don't have to say nothing - they just come. They come. They listen to what I have to say. And it's something that you don't say, "Hey, I'm over here. Come over here." No. I just let the spirit do that and people come. And that's the way it should be for everybody; you should have your spirit alive, the spirituality of life. That aspect keeps me alive all the time. Wherever you go you're noticed. "Oh that person, there's something about him." And people begin to look at you, to follow you, wonder where you are coming from, and these kind of things ... Phone ringing...

MICHAEL: That you would get a call? Or a different prediction? (kind of hard to hear)

PATLIK: Some of my work is blessing homes. People are getting ... strange things happen in the home - they're hearing things - they're feeling weird things happening, and I done a home not too long ago and I told the people, "There's gonna

be an eagle fly over here, that means that what we did is good.” And they kept asking questions, “How long is that gonna take?” And I said, “Probably within five days.” Five days from the day that I was there, the eagle flew over. And they witnessed that. So that’s some of the things I talk about, the spiritual part of your life. It needs to be alive. You need to live in it. Practice it every day. Don’t leave it home. Don’t leave it in the shelf. Don’t leave it in the cupboard. By all means, don’t leave it behind.

So.

MICHAEL: However, whenever you’d like, just share.

PATLIK: The other thing that I need to talk about a bit ... what we get taught. I’m an elder now, and I teach a lot of things to children. I’m a teacher at a school, an immersion school, and I teach my students a lot of things that they need to learn as they’re growing up. And that’s what happened for me. I had teachers. After my parents and grandparents left I had other people step in, and they took up that teaching. And some that lived right there in St. Ignatius, they were like uncles, or great uncles, and they kinda stepped in there and they saw what I was doing and they thought they’d give me. And they kept booting me upward. And that’s where I’ve been in my life. And I’ll never say that I’m a perfect person. I’ve made mistakes in my lifetime and I’ve paid for them. I’ve done foolish things - making mistakes - you don’t ever get away with doing things wrong. And so, you remember those things. And so today I lived among my people, and I tried to be more than one person too much. I just be here and be over there at the same time, and that don’t

happen. But it caused a lot of strain sometimes, because I wanted to be able to help everybody. I wanted to be able to reach over here, and reach over there and my arms aren't long enough. So I gotta leave something go, and go over here. And these are things that happen today, and some you may experience that at times. But it's there. And once again, spirituality is the most important part. You can't live a good life without spirituality having a place in your life. Because you can feel things, you can see things - things that have happened out there - you feel sorry for people that you can't reach to to console them, but you can pray for them. You can reach out that way. I do that a lot. And so my age today is 87, like I said, and throughout the years, the past years, I have seen a lot of changes in our time. And I want to bring this out in this interview.

1937, about '37, '38 - those years. They were talking about what's happening today. They called it global warming. They said it's going to happen in your time, and they pointed at us children and said, "It's going to happen in your time." And I put it back in my mind somewhere. And I wanted to remember that because it was important. They said the weather's going to change. It's going to become warm. You're going to have forest fires, you're gonna burn timbers, and its gonna happen, and you need to be prepared for that. You need to all be prepared. Don't ever let anything come up on you that you're not prepared. And so. Throughout the years I've kinda forgot about that, but the last few years I've seen the changes coming. I've felt the changes coming. And pretty soon it is here. We had a winter that almost didn't have no snow. Had very little snow. And the weather was warm the month of

January and February. February is usually the coldest month, and it was warm. And so, along about April, we had a snowstorm. So these things were happening already. And I remembered what they were saying. "In your time you're going to see it happen." I've seen it happening; I see it happening today. In later years, I think I was maybe 14, and I asked my dad, "I said what was grandmother and those old people talking about, that global warming?" and he said, "There's going to be too many people on the earth and their actions are going to cause that." And that's exactly what's happening. Their actions are going to cause that. And so, coming from that point to this point, I've seen all the changes. Everything they talked about would happen one day. So I'm always vigilant that way. I see a little bit of a change, and they were talking about it.

I travel a lot in the summer time. When I go down in the Southwest, I see some of these things. When you go over a bridge, you look down to see the stream and you see dust blowing, sand. And no stream there. That's really, really sad. And it's happening. What they talked about way back then is happening today. And so you hear these people say "There's no such thing as global warming". There is - it's real - it's happening. And there is no way we can make an excuse for it, even what it is today, because they said its gonna happen, and at the time it didn't make too much sense, but I remembered it.

And so today I'm happy. They were teaching all the time. They were teaching. And you were being taught all the time. Today you are being taught something. You're being taught something. That people in that room are being

taught something. If they would receive it, in a week or two they're gonna say, "Yep, I heard that. Yep I knew about that." And this is good. It's all about having an open mind to learn more. Learn more. I've said it time and again - at my age, I'm still learning. And sometimes I'll learn from those children. I listen to them; I watch their actions; I learn something.

Then in my school, I never teach down to my children. I get on their level and teach across to them. So they can understand me. This is important because I want them children to be speaking the language one day. That's the teaching I have for them. I was taught freely; I was taught, and I'm teaching. Freely I received; freely I give. And this is the way it's going to be. I'm hoping one day to see all my students like that. And they can sit and they can talk. And they know what they're talking about. They're telling the truth and they're telling it like it is. This is really good.

And I'm thinking about the times that I didn't listen very good, and I wanted to go play, but my grandmother said, "İaqşlş -Sit down. Sunum'ış - Listen." So I'd sit and I'd listen. And that - all of our old timers, elders like myself, that are out there teaching - they may not be speaking, but you watch your actions, they're teaching you something; they're telling you something just through the actions. So like a lot of our elders are not able to get out there and speak anymore. But their actions - you watch how they act and how they behave, and you see there's a teaching there. And it's good to watch something like that. Used to be you could watch two old timers talking - you don't hear their words, you see their hands moving. And they're speaking through their hands. They're telling you different things. And so you learn

to watch the hands, because they're telling you something. You can't hear their voice, but you can find out what they're talking about. It's important. (Sign language)

The teachings are there. They're being taught all the time. No matter how old you are. And don't ever say I know it all, because you will never know it all. And I'm pretty sure of that. (laughs) At my age I'm beginning to believe that. And that's how I learned. And they taught you and they sat you down and they taught you. This is the way it is. And you couldn't say no its not, because they knew that's the way it was. That's how I teach today. This is how it is. And that's why I like teaching, because they get ahold of it. Even the young people, they put it in their heart. And one day it comes back to them. It comes alive. And they can say, "Yeah, he said that."

And so. There's nothing that I won't talk about that shouldn't be heard out there. Everything I talk about should be out there, should be known. Because the times coming, when we're going to be tried. And it's not too far down the road. We're going to be tried. And the times coming when they're going to come to us here, and they are going to say, "How do you keep your valley green, your mountains?" Simply because we were taught, and every time we'd take something from Mother Earth we'd give her back something. We'd take and we'd give back. We'd take and we'd give back, and that's why Mother Earth continues to provide. Big industry out there - when they take and they forget about it. They don't put nothing back. One day the earth is going to say, "I'm sorry I have no more to give." Mankind will have self-destructed. For what reason? Greed. G-R-E-E-D. Greed. And they're going to destroy themselves. And it's happening, and it's coming. When the last tree

is gone, the last animal is gone, the last mountain is bare, the river is dry, the wealthy are going to find out they can't eat their money. It's coming. Maybe not in our time, but it's coming. Because what's happened to the earth today? It's not good. And that's why we here work hard to protect what we have. Because when the earth is desolate, we're still going to have our Mother Earth providing for us. She's not going to leave us perish; she's going to provide for us because we are the people that were here first. To be stewards of the earth, caretakers. And it's going to come to that day when it'll be there. That's why we're teaching so much today. That's why little children need to learn. We go out and we teach them how to gather food; we teach them how to do all these things. We teach them how to prepare food. They're learning! Learn how to find medicinal plants, poisonous plants and leave those alone, learn those things. They're learning. They're doing things today that a lot of other children are not doing. And I will keep teaching until I've no more voice.

I've retired twice in my lifetime. I've retired from the timber industry. And I worked in the woods; I've made roads up from the mountains, running the D8 cat. And I soon learned that I was destroying something - little trees, new growth, plowing them under. And I thought, "Nope, I can't do this." I went to work in the sawmill and I started with the dirtiest job in the mill, and I worked my way up to the foreman. Became a foreman. And toward the end of that period I was managing a plant, shipping, everything. And that's what my dad said, "Don't settle down here, don't settle for the bottom, always work your way to the top." And I want people to learn that. You don't have to sit down there all the time. You can be up here. And I

retired from that job, and I stayed retired one day. Actually a day and a half. And I got a job with my tribe. And they had just started the new position, which was a new program, which was called the Elderly Assistance Program. They needed someone like me because I could communicate reservation wide. And they offered me the job. One hundred thousand dollars a year to help the elderly. And sometimes they're running out of money. One hundred thousand dollars isn't that big when you're helping people. And I'd go back and say, "I need some more money." And no question - they'd give me more money. But ten years of that, and I retired again. Now I'm retired. Going to buy me a Cadillac, and I'm going to cruise the country.

I never got a chance to buy the Cadillac. Chaney and them guys called and said, "We need a fluent speaker for a teacher." Yep you got him. You got him. And I'm still there. Fourteen years about. Still there. And I'm going to be there until they carry me out there, which is 20 years from now. Anyhow, if there's anything else that needs to be talked about, I'm always willing to sit down and talk more. I could talk all day. And like I said, I used to be a preacher at one time. I'd talk for three or four hours. Thousands of people out there, and I'd talk to the last person out there. That's how it worked. And I want to just say, thank you for taking this time to listen to me, and I hope that some of the things that I said will be good for you. That you could use some of this stuff. Lemltš Pesya?.

MICHAEL: Lemltš Patlik. And this is just to say thank you for today....

APPENDIX B

CONVERSATION WITH DANCING BEAR (BEAR) PIERRE

BEAR: I was looking at some of the questions you were asking - was there a specific place where I would go to learn a lot of this? It kind of varies because there are places I would go like to Oshanee Kenmille's house; I would go to her home but yet that wasn't the only place she taught me. She would give me instructions, she would give me advice, anywhere where she seen me, whether it be at a powwow, whether it be at a wake or funeral, or just at a family gathering. Any social event. And that's the same way with a lot of these elders, because a couple of them questions it specifies who taught you this, what you know, who taught you this... and it's really hard to go back and give one elder the credit for what you know, because each one of my elders dating back from Blind Mose - I remember being a little tiny boy, going with my dad to Blind Mose's house - and I would watch that elder at that time use not only his smelling, his ability, but all of his other senses, because he couldn't see at all. He couldn't see not one thing, but he knew everything in his home, where this would be, where that would be, and it was so awesome that I could go there, and I could listen to him and my dad converse in the language and, not even knowing the language, I would watch how they would use their hands when they talk. And any elder, when you watch an elder speak, you see they still use the old sign language. And even though I'm not really up to the language like a lot of people that are here, I can still use that sign language, and I can be on board with them - what they're talking about - even if I don't understand all the words, I watch how they ride a horse or go up in the mountain or down by the river, or certain things like that. But a lot of the cultural knowledge that I have now, it's not only the

Salish people; it ain't only the Kootenai; it ain't the Kalispel; it ain't the Spokane; it ain't the Okanagan; it was any elder that was out there that I could find to take the time to go and visit with them, and like I said, a lot of my visits with them would be just coincidental. I would see them and I would say, "Oh I remember I have a question to ask this one." And I would go ask it and they would be straight up with me. They wouldn't hold back with me. They would say, "Ok, this is what I know." and they would tell me. So there was really no significant place that I went to learn it. It was just wherever I was at and whoever I seen. Because I like I said, it wasn't only our people that taught me. Yes, I'm Pend d'Orielle-Salish, but I'm half Kootenai too. So I had to learn about two whole different cultures because a lot of people say that Indian culture is Indian culture. And it's different. Because there's things I can do on this end of the reservation that I can't do up there. There's things I can do up there that I can't do down here. So a lot of people say it's almost like being bicultural, and it is! Because I even know about the Spokane tribe, I know a lot about our sister tribe, the Kalispel; I know so much that once I found this job....I found a home where I can teach. And it's not only my people but, if you notice our tribe, we have a lot of Blackfeet married into our tribe, a lot of Crow, a lot of Navajo. It's just not our people that are wanting to learn our ways, because when the two people get together, and their children are raised on our reservation, I always try and do research on other tribes to be able to help them. So if they want to do something from their homeland, I can look this stuff up and figure it out. The hardest one that I ever come across though was Crow, the Crow people. They have certain designs they can use, certain

colors, and I even got to speak to a couple of elders over there. Walter Old Elk - he's come to my house; I've worked on a few bustles for him and a few things, and he would come to my house, and he told me one time, he said "I'm like an open book - all you have to do is find the page you want to learn from." And that opened up... I mean... when I first thought of the Crow people I was scared to approach any of them because of how they seemed to be stern and really down to earth people in their traditional ways and their culture. And so I was kind of timid with them until I met this man. Because in my family I even have people that are Crow, but they've always lived here on our reservation, and they've grown up knowing our traditional ways and how we did things, so... with this man opening up to me... and I met him through the powwow circuit. That's where I... if I need to find an elder I can usually go to a powwow and find him. But all my elders have told me, "If there's a certain thing you need to know about me, just come to my house. Just come and visit." Because this is one thing that I always tell people. You can go and converse with an elder on certain things, but if you just go and visit an elder, there are so many more teachings and so many more lessons that they just give you, and without even realizing it, you take that story. And that's what I do now; I take them stories and I go back through over and over again. Because something in that story will have a big impact on my life down the road. I may not see it that day or that week, but down the road something will come up, and that's how come I always say I can close my eyes, and I look back, back here, and that's what I call my body. My mind is my computer. If you look at my computer - I do have a computer, but it's not hooked up,

because I can store more stuff in here. And a lot of people always say that, "You get instruction from elders, and how do you remember?" And I say "God give us a computer. If you honestly place something that somebody tells you and puts it into your Spúʔus (8:40), there's no way that anyone can come and take that knowledge from you. But, you are to be open with what your elders share with you. If they teach you something about feathers, if they teach you something about the Jump Dance, if they teach you something about the sweat lodge, you can teach that with someone who is worthy that wants to learn. Because there are some things that an elder will talk to you about, and you can tell by their expressions that that is for you. And then sometimes they'll say, "You can share that if you'd like." But, if it comes to our way of doing sweats and stuff, you always see books put out of the Salish People, and once it starts coming to our Jump Dances and our Medicine doings and our sweat lodges, it doesn't go too in depth on that. It just says we did it. It doesn't say how many rounds we did or why we do it this way. Those are things that an elder will teach you as you're growing up. They'll teach you how to do those significant things that pertain to our people and only our people. Because sweat lodge is different on every reservation you go to. And that's what I believe is that by knowing different cultures and different ways of Indian living, when you learn these things, it's very important that you remember so you share these things. If their people don't know how you can share with them and say, "Well this elder from your tribe told me this is the way it goes."

So a couple other things that I noticed on your questions were, "Who taught you these things?" It's like I said - I can look back and remember who taught me how to make a roach, and how to tie a roach, and how to go about measuring all of your porcupine hair. Tony LaMoose - one day I seen him working on one - and he seen me... we had eye contact. I didn't have to say nothing. I uttered no words, and he said, "I see that that you want to learn how to do this, because you've been standing there for an hour and twenty minutes and not asked a question or anything, and that shows me that you have the willingness to learn about how to do it." And I said, "Well I didn't want to interrupt you while you were working... I seen how you were measuring, I was watching how you were tying, latching it, piping it... I said because the type of person I am, and I told him this, I said, "I am more of a visual learner, even though you will tell me. I will learn from that because I install it in my computer, and then nobody can take it unless I give it out." He said, "I see what you mean by taking the information," and I said, "I still take the information even though I'm just watching." I can look and I can see what you're doing, and that is more hands on than any explanation. If I see it then, then I can take that, and I can go home, and I can mimic what you're doing. Then it's installed in my computer, and I can do it. And if I do it more than once, I can turn around and I can teach it. And I have children here that are wanting to make roaches, I told him, as soon as we collect enough porcupine guard hair. Then we can do it. But I make the kids here ... we go out and get these willows. I teach them what my elders have taught me. Whenever you take something from Mother Earth, you give something back; and,

whenever you take something from Mother Earth, you don't take it all, because if you take it all, how is it going to regrow and replenish itself? There's no possible way. So you only take what you're going to use. And a lot of my elders have taught me that.

So I give a lot of credit to my mom and dad, because they were the ones who really influenced me on becoming who I am today, with all of the knowledge. Because when I was little, my dad would always go from Washington, Wyoming, North and South Dakota, and he would go pray for people. He would go and lead prayers in the language, and a lot of times he'd come in and out of 11 kids at the house, and he would say, "I'm going to a wake." And as soon as my mom heard about a passing, she'd be in the kitchen fixing a plate. Because it ain't like nowadays where you go to a funeral or a wake, and you have a head cook, and they have the central meeting place for us to go. We used to go to the homes, and when my mom would hear, she would prepare a dish, and my dad would come in and say, "Who's going?" And I was the only one that would ever raise my hand. All my brothers and sisters they would look around, like... but, I had that willingness and that wantingness to go and learn. Because my dad told me at a young age, "There's going to be a time in your life when you get to a man, and you're going to see what your people need. It's not what they want - it's what they need." And I see it today. I see that our prayer leaders, our elders, how they're just ... the numbers just keep getting smaller and smaller. When I was a kid, I could go out - I could go to each community, and I could go and visit 30 elders easily. Easily. Ones who had knowledge, ones who could share

with you and teach you certain things. That's how come I see in a lot of your questions I see, "Who taught you this? Who taught you this? How did they teach you?" And it's just each individual as an elder - they have different ways of teaching. Some will literally show you, some will tell you, and some will just... they don't know they're teaching me because I'm watching what they're doing. And that's like the language. It's like me and the prayers and the hymns... I can say those word for word. But I know not much about the language. So that's what Johnny Arlee and Pilase Calloyah, and Octave Finley, and Bud Barnaby - they told me one time about how things always come up about how do you know about the prayers and the hymns? And I said, "I sat and listened to my elders. I listened to them say it and sing it. And I didn't really learn how to do it; I just followed from example from what my elders were doing." I mimicked what they said. Now if you were to ask me what that song means, I couldn't tell you. What are you praying in your language, I couldn't tell you. But each one of these people in my life told me, "You hit it right on the nose." I have people from the Kalispell rez that I did stuff for this funeral that we just had, and they said, "Oh you're learning." And I said, "Well I could do that for some years now," but that's what I told them, "I'm learning the language, and now I'm just finally understanding what I'm saying and what I'm feeling."

So it's just like I said though, I can't give all my cultural knowledge and point out one elder and say oh they taught me this... because it was listened to, and it was heard, and it was visually seen - things that were taking place, and they all had a big impact on my life. But if it wasn't for my mom and my dad, always kinda giving me

the little extra push that I needed, I believe that I wouldn't be who I am today - having the knowledge and the wantingness to become a teacher. Because I was - before I got this job - I was a cultural specialist for the tribe here. I worked with young mothers and fathers ranging from 13 to however old they wanted to come and participate in my class. But they called me a cultural specialist. Once I looked back on it, am I far from a cultural specialist? As much knowledge as I have, I've often heard my dad say that even though he is 87 years old, these children around the school here are still teaching him a thing or two. So all the way through life we are considered students - all the way. And I use them words a lot with a lot of my students that come in here. Because one thing that he always told me was you never say, "I can't; I can't do that." Because if it's in your Spúrus, and you have the willingness to do it, then you can conquer anything that is set in front of you. And I'm a firm believer in that. And I teach that here, I tell them kids - I put something in front of them, ... I hand them a pile of material, and I tell them, "This is what I want done." And they sit there and look at it, and they say, "Well I don't know... it's kind of a lot of sewing a lot of stuff. And I tell them, "Just as long as you'll tell me that you'd be willing to try it, I don't ever want to hear you say I can't do it." Because that was always installed in my heart by my parents always saying, "I don't ever want to hear you say that because you have the ability inside you to do whatever you want to do in life." So like I said, when we start projects here, I won't walk them through everything, and it's kind of weird because they always tell me, "Well we get language from one elder (our elder eldest here,) and then we come and get culture from our

other elder.” And then I think, that’s how these kids think of me - as their elder. But, I look at a lot of other people in our communities and stuff and they say, “What do you do there?” And I say, “I teach the culture.” That’s what they also say. Well, you got two elders in the school who is a father and a son, and they’re giving it everything they’ve got in teaching our ways of our Salish and Pen d’Orielle people.

And I don’t really think of myself as an elder, but there a lot of people out there that come to us for certain things, whether it be prayers, whether it be feather work, whether it be just coming to talk. And that’s the thing about it, like I said, a lot of the words I speak ain’t my words; they come from my dad or other elders who had a big impact on my life. And that’s one thing that I’m not ashamed of - is being able to tell people where I heard this from. Because it’s always told to me that an elder will never lie to you; he’ll never lead you astray from your path; he’ll always be there, either beside you walking with you, or they’ll be behind you nudging you a little further on in life to help make your life better. So, with a lot of the things that I see on your questions there, it couldn’t be narrowed down to almost all my elders had an impact on my life, one way or another - whether it be speaking to me and telling me how to do things, or showing me, or just giving me words of encouragement on what I do in my life, how it impacts other people. So I kept reading them questions over and over, and I said if I narrow it down, all my elders in my tribe, and other tribes, have helped mold me to who I am and my knowledge of things. Now when it comes to our powwow and our ways of that and creating things with my hands, the creator one day brought me feathers and told me this is what he

wanted me to do with them, and I created a bustle out of that, and a lot of them things that I do that way, through outfit making and that stuff, that's all pretty much self-taught.

When I wanted to make a ribbon shirt I knew I could get one at the pawnshop. So, I went to the pawn shop, I purchased a seam ripper, I took it apart and laid it all out and boom - that was something that I learned, just by doing that. The moccasin making. I can throw so much thank you for each putting in a little word here and there to make it to where they fit now. And Oshanee Kenmille for teaching me how to do hides - Agnes Vanderberg, - because both of them ladies I learned so many different ways of buckskin and moccasins. We went up on a field trip with our kids here and we were talking about Agnes Vanderberg's camp, and we was telling them how it was when I was a little kid, and we could go up there and there would be easily 500 people up there, and they were all there to learn! They were all there to get advice from her, learn how to do hides, learn how to do cultural activities you know. So, that's my main thing is learning and passing it on, and it's like my dad always tells me, "If you learn something, and you take it and put it in your Spúʔus, and you think that lesson was just for you, you're wrong. Because what the Creator puts inside you, once it starts overflowing and it flows out, then you put it on the table, and you say take what you want to learn. Take it, and run with it and use it. Once you become good at it then you can pass it on to the next generation that's coming up."

And that's why I'm so glad I get to work with kids. I have kids now that can do shields, I have kids that can do hand drums, I have kids who can bead. I have kids who can make fans. I have kids that can make roach rockers. I have kids that can do arrows. One kid over there he was so curious about the war bonnets because I brought in my dad's war bonnets to show a lady from the University of Montana. I have another interview with her. But last year I made that war bonnet there for the school, and I had all the children around me as I worked on it, and they seen how long it takes, the preparation of it, getting all the feathers laid out just right, figuring everything out about it.

So that's what I mean by I'm really fortunate to be working here now, at Nk'wusm . Not only that I work beside my dad, but I get to work with Stephen Small Salmon. I get to work with Stipi Arca. I get to work with Echo Brown - all these people who are working and have the same vision as I do. And once you have that many people together, there's no way you can go wrong. Because the children are learning, Stipi is teaching some adults their language, and that's just so fulfilling that so many people have the same vision. And there's a lot of people that we get, come in here to visit, and they want to see what our school is doing. How we're turning these young kids into speakers. And it's just so cool because we had people from Taiwan, we had people from Japan, and I'm sure even before I worked here, Patilk could tell you other places where people have come to visit from. And it's all because they could see what they are doing with the language. And our elders, not being here to guide us and keep us here on track - then, we may get off track somehow.

Because we may not see the same vision they seen for this school. So our elders have a very big impact on our traditional ways, our language, anything that has to do with our Indian ways, we rely on our elders. And that's how come anybody that is learning our traditional ways in our culture, take the time outta your day, whether it be 15 minutes, 20 minutes and go and visit these elders at their homes, because you can learn a lot just by sitting down and conversing with an elder. It's like I said earlier, you may not know there's a lesson in there, you may be just BS-ing, shooting the breeze, and when you analyze what an elder tells you, its gonna one day transform. When you're walking down that path in your life, and something comes up against you, and you're trying to get over that stepping stone, you think of what your elders told you back in that day. And boom, there will always be a solution in what an elder tells you. So that's one of the things I always tell people is take the time, because now our elders are getting, getting very few. And like I said, when I was younger, there's was just so many elders that carried the language, carried our traditional ways, our values our culture; now, you look around and you see very few in each community. A lot of the elder ladies - I always call them my elders - and, they tell me, "I wanna straighten you out on that." One lady, Madeline Finley, told me, "There are your respected elders, and then they're just your old people of the tribe." And she said that's what category I fall into because I've never taught anybody anything, I've never showed anybody how to do any of our cultural ways; I just like to be considered one of the old ladies of our tribe. And a lot of them, whether they realize it or not, just sitting and conversing with them it shows what

type of people they are, caring, and they want to give to their community, but they just can't figure out how to offer what they know. And that's just like that all around I guess.

But it's just like a lot of your questions I guess. I went over them and I went over them back almost to the same thing, because I've never really had anybody just sit down and tell me, "This is how you do it." I had to want to learn how to do it. I had to want to take my time and go visit them. Like I said, I would see them in passing, maybe at a funeral, and if I had a question and I knew that they knew the answer, I wouldn't be shy because I wanted to know how to do it in our way, in our proper way, and take care of things in there, and the light that just shined on us. And it just... that's what I believe... And I believe what my dad always talks about our language - that it is going to be the salvation of our people - and it's just going to add on to it and make it more stronger if we know our language, and we know our culture. Because I always talked about our culture and our language and our way of life, if you look at the Indian way of life, it's the circle of life, and our language is right in the center of it. But our culture is the circle that revolves around it. And there's not only our powwow dancing, our jump dancing, our hymns and prayers, but there is so much more around in our culture that makes that circle of life. And when one of our elders passes, it's like a chunk of our circle ... there is a gap in it. So with my generation coming up, and it's the same generation as your husband, that next generation has to stand up and fill in where that void is, that hole, so when we step

up and we fill that circle of life again, then our circle can be whole again, then we can focus on what needs to be focused on for our people.

And I keep looking back on all the time that I wasted in my life due to drinking and drugs, and I look back, and I could almost kick myself in the butt now for not jumping and following his footsteps. I waited until I was, what, almost 30 years old to start opening my eyes and seeing what they've been talking about all these years. I shoulda did it right when I got outta high school. Because I started being crafty with everything that I do in my senior year of high school, I went to Two Eagle River School, and my senior year was when I first made my first set of fancy dance bustles, and I give thanks to Gary Stevens for taking his time and showing me how to do that. From then on I do outfits. My family I do all of our feather work. When I was working on redoing that war bonnet right there, I didn't want my dad to go to the powwow and not have a war bonnet, and so when I was refurbishing that one, I made this one on this side for him. And a lot of people say, "Well where did the feathers come from?" And I say, "That's between me and the Creator." When I prayed on it, the Creator brought the feathers to me and said, "This will be for what you had visioned for your dad." So when I was working on that, one these feathers come and I created the replica of it, because I believed that my dad ... like I said, my mom and dad are the two that influenced by life, all the way through my life, whether they walked beside me, or they stood behind me and pushed, or they had to get a little bit ahead of me and keep calling to keep coming. That's what I believe so... but....

Like I said, I would never be the person I am today without them two elders in my life, shined a light, showed me the way to go and told me, "We're here to help you with whatever you need, whether it be prayers or even just to hold your hand through rough and tough times." But they were always there, and that's like almost every elder up and down the reservation after I sobered up, got off drugs. They seen what I was trying to do with my life; they would always offer words of encouragement, and they would always tell me. But, you never forget who you used to be, because if you remember who you used to be when you were drinking and drugging, and you look back on that, its just going to push you more on your righteous path. Because I've went to so many treatments and stuff, but I had to do it, so I wouldn't have to sit in jail. So I'd jump through their hoops, get outta there, went back to drinking and drugging. But when I finally made up my mind, I told my dad, I said, "I think it's time for me to straighten up." And he drove me to treatment and he said, "Well, you'll be here for a period of time." And I said, "Yep." But that's what he told me, "I'll be praying for you every day." And with them words, and with my mom's words of her saying the same thing, it just made me find out, wanna find out, who I was. So, I still give thanks to them... my mom's been gone for some years now. But her words are still right here. I can hear them every day. She always told me, "When you wake up you, give thanks. When you lay down, you give thanks. Whether it be to Creator, or God, or whatever people call him, because we each have our own word for the Creator." And I said, "Yep, that's true."

But, if people would take the time to go visit the elders, they could have the knowledge, they could have the language, they could have whatever they need in their Indian life to prosper, to make their life better for them. Not only for them, but for the next generations coming up. Because I believe that where it's all at is if you can get to your elders, and that's how come I tell people, "Don't always say I'll do it tomorrow, or I'll do it next week." Because we never know when the Creator is going to come and take our elders from us. Or take us back home. So, I hope with what I talked to you today, I hope that kinda sums up some of the things that a lot of people wonder about - where do we go and learn this stuff? Who do we go to learn this from? And the biggest question is why do we want to know this stuff? If we don't learn it, you see how our language has almost totally went away, but through the power of our elders and our culture committee and the people that want to learn the language, like Chaney Bell and Stevie Arca, them types of people that want to learn that language and want to pass it down, generation to generation.

If people would open their eyes and see what these people are doing for our people, then a lot of that curiosity would be gone, and they would wanna get into the scene and saying, "What can I do for my people?" Because each one of us, as individuals, we have different insights culturally - traditional values - so, I'm just glad I'm able to share with you and give... I don't know, give. I don't know if I hit any of your questions right on, but that's the way I perceived them as I read them, because like I said, when it comes to paperwork and things like that, computers, I have not much knowledge on it, but if you want me to show you how to make a war

bonnet or a bustle or a hand drum or a powwow drum or a full outfit, whether it be grass dance, prairie chicken, grass dance, traditional, whatever, I can just whip right through it and show you. I don't need these things to do that, because my Spúʔus is the most important computer I could have. And if the power goes out I still have it, its still there. (laughs)

So I hope I helped you out.

MICHAEL: You sure did.

Because I have another lady from the University of Montana, and she's doing her final. It's for her big grade at the end of school, and she's going for some kinda degree, and she said, "Someone told me your name that you have a lot of insight on war bonnets and on war bonnet carriers." So that's what I brought the war bonnets for; because, when she comes, she is going to do some videotaping and stuff like that. But I hope I helped cover some of the things you guys are trying to get squared away with everything that you guys are working on so...

MICHAEL: Yeah, thank you Alan, and there's so many great lessons, especially from both of you. And I hear, I've heard you repeat some of the things, that Patilk that you've said and some of the things that Ig has said... its really cool and some of the things I've talked with Chaney and Tony about before. That learning comes with community, from multiple people, for different things, and you know elders is what I was always taught when I was young. The importance of our elders and learning from you guys. And what a blessing to have those things confirmed and to learn more about it. And the language and that's what I truly believe... and that's why I'm

doing the research... the “research” right that’s what its supposedly called, but that’s why I get to learn and I’m blessed to be able to learn more. Because it is, it’s important to know who we are, our language, our culture, and exactly like you said, I really believe that the more we learn about who we are, the stronger we’ll be and the more we can contribute to our community. And if we don’t know who we are, we have chaos like we do now. Sometimes, right? And so its people like you and your family and Stipi and Echo and Chaney and everybody who’s here, like you said that all have that same vision. And man! Like you said, what a beautiful thing. To be able to have such a great group of people.

BEAR: It is, and it’s cool because a lot of them, they rely on our elders for their input. They don’t just take an elder’s words and say, “Oh that’s what he said.” They really take it to heart, and they respect what they say and that’s where it’s gotta be of having that mutual respect of, “I will teach you, if you are willing to learn.” And that’s how a lot of the elders spoke to me - because they knew me when I was drinking, and then they seen me in a whole different light, and they said, “If you’re willing to learn, [we] will be willing to teach you now, to share with you what I know.” So it is, it’s kind of a two way street... you can’t just have them give, give, give; you’ve got to meet them halfway, and show that you’re willing to take what they have to offer, and not go back and sit down and keep it for yourself, but learn about it so you can pass it on. Because that’s what I love to do, whatever he tells me, I always put that in my computer and everybody says, “Oh you always have such wise words to say,” and I always say, “It ain’t my words; it comes from our elders;

I'm just the middle man." Because everybody in our family, if they can't get ahold of dad they'll call me and I'll give them words of encouragement. And it's funny because a lot of my siblings say, "That's what mom or dad would say." And I say, "Where do you think I heard it from? Who do you think put it in my Spú?us? Who do you think placed it there? It's for when it's time to come out, it'll come out in a right and good way." And that's how come I always say I give a lot of knowledge and the person I am today to both of my parents, because they raised me in a way that I knew right from wrong. But yet, when I was younger I chose to do wrong instead of chose to do right. But it's just like my mom always said, "There'll be a day when you'll see clearly, and you'll understand what we used to tell you." And now that I'm starting to learn the language, I know what they were talking about - 35 years ago now - when they used to converse between each other... I know what they were talking about now. So, it's just so weird how it took so long for me to actually have that same wantingness to learn about it and stuff like that. But, it's so gratifying knowing that there's other people that are my age and younger have that same willingness to learn and not only them ones but the preschool here, the kindergarten all the way through 8th grade... how them kids will come back year after year and they'll wanna learn. And it's just so, so awesome to me to be able to work here and share with these kids what I know. Because like I said, when Patilk says you get full here. Put it on the table and have people take a chunk of it, as long as they're willing to take it and use it and pass it on when they're done using it, and

when they're done using, pass it on and keep passing it on so it hits generation after generation.

MICHAEL: Awesome, lemletš Alan.

BEAR: Ooohne

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BEAR: I won't sew on their project. I start all my own. I sit here, and I will start like a Sile? doll or Yayá ,and I'll walk it through with them, and I'll show them what to do, how to do it, where to wrap it, and I don't like to say I baby them or favor any of them... because I do have family members what go to school here... so I just try and teach them each individually about how things go about getting done. Because I said I don't like to sit and do it for them; I sit and show them, and once I start showing them, I forget that I'm supposed to be working on my own (all laughs).

But it's awesome though. And that's just like Patilk, when he tells me something, something about our culture. Like the other day, yesterday we went up, and we had five war bonnets and a medicine cap with ermine and buffalo horns on it...

MICHAEL: Nice!

BEAR: And it was so bug eaten and stuff that we had to take them back to mother earth... so yesterday morning I did in each of my classes, I took pictures and I showed the kids these war bonnets and stuff. And they said, "Oh man some of them looked like they're still useable." And I said, "But, in our way, they were

somebody's personal belongings, and them people ain't with us now, and they're so far gone that we're going to take them back to Mother Earth." And a lot of them didn't understand what I meant. And I said, "When Creator offered that bird to somebody, they took it, and they used it as long as they could." And when the bugs got in them, we couldn't do nothing with them. If we stored them with other war bonnets and stuff, because they come from People's Center... they were going to put them up in their display, and them bugs woulda gotten to the other war bonnets, and they woulda been gone, all the whole display woulda been affected.

So when something like that happens they'll call Patilik and they'll ask him, "Do you know how to take care of this in the right manner?" And so yesterday he taught me something very precious that I'm going to hold right here. He said, "We'll go and do this and you're going to go and assist me." Because a lot of the cultural things that I try not to share with a lot of people are some of the things that he teaches me, because he's showing me how to do this, and so it ain't for these guys, or them, or them; it's a father is teaching his son. Because its just like he's always telling me, "There's going to be a time when Creator is gonna come and call me home. And when that time comes, who can I turn to, to hand all this stuff I know?" So throughout the years he's been teaching me certain things about how to go about doing things in the proper way. And I am fortunate for the Creator to say, "Ok, I think it's going to be you. "Because out of all my brothers, none of them ever took up this way of life or had any interest in it ... but. like he said - he's even seen it, and he'll say, "Ok, you'll probably be the one." And so once I got that connection with him,

now my learnings and my teachings are endless. Because if I keep listening to my elders and carrying on what they teach me, then I believe our people are going to... are gonna ... it's going... I believe it's going to be endless. We're not going to lose our language; we're not going to lose our culture. Because it's just like he says, if we don't practice our language, our culture, our traditional ways, the government can come in one day and say, "Do you know your language?" "No." "Do you know your culture?" "No." "Do you know where you're from; do you know who you are?" And if you answer no to all of them, then they're going to say, "Then how can you be a sovereign nation? How can you claim to be strong when your tribe ain't strong?" And those are the words that always sink into my head when people say, "Oh, the language is so hard, I can't do it ... the culture, I don't understand it." And if you want to understand it you have to go and visit your elders. It doesn't matter if it is Patilik, Stephen, because right now we are very limited to our elders ... it ain't like I was a kid and you could go to Arlee right here and see 40 or 50 elders; you could go to Pablo and see 30 elders, and you could just go and talk to any one of them, and they would always have something different. Because like I said, I consider this my computer, because you look at my computer and I've been here half a year, and it ain't even hooked up because...

MICHAEL: You don't need it.

BEAR: I don't need it. Because everything they teach me is right here, right here, in my Spúʔus ... and like they say, if it starts getting full, pass it out. Give it, give it, give it. Even if one child from this whole school takes something that I've taught,

and they take it, and they hold it dear in their Spúʔus, and they become a teacher and pass it on, - then I believe I've done my job.

(laughs)

It's just so fulfilling though to think of it that way. And to know that through our elders we ain't going to lose our identity; we're going to know who we are. And once it comes around, and you see these children growing up that go to school here can get out there and speak their language, not only to other students that are here, but throughout the reservations different schools, then it's just going to be more powerful. And it just awesome to think about that day when it comes, because it ain't going to be too far much longer, and I've believe there will be more people out there teaching the language, speaking the language, sharing their cultural knowledge, and I'm thinking "wow." And I hope I'm around to see that time when it comes. Like I said, you never know, Creator works in mysterious ways; it could call you tomorrow, and there ain't no way you could say, "Oh give me two more days please, extend me two more days." (laughs)

MICHAEL: Just let me talk to one more person. (all laugh) Ohne.

BEAR: Like I said, I sure I hope I helped you out with things and like I said, it's just so cool how you said it's for a paper, but it just kinda like...

MICHAEL: It's not really for a paper anymore (all laugh).

BEAR: It's for what you wanna learn, and how you want to present yourself, and because that's one thing - if you really listen, and you take that to heart, then it will be easier for you to word things... and that's just like me - a lot of the things I

say are just the words of my elders; I'm just a middle person to get that message out to people.

I'm just blessed though to have such caring parents who never gave up on me. The elders too. The elders too. They seen when I was running amok, drugging and drinking. They never gave up on me. They said, "There'll be a day when you come back around." And by god that day happened. And Oshanee Kenmille said, "One of these days when I pick you up hitchhiking, I hope you're sober." And two days after I got back from treatment, she picked me up, and I said, "I just got back from treatment!" And she said, "Good! I got work for you." When I first started working for her, I was only making three dollars a deer hide scraping them and seven dollars an elk hide. And by the time I left her, I was up to 15 dollars a deer hide and 40 dollars an elk hide. And she always told me, the best way to grade a hide after its scraped is through natural light. Don't ever try and use this imitation light. Take it out and hold it up to the sun, or hold it up to sky, and you can see where your imperfects are, where you missed scraping it. And I was telling the kids here, when we were scraping hides with Shaun Ryan, and Shaun would always tell the kids, "Well I learned this from Oshanee." And she never shared that with me... when she was teaching me she never had any of these new fandangled things that you guys use now. All she used was the strength of her hands and her muscle and her willingness to make them perfect the way she did. She never had this little wire thing where you scrubbed it on there to make it soft, or a little piece of 2x4 pointed like this to make it soft. She relied on her muscle and her stretching it dried to make

it soft. And I told a lot of them, “Well we learned in different times, and I think she taught me more the traditional ways and showed me how to do things in that manner, so....”

MICHAEL: That’s lucky.

BEAR: Mmmhmhmm.

Phone ringing...

APPENDIX C

CONVERSATION WITH MONA EBENSTEINER

MICHAEL: I'm wondering what you would like to share about yourself, and your life and education.

MONA: My life ... I just grew up here in St. Ignatius, lived with my parents til I graduated. Then, I moved out and started my own family. I'd just go take care of my mom and dad every day, when my dad was here; he's not here anymore. Now I take care of my mom as much as, I should say, she allows me to... (laughs)

MICHAEL: She's cute ...

MONA: And I would've graduated in college, but I was given the opportunity to get a full time job. I had one semester left but I made the choice to take the full time job. I've been here ever since.

MICHAEL: Here at Tribal Health?

MONA: Yeah.

MICHAEL: Oh that's kind of cool!

MONA: I started out in Natural Resources. I worked in the Wildland Rec, and I also took a part time job at SKC. Plus, I had a newborn baby, but back in that day they would let me take him to work. So that was nice. They don't allow that no more, but that's what I did. I just, and where else did I work? I worked at Head Start for a few months. So that was all within a couple years, and then this job was permanent so I just took this one, and it's been 30 years here at Tribal Health.

MICHAEL: Wow, congratulations. I'm such a jumper ... and not because I don't enjoy what I'm doing, but because this fits with this and this fits with this, and

this opportunity. And so I really respect people that can be at their job and doing wonderful work

MONA: Well I try. (laughs) It doesn't seem like 30 years, but it's been.

MICHAEL: My dad says, "Are you ever going to work and have a retirement?" I mean I work all the time, but just never at one place for more than five years.

MONA: Its understandable. I just like it because I don't have to travel. Its right here, close to my mom, my family.

MICHAEL: That's nice - the important things - and I think that's where I'm at now. Oh, I can learn, I can do these things ... and I just want to be with family. Close to home.

MONA: Until your baby starts school and does things, or plays sports or just other curricular activities, then you're going to really want to be involved and then there's nothing better than that.

MICHAEL: I know. It's already like that.

MONA: I know. I miss it, and my baby's been out of high school for ten years.

MICHAEL: My biggest worry yesterday was, "What am I going to do when I miss her walking? And someone else is taking care of her?" And that's not right to worry about

MONA: Just be there for her; there'll be lots of milestones.

MICHAEL: That's true, that's true. Thank you I needed that. I was talking to Stipi last night and telling him all of that, and we have nothing to worry about, and listen to us.

Um, so your mom is wonderfully knowledgeable and just a beautiful person. And as far as culture and language and the things our family has done, we're a different branch, but the things the family, especially your grandparents have done ... are there things that you feel like have been passed down to you that are important in regards to ... so you've read over everything ... but we're talking ... maybe I'll do a little synthesis again ... we're kind of looking for things. What are things that we should be thinking about passing on to our Salish and Pend Orielle children that might help improve identity or just things that are valuable?

MONA: I'd have to be thankful for my mom and dad, because what they've taught me about my identity is being respectful, you know ... all of those things; but, to carry on with our culture, it's important that you're with people who know. And the more you're with them, and you learn from them, and then you know and then you can teach your children and your grandchildren. So I just think the more you are able to be around with those people that have all of that knowledge, the better. And there's very few out there out there that know a lot. And my mom is very very knowledgeable in everything. And she shares when we go on rides, you know - stories. So a lot of times I wished I had a tape recorder so I can remember those and share those with others in the future. But for our culture and language to continue you just gonna have to do it. And it's hard nowadays because people have jobs to survive.

MICHAEL: Yeah it's amazing.

MONA: So it was kinda hard for me. Like one day I was at culture camp talking to someone, and they said, "You know it's really a shame with all the knowledge that comes from our side of the family, or my mom's side I should say, that I don't speak it fluently." And I said, "I've only learned it because I listened, or I went to wakes and funerals and learned the hymns by memorizing them, hearing them." I said, "But it's I can't blame my mom ... I have to blame myself."

MICHAEL: Will you explain that a little bit more for me?

MONA: Because when I went to school I guess the only time I really was able to do anything was after school or on the weekends, and my mom worked, and so when like we'd go to the mountains, I'd learn little words then but not every day. But I do know a lot of words; I just don't how to spell them. You know? And I'll ask my mom, "How do you spell this?" And she'll sit there and write it out for me, and then she'll say, "Well, didn't I give you a dictionary? You should look in there." So she was pushing me to teach myself. And I guess if my mom or whoever really wanted her kids to know she wouldn't have spoke English to us. But I guess she may have thought or just people in general may have thought that the way society is changing you're just going to have to know English, and you'll be able to catch on what you can of the language.

MICHAEL: Interesting, isn't it? And now we're.... (unable to hear)

MONA: What's just cute is my grandson is five years old, and they just moved to Florida in August, and he'll Facetime with my mom and my mom things that that is the most amazing thing to see and talk to him. And he'll say, "Ha kwes en su,

‘Túpye? ?’ (9:58) And you can just feel her happiness when he says that ... and I don’t know how many of her other grandkids say or do that but mine do.

MICHAEL: In Florida?

MONA: Yeah. And when I went down there I got to meet one of his teachers and I told her where I was from and that I was Salish, and she says, “Ohhh ... well, he says a couple of things at school that I’m not sure what they mean.” And I was like, “Oh yeah.” And I said, “Is it this, or that?” and she says, “Yeah, he says that a lot!” and I said, “Well, it’s our language, our tribal language.” And she’s like, “That’s so cool!”

MICHAEL: That is so cool! What does he say?

MONA: He’ll say, “Stem a la Spúʔus? Ha kwes en su,” whatever their name is... what was the other one. Or “Quesia.” So he catches that through my mom. Or she’ll teach him different words when they’re on Facebook, like animals or counting. And I just tell my daughter, “See if you didn’t live so far away we’d be teachin’ him more.” But. And then I got him hooked up with the app. The language app. So she downloaded it on his ipad for him, and she said he gets on there maybe once a week. And I said, “Oh, that’s a typical boy!”

MICHAEL: He’s probably busy. Busy outside and playing.

MONA: Eighty-seven degree weather every day.

MICHAEL: Holy smokes. Running around ... that’s cool. But its very cool that he’s still using it even though it’s a different environment.

MONA: I was just worried he might say some bad things, because there’s colored people there, do you know what I mean?

MICHAEL: Uh huh. Yeah.

MONA: He doesn't know those ones, but here we were taught that (laughs...).

MICHAEL: I know. I hear those words too.

MONA: So we try to be nice.

MICHAEL: And you never know what they pick up on.

MONA: Well its weird because it's probably the bad words were the ones that I learned first (laughs).

MICHAEL: Yeah, my mom is like, "How do you say this Stipi?" And he's like, "I'm not supposed to teach you that ..." But you know, that's the one she remembers.

MONA: Yeah it's amazing.

MICHAEL: So when you're like, "Ok, nobody knows what I'm saying ... kinda crazy." But that's really cool. So kind of just hearing about your Yayá, your daughter's son kind of tells us about how your mom is teaching the language to him, and diferent ways that he's using it. And looking at that generational, how we can teach one another. And you've talked about that a lot - about teaching family and passing it on from generation to generation - yourself and your mom and such. That's really cool.

MONA: When I would go to wakes and funerals I'd sit by my Yayá and listen. I'd have to sit between my mom and her. And so you learn. You listen, and you keep still. That's being respectful. So I have to just say I learned a lot by Túpye? . (Not sure if this is right?? 14.04)

MICHAEL: Yeah, absolutely. That's very cool, and so you're learning values at the same time as well when you're sitting and listening. Well, I'm going to ask you about wakes and funerals Or something that made me go, "Oh..." I don't know. It'll come back. It was something about ... I don't know. We'll come back to it, whenever its back. So cool. So with some of those things that you have learned or even those that you haven't - do you think that there are ways that knowing that information can help? I mean especially the values or the information from the mountains, or whatever it is that you have been able to learn? Are there things that would help - that would help our kids or your Túpye? how to be good citizens or contribute to our community? You know what I mean? Are there things that are particularly from your upbringing that would have been helpful? You kind of touched on it, right? And maybe that's where I was going with it, with the values and learning to sit still ...

MONA: Respectful, learning to pay attention. Listening, has to be one of the most important. And it comes from who your parents are, or who's raising you. What their values are. What's important to them.

MICHAEL: That's what I was going to ask you. Who was your Túpye? ?

MONA: My Yayá is Louise MacDonald. That's my mom's mom.

MICHAEL: That's what I meant, because you said you were sitting with your mom's mom. So who was your Túpye? ?

MONA: My Túpye? would be, geez I don't even know, Agate Ogden Finley - and who was the other one? Pachume. (17.07)

MICHAEL: Ok ... I don't know... I think we're related through Agate ... and I don't know about Louise. Who was Louise married to?

MONA: Thomas MacDonald.

MICHAEL: Ok, that's where we split. So, we're from Johnny, and I can't think of my grandma's name. Lydia. So, we would be related through Agate and Joe. No Agate and Thomas. Is that right?

MONA: Yeah I think so.

MICHAEL: And then Louise was married to?

MONA: Thomas. And then Thomas's dad was Thomas Senior.

MICHAEL: Ok, that's it! I thought there were two of them. I have to think of it.

MONA: I know when I was in elementary school I had to do a family tree for school; and I kept it. My daughter ended up having to do one when she was in elementary school and I kept the one I did and I gave it to her. And it's just kinda weird because my dad was non-Indian, and he didn't know a lot about his background until he got with my mom because my mom could go to cousins and families and Yayás and Túpye?s and Íláwye? and Sx̣epe?s and my dad was just like, "Well, I'd like to know that information for myself!" So he started learning. But we didn't get very far with my dad, on my dad's side, but my mom's side we could go quite a ways. I still have it! And what she did it as a Christmas tree, and she did like ornaments, so each ornament was you know, on her mom's side and on her dad's side ... but, even my husband is non-Indian, and he couldn't go back as far as my dad did. But, when she was doing our side it was like way back there. And my mom has

gotten books from several people throughout the United States that has information on our families, so it's pretty interesting.

MICHAEL: I know about the set that the gentleman did from Scotland ... um we have that. Or I think my grandma has that. And then we have one from my grandma's dad's side, the (unable to hear) side. And then there's other books too, but its pretty fun to learn and research.

MONA: I know.

MICHAEL: Crazy. Cool. Same with our family - we don't know much about my dad's side, or my mom's dad's side either. It's kind of interesting. But it's been fun to learn more.

MONA: Like my husband, being married for 33 years, he always tells when we have get-togethers with his family. He'll say, "Oh, I don't even like it that way; you got to know it this way,; this is how I've been with my wife; this is how we do it."

MICHAEL: Absolutely. MMhmm ... That's how my dad is.

MONA: It's awesome, when he says that,; it makes you feel really good. And it makes my mom feel really good. So me and my husband Brian spend a lot of time with her and even going for a ride with her she'll tell you a story, and she'll say different things and how to say them. And then she'll say, ",Well, this elder would say it this way, and this elder would say it this way ... and we'd all get together, and we'd all talk about it and this is what we come up with." And I'd say, "Well, how do you spell it?" And she'd say, "Well, you'll need to look in your dictionary or call the

longhouse.” (laughs) So see, she thinks its important to get information from everybody else and not just her.

MICHAEL: And I think that’s really cool too; that’s a common thing that I’m hearing. That community learning and teaching and I know when I was talking to Tony and Chaney before getting to visit with elders specifically about this, that was something we talked about a lot, like ... and then in several of the other interviews, these people are learning from these elders, or even just friends of the family, just picking up on things. And your mom has worked with the longhouse, and she worked at the longhouse for a long time, and she is very fluent with literacy, like with her writing. And so yeah, that’s very cool.

MONA: So when I started partaking in the language camp, she said, if you’re having a hard time, just spell it out how you hear it, and then try later to spell it in the Salish way. So I’d try, and I’d get close, and she’d say, “Nope that’s not it.” And I’d say, “Ah. I have to try harder. “And I said, “I just can’t get it mom; its’ really hard.” And she’d say, “You’ll get it; you just gotta take time.”

MICHAEL: Yeah that’s important too. And you have heard it your whole life.

MONA: Mmmhmm.

MICHAEL: And that’s something I really need to take time with right now - like which sounds am I hearing? Because they’re new ... and so I’m finally at the stage where I’m finally recognizing sounds and them together. So I’m saying, “This sound looks like kw, like K W, and this is what you do with your lips.”

MONA: And where your tongue is. and your spit, and your throat. (laughs)

MICHAEL: And I don't have that down yet.

MONA: It'll come.

MICHAEL: So I'm just like ok ... kind of putting it all together.

MONA: Like my mom will tell my kids or my grandkids a word, and they'll say it, and she'll say ... you know with her throat, and my son will go like this, "Hhhhhkkkk," you know with his throat. And they'll start laughing ... or you know she'll do certain things to make it fun learning. I think that's what makes the kids more attracted to say or learn that word - because she's making it fun.

MICHAEL: Yeah, absolutely ... I know Stipi was, "Oh, hi, how are you Alicia?" Chatting ... Um, he was just talking about the spit the other day, and the elders every once in awhile, because I'm really lucky and get to go to their meetings almost every month. I just kinda make it part of my job.

MONA: That's nice.

MICHAEL: Isn't that so cool. I think I may have convinced them that it's worth it for me to do that and go. But yeah they're like, "If you're not spitting on people, you're not saying it right!" and Stipi did the other day. He wasn't even talking in Salish, he was talking in English, and he was like, spitting all over me ... and he said, "Oh, sorry, that's from earlier!" And its like, it makes it fun. I mean, you get spit on but at least you know....

MONA: There's like four or five years between my siblings all the way up to my oldest sister whose 71, and I'm the baby and there's five between us, well four

now, but umm ... just those four don't even know as much as the eldest in our family (hard to hear, background noise)...

MICHAEL: Interesting, why do you think that is?

MONA: Well I'm really not sure, - other than maybe they did other things, or not paid attention when ... I'm not sure ...

MICHAEL: Yeah there's all sorts of things that run through my mind ...

MONA: Yeah my brother was five years older than me when he graduated from high school. When he was in the service, he was in Germany; that's probably another thing ... I don't know. I don't know ...

MICHAEL: Interesting.

MONA: I feel that right now, I'm really sad that I don't know more. And I wished I did. So that's why I spend a lot of time with my mom right now. Well, I have for these past several years ... well I always have. I'm the baby - what do you expect? But I paid more attention.

MICHAEL: What kind of things, you kind of mentioned going for drives ...

MONA: We'll go in the mountains to go pick huckleberries, go dig roots, medicines, and she'll say what they are for or how they use them, and then she'll say it in the language. Because when Clarence was still alive, him and my mom did a lot of stuff on plants and roots. And, I don't know if the Culture Committee still has all that. They have like pictures, and then they would say what it was for and how it was used. Um and it would say the scientific English name, and then they would put it in the Salish language. But that's what we do when we go in the mountains

with mom. We could just be going for a ride, and she'll say, "Oh there's that and this is what its for ..." And we'll stop and I'll go get it, and she'll look at it ... and tell us what its for, and how to use it. And some of the word for those plants are hard, but you know somebody would say a word and I'd say, "Yeah, that's what my mom said was this."

MICHAEL: That is great, great knowledge. Somebody had told me, "Oh, talk to Dolly about plants, and Felicite." And she invited me to do that and come over. I don't know if it's still standing....

MONA: Oh yeah, wait til spring when it all melts, and she's able to get out there. We could go for a trip; we could go Jocko way, and I'm sure we could do at least 50 plants.

MICHAEL: Wow! That would be amazing! Just to start using them, or...

MONA: Learning them.

MICHAEL: Yes! Learning them, having that knowledge.

MONA: Even just up at Mission Dam, up towards my house, there's probably a lot she could teach us. One day I was outside while Pat Pierre worked here with our elders program. Anyways, we went for a walk outside, and my son said, "Mom! What kind of plant is this?" And I was like, "I really don't know but don't touch it with your hands. Get a scissors and cut it, and put it in plastic and bring it to your Yayá. Maybe she can help you." And it really stuck out, because I live right close to Mission Dam, and it was on a hill, and it looked white. And my son got it and took it to her, and my mom said, "Oh yeah, that's death camas." And I was like, "Oh my god!"

And she was explaining what it was for and all this stuff and I was like, "Well I'm cutting it down!" (laughs) But she said, "It's known to be up that way by Mission Dam." And there was other little white flowers, I can't remember what she said those are for. I had wild carrots growing, but those seem like they need moisture, but I have to say that in the last 20 years that I have lived there, it's not as moist as it used to be and I'm seeing less and less of it.

MICHAEL: So you guys get wild carrots, do you get wild potatoes and stuff too?

MONA: I haven't seen none of those - just carrots. And it's getting less and less. And then like, if you go over the hill - that's where my mom's mom and dad lived - in the old homestead you can see out there where they had their garden. You can still see different. And, it's private property, but I sneak in there to go look. I always just like sitting there, just to clear your mind and think about how they lived a long time ago, and my mom was just a little girl then. They weren't lazy like they are now. And I think that's probably why there's so much health issues. Because they don't do nothing. Lazy.

MICHAEL: Oh man that's so true, I'm just thinking about all of our lifestyles and what's important these days. Like I have to go and do a syllabus, but I could just be taking people out and showing them, potentially right?

MONA: Well, we go pick berries at Buckhorn and that like the other side of Troy Montana, and we pick one day, and my husband will drive my mom and whoever else wants to go, and everybody gets in the back of the truck, and we go

way up to the top. And on the top one side is Canada, one side is Idaho and one is Montana. And up there right at the top - there's husks up there, - there's Indian Ice Cream - there's huckleberries - there's slaq (33.31). Um geez, how many other plants did she show us? At least nine, just in that one little area. No matter who you are, if you're with her, she'll tell you, "Always give something before you take it and say a prayer." To everything. But if I was smart enough I would have been recording this all the years that I can remember.

MICHAEL: Do you want me to get you a recorder? It would be really easy.

MONA: (laughing) That would be awesome! And I could share everything with you -with my mom.

MICHAEL: Or just so you have for your family, whatever you want to do.

MONA: Well, like my cell phone, we were sitting there in 2012; she's done it New Years before that, and why I don't know. Maybe it's because I had access to our recording. We're at my mom and dad's, and every New Years eve we'd all go to their house and play cards, or play games, and the kids would go play in the snow or go sledding, even at night you know, and we'd sit around and just family time ... and she'll tell us stories, and as soon as it hits New Years, she'll sing the song. And she'd say, "My grandpa sang this song, and I want somebody to carry it on." I have it. I just played it today in my office.

MICHAEL: Is it the ...

MONA: Shake hands song.

MICHAEL: Oh that's so cool,! We just got to see that, this last weekend ... it was not for New Years, but we were at the Coyote stories in Wellpinit, and they did it there.

MONA: See and it's interesting because in like Wellpinit and Cusak and some of those areas, and even some of those Yakamas do a lot of their things that are very similar to ours.

MICHAEL: Yeah. It's really interesting. So they were ... let me back up. I'm getting ahead of myself. So the point of that gathering is for people to get together and tell stories in the language. But they have Okanagan, that come ...

MONA: They're a lot like us.

MICHAEL: Yeah! It's true.

MONA: A lot.

MICHAEL: It's true, And they sound real similar to our language. Whereas Spokane, sounds a little bit different. And Coeur d'Alene, who's close to us - I can't hardly understand it. It's quite a bit different. Cusik is what we're teaching, the dialect from Cusik, but which is just the Kalispell dialect, but its interesting to hear how similar and how different ... and sometimes I think, "Oh, I think that might be related to this word." And of course I don't understand it, because I'm just learning our dialects, but it really is cool to hear and to see the differences between tribes. Something we talk about all the time is that they have that Salish school in Spokane, and they teach multiple dialects there, and it would be fun just to be around there.

MONA: I know! It would be awesome. I'm hoping to retire, and when I do my plan is to plant myself at the culture committee, whether they like me or not - kick me out - whatever, but that's my plan.

MICHAEL: That would be awesome. Its fun, just to go and sit there whenever I can. I don't get to do it enough. I remember when Louie used to come in in the mornings; I used to be there sometimes. That was so fun.

MONA: One time we were at my mom's, and we just got back from hunting ... and none of my sisters hunt and I do, and I shoot a gun and do everything, and my brothers and nephews and brother in laws have taught me stuff. And so one time we were arguing about a blacktail deer, and if that word was the same as a white tail deer or a mule deer. And me and mom were going at it, and she was like, "Well! Call Louie!" And so I call him and he just laughed ... and he said what he thought, and he said, "Call Tony or call Shirley or auntie Jim." So I ended up having to call like ten people and write down all what they thought. And when we showed mom and she was like, "See, it's almost the same thing, but it's just spelled a little bit differently." And I'm like, "Well, I'm not going to argue with nobody; I'm just going to take down what they say." And she was like, "That's right."

MICHAEL: That's cool; that's very cool. And that's another thing right, not arguing, not questioning, you just go with it. Very cool. Very cool. And doing that work. Calling. I have to remember that. Well you should have called or you should have come by. And doing it, following up on those requests is so important. And fun too, sounds like. And it's interesting because as you ... I know what whitetail is ... its

“Tshoolio” right? I’m not saying it right. And I’ve heard what blacktail is, well at least from Stipi.

MONA: So if it’s the same thing as mule deer?

MICHAEL: So that’s the question right? Yeah. Yeah I don’t know, because I’ve never heard what mule deer is, - just blacktail.

MONA: You’ll have to look in the dictionary, and then I’ll take it to mom, and I’ll ask her again tonight, and see what she says. Because I think you know what? I think it depends on their mood. They can tell you one thing, and another time it’s another way. But they are probably all the same; you get like four different answers. One day it’ll be this, the next day it’ll be that ... depending on maybe who they’re around. Because you even notice the people in Ronan and in Arlee, and here, say some of the words just a little different.

MICHAEL: Isn’t that interesting too?

MONA: Yeah, and that’s why for me you don’t question it, you just listen and absorb what you hear or write it down.

MICHAEL: I’m really thankful that I was taught that. I was taught a lot of things - the small bit that I’ve learned has been through grandma, just her values. But mostly when I started getting to work with Tony and the culture committee, and that was like 2004, 2003 as an adult, (hard to hear), and they trust me. But they didn’t trust me right way. But they were like, “Come up here and talk with us, and we’ll teach you and if its appropriate to do that.”

MONA: And I think that’s a big value is to trust.

MICHAEL: Knowing that we're human, but ...

MONA: And you know there are certain other things that they don't want to get out there. And you're lucky that you know, and you hear it or see it, or somebody tells you about it, and you keep that and cherish it. And a lot of people don't ... that are older than me, that should know ... they don't even know.

MICHAEL: Yeah isn't that crazy? But it is, it's those things ... that ... that was very clear to me ... not everything that you learned here, and I haven't learned very much, especially not ... (hard to hear)... you don't share with everybody, because you don't know what they'll do with that information. So that's a big thing too ... is what, how do we know what's important to share with everyone and what should be shared with only a few people ... and ... you know, how do we do that when we're trying to teach children, or who's the right person to share that information. Has your mom, or have you learned any of those things?

MONA: I'd have to say somebody who will be a teacher themselves, that will respect the ways, or like, some of the stuff that I've learned or I remember, they say, "You don't just share that with anybody." Again, it comes back to trust. And how are they ... like if I was to teach my Yayá's teacher in Florida - where would she go with it? When there's a purpose for it ... you don't teach it to ... you want it to become ... so people 20 years down the road will know and why. It's the respect of the value, and maybe she wants to learn it so she can make money off of it, and you know it's not about that.

MICHAEL: Yeah. Yeah, what will they do with that information?

MONA: And you don't, you don't use it for that purpose. Not to make money. You want it in order for our culture to stay alive; you just need to continue to teach people who are interested or who are heartfelt about their culture ... that they're not going to misuse or misplace.

MICHAEL: Yeah, that's a good ...

MONA: It's kinda hard to explain, ya know what I mean?

MICHAEL: It is. Yeah. Yeah, it's kind of about a feeling maybe. And intention. Yeah. And you know, you hear, even within my own family, my closer, my aunts and uncles and a lot of this stuff we've talked about, and you've talked about today is things that you've learned or didn't learn and how and why and so I often hear... "I haven't been able to learn," or "When I am interested things aren't shared with me." And that's interesting, because it does, it comes down to trust, and like you said, spending time so that people can get to know that you're not gonna use it in that way. And how do you explain that to people?

MONA: Yeah, yeah it's hard. I just remember being a little girl and my mom would say, "Well, I want to teach my kids as much as I can, but they have to be willing to learn." But we don't know what the future is going to bring, what they are going to need to know in order to survive. Is our language going to be important in order to survive? Probably not, because English is the ... you know ... but, it just depends on how you value what you can take in. Because right now, to me, it's really important. Even back then it was, but not as important as it is to me now, because my mom is getting up there in age, you know what I mean?

MICHAEL: Yeah exactly. Yeah it's interesting how our perspective changes ... how you know we have to be ... spending that time. To do that. And it is, it's worth the time! Yeah it's scary. Since I've ... I think I understood that in a sense, but now, especially since I've gotten to start working on this project, in the short time we've been talking about this specifically - well its not a short time - its been like two years, maybe three years ... I've had all of these other conversations since 2003, 2004, but since we've been talking about this, we've lost so many elders. And two really, three really impacting ... that's like holy smokes, that's three of our 15 elders that we've lost in a very short amount of time, and it really puts it into perspective.

MONA: And if you're around those ... well say like, Mike was always here, my Yayá was always here ... Pat ... I could tell you lots. When I say it like that sometimes it makes me feel like I'm old. And I am getting up there, and then you think about it and I'm not ... but I know so many elders and have known some that they're not here, and then you look at our elders that are left, and if you're not able to grasp any of that, it's going to be lost ... unless you were taught or you learned about it. So I think this is really important.

MICHAEL: I hope we can get at least something from it. And it's really cool because people keep referencing the tapes and the recordings that have already been done ... which is I think is nice because I think that maybe giving us permission to open those up, maybe more than they have been before. I don't know that, but I think they're also regarded with care, and making sure people are respectful, but it also makes me think, ok how are we actually going to do this in a way, that if we

actually have multiple schools like Nkum, it makes it a little easier because you can teach the whole respect. You can go out and teach things; you can do it that way. Mmmm, but if you look at a public school context, how ... what can you include and what shouldn't be included, and that's more difficult. Especially when you are looking at people who are from here, but maybe not Salish ... or

MONA: Knowledgeable?

MICHAEL: Or knowledgeable ... or from other areas that do sell, or other families and communities. You know what I'm saying? Like some of the other, Hutterites, and the Amish who do sell things ... right? And that really helps me out, because one of the things about this project ... but I have to do a paper right? Well its more like a 300-page paper, but a paper, and that really isn't going to benefit anybody. And we've talked about that multiple times. When I was talking with Ig and Allen and several times now its come up. That what do you want me to do with this information? How to benefit our community? Because that hasn't been decided yet. Because nobody's going to read a paper; they're not.

MONA: I would!

MICHAEL: Would you!? Ok!

MONA: Yes! Because one of our tribal members here was doing her doctorate in Psychology. And I got to read hers. I actually got to read two.

MICHAEL: Cool!

MONA: Where she went to get all of her information, and she has a lot of elders that she's talked to about mental issues ... I would read it!

MICHAEL: Ok that's good. See you give me hope! And well maybe ... I have to do something like that. I'll share it with you. Yay. But how else can we do it? How else can we share that information?

MONA: You'd have to do a direct interview with yourself, with Or have somebody interview you.

MICHAEL: Ok. That's kind of interesting.

MONA: Because you're getting different perspectives from different people, different ages, the way they were brought up. So it's not only going to help you, it will help you to be able to write your paper, and it will be able to help you teach other people how to present ... values.....

MICHAEL: Wow that's an awesome idea. That's a really cool idea. Yeah.

(Song in the background... don't forget me when I'm gone...)

MICHAEL: Thank you. That answers a question that's not on here for me. And I think you're right, being able to do, at least it's in the body. So I think, at least in the paper that is here in the beginning, I think that if it's ok with you, I'll give copies of the recordings and the transcripts back to the Culture Committee, because really it's their information. And like I was telling another person that I'm interviewing, you and him and the group we're working with now will be part of the dissertation, but then we'll continue interviewing other people and other families, and kind of just expanding that knowledge as much as possible, and kind of bringing that together and synthesizing that together. So it's not just two or four families, but as

many people as we can. So yeah ... who knows ... when it will be done, or if it will ever be done.

MONA: It will. I hope it does.

MICHAEL: This part is supposed to be done by May. Probably by December for sure.

MONA: It will.

MICHAEL: I think it will too. Ok, is there anything that you think ... ok well we have already talked about that ... we've had such a good conversation ... are there things that you've specifically learned that are related to gender ...

MONA: Yes.

MICHAEL: Or age?

MONA: Yes.

MICHAEL: Or spirituality?

MONA: I'll start this way. Somebody just asked me- I don't even know how many years ago ..., "Well how does a boy say ..." I don't know; I only learned it my way. And I guess I never asked my brother. So he knows his way. But he doesn't know mine. Or how to say it and why. But that's something that I always wanted, why did they change that ... like Yayá, Qéne? ... well it's to determine, if that's a queen well that's her son, or that's her daughter. But that part took me awhile ... oh my gosh when I took Salish in college ... I flunked Kinship! Because I didn't know the male side.

MICHAEL: Interesting! Yeah.

MONA: That was in what, the 80s ... and I was discouraged by that. And that's maybe another thing why people have a hard time learning - because they get discouraged or they have no one to go to to ask ... so its really helpful the more people that know, that will continue to carry on the tradition, that it will be easier to teach.

MICHAEL: I can identify with that. When I was first starting to learn - when I first approached Tony - I started with the Education Department, and they said, "Well, let's have you talk to the culture committee." And I had no idea where to begin, who to talk to, and I felt like it was because the information wasn't available, right? But now, I get to be here all the time ... I get to see your mom all the time; I get to be around Shirley all the time; I get to be with Pat and Stephen, with anybody. And now that I've been going to visit people, they say, "Come back! Come back and visit again..."

MONA: See they're happy, that you're willing to learn, or even be able to share it with your daughter.

MICHAEL: Yeah, and that's what they tell you or what I've been hearing, like know it's your responsibility to teach that." And with some people, I'm like, "Well, how do I know what to share?" and they're like, "everything - well, it's your job to teach everything." Ok. With others we know you do have to be cautious with what you share, and that's absolutely true also, so finding that balance; you can't just teach everything to everybody. But going back and finding that. But you learn that, you learn that through gender, like you're saying ... what you do and don't know,

and different things. Are there things that you learned when you were young because you were young and when you were old because you were older, and at different stages or anything in your life that were important. Do you know what I mean?

MONA: I think I've learned some things when I was younger that I haven't been able to do now that I'm was older. Like Medicine Dances - we went when I was younger and then when I was married we just went a few times. Of course there's hardly any of that happening, so that could be a difference too.

MICHAEL: Yeah I hear that a lot from Stipi; we have those conversations a lot actually, about what's still happening and what's not, and why ...

MONA: And to me when I see it ... I don't know if you want to record this or not ...

MICHAEL: I'll stop it.

RECORDER IS TURNED OFF FOR A PERIOD OF TIME

MONA: I'd have to say most important things is being about to say them. Spell our language. Just being able to learn. I think the more time you're able to spend with somebody who knows a lot will help you, and you will be able to carry it on by teaching who's with you. Understanding it. And how to teach it. I'd say probably for me is just being there, listening, paying attention, and doing it again, you know like repetitious.

MICHAEL: Very cool, so, speak do and repeat. Absolutely.

MONA: So the question is who should teach them? And what we have as our elders, what we have left, we need to utilize them as much as we can. And then there are younger generations that know a lot, get them involved, have them come together and share their experiences.

MICHAEL: Yes, just like you talked about your family, and you guys come together and that's so true, and that's why Mike Durglo said, "You can interview me, but it's my children who have learned from me and what they want to know still, and who are using it or not in daily life. So really you have to interview them. And you should ...(hard to hear) ... because then you'll get a different perspective. And actually that's how this project ended up the way that it is. Is from that advice, his advice.

MONA: Just like we'll be sitting at a table, just me and my husband, and we have empty nest syndrome. Right now especially because its holiday time and we'll sit there and I'll say, "Chemetlamin," and as soon as I say a word he's looking, and he'll hand me the butter. "Sinclaclu." and he'll hand me the bread. We don't do it all the time, but like once a week, and just having that once a week, he knows a lot. And then or we'll take my mom out to dinner and she'll be sitting there looking like this and Brian will say, "Atln" ... and it'll surprise her. You know so just being repetitious and even if it's just once a month, you're going to learn something. And then like, when we go to Florida we'll sit there and my son in law, he's so quick. He went to the language camp one day and he knew how to spell it. And my daughter was like, "You weren't even raised culturally and traditionally and me and my mom are, and we're

having a hard time catching it.” And I was like, “Some people are like that.” And he was so willing to learn. And that’s the other thing, being willing.

MICHAEL: Being willing.

MONA: And you ask where things should be taught and it’s just in everyday life. The more that you’re around it, the more you say it, the more you hear it, the more you’re going to learn, the more you’ll be able to say it, you’ll be able to teach. It shouldn’t matter if it’s to me a boy or a girl. Like I said, I didn’t know the boys side, and I think if we were around it, I would know the boys side, and he would know how to say the girls’ side. You know, kinship. And I think even if it’s hard stuff to learn, the little ones will eventually catch on, because they’ll be seeing it, hearing it ... every day, once a month. Like my grandson - how did he remember to say this? It’s because he heard me say it; he heard my mom say it ... you know being in the mountains and my mom say, “Tousih,” and he’d say that you know. Just being repetitious, again.

MICHAEL: Yeah and that’s totally true. The more I hear things, as Stipi prays, or as I’m hearing him talk with Stephen, or hearing Patilk, or your mom, or whoever’s talking, then I think, “Oh I recognize that - I’m hearing that multiple times now.” So I’m able to start making those connections and then it’s just like, “Ok, what does that mean?”

MONA: And that’s good - always ask. What does that mean, and how do you spell it? That’s always what I say - how do you say it, how do you spell it, what does it mean? Those are my three most important things to my mom all the time and

sometimes I'm expecting her to say, "You should know." But she hasn't. And that makes me feel good. So. But like again, like, not all women were hunters, so you have to be a woman, and you want to know and they're saying ... my brother in law Francis - I would go with him, and he would teach me, and we would say things like how he was taught. And why, and how you take care of it. Like daughters learn it from their dads basically; then; they go to their brothers or their uncles.

MICHAEL: I think that's something that's very interesting about Salish culture, and I think probably other cultures too, is that we do have gender roles, but people aren't opposed to teaching you ... like if you're a woman and you want to hunt, then awesome! It seems, right? I don't think I've ever heard someone say, "No, you can't do that."

MONA: I always told my mom, "What if something happened to my husband? I would need to know how to take care of myself. What if my dad's not here to teach me? Then I'm going to need to know myself." That's what I always told my mom, and she always said that I was just a tough little woman that wants to know everything.

MICHAEL: Exactly, but that's how you've survived. Absolutely.

MONA: Mhhmhhh ... it would be interesting if you interviewed one of my sisters and see what they know.

MICHAEL: Somebody, I can't remember who, said, "Oh you should talk to ..." I don't remember... your sister that works at Arlee Head Start ...

MONA: Irma? Yeah she's the oldest one. She knows a lot.

MICHAEL: So both of you, because your mom recommended I talk to you. So she respects what you know too. That's really good.

MONA: See talking about that ... when we go to funerals, wakes and rosaries, I don't need a book to say the hymns, and I just remember when I was little and sitting there and listening, paying attention. Because that's what I was taught - you be respectful; you sit down; you listen; you pay attention. So I can sing. But now you look at my other sisters, and I don't know why, why they don't know as much as I do ... I don't know.

MICHAEL: That's interesting. I wonder if it's a ... I think of like my brother's role and my role and I ... we both have ADD problems. But I was ... I had to take care of him too. My mom ... for no particular reason, if she wasn't here I had to know what to do. So that would explain Irma's knowledge right?

MONA: But she was already gone when I was born.

MICHAEL: And were the other children already gone also or were they just older?

MONA: Mmmhmmm, they were just older and already outta the house.

MICHAEL: So maybe you just had more opportunity to spend time with your parents or your mom? You know what I mean? I don't know. I'm thinking of Penny, Penny Kipp ... and she knows quite a bit. And we've talked about her mom and dad and how she was kind of an afterthought, if I remember right. Or maybe they were surprised or something. But she got to spend all sorts of time with her parents and people their age, and just has lots of knowledge. So ... I don't know, it's interesting if

you're the baby. And I think of my sister in law, who's not native ... they're Irish, and she has all sorts of information about her parents and she was absolutely a surprise baby. And that's really interesting also. My brother and I were close; it's not the same kind of thing. It's interesting.

MONA: That's interesting to me too. So everyone, when I see my sisters and my families, we're always visiting and I ask questions, because my oldest sister was pregnant with her second child when my mom was pregnant with me. So I don't know, it's just interesting.

MICHAEL: It is interesting. I'm going to think about this, I'm going to ask Stipi if that's ok. So if you think about it ... he's really close with his oldest daughter, not as close with his three middle kids, and Shelby - he's really close with Shelby ... like really close with Shelby. And now Mali ... he's thinking I need to be teaching her everything.

MONA: Everything.

MICHAEL: But there's 22 years difference between the two of them.

MONA: And that's how far apart me and my oldest sister are.

MICHAEL: Yeah! So maybe it's a change in how your parents were thinking, how your mom was thinking.

MONA: Or, in the years of getting more education.

MICHAEL: Yeah, it could be that too! Wow, there's so many different factors that it could be.

MONA: Yeah, there's lots actually.

MICHAEL: Fun! Aw, thank you so much.

MONA: You're welcome.

MICHAEL: And now I'm like oh man, now I can think about things! I'm kind of nerdy.

MONA: No, you're not. You look at the difference just in my dad's kids ... us four, or you can see all seven of us, or all six of us ... how many would go to the powwow and partake in the stickgame, how many war dance? How many danced, or you know, what did you do? I was there, I always wanted to be with my mom and dad so I went to stickgame, and I was probably six when I got my ... I probably had outfits before that, but I don't know, but that's the first time I remember even dancing, so I loved it ... that's what I wanted to do. But none of my sisters or brothers did. I wanted to learn how to drum and sing, so I did that early, like ten. And I don't remember my sisters ... the only brother that sang was Ronnie. So. I guess it has a lot to do with what you want ... so now I want ...

MICHAEL: Yeah. And I think, actually Anna and I were talking about that a couple of years ago too, about what makes me do the things do with the same parents, and my brother does the things he does with the same parents, and within her family and all of our families. And it comes down to what we were taught, and also what is within us. What we want to do, just like you said. Which is kind of interesting too. That's cool.

APPENDIX D

CONVERSATION WITH MICHAEL J. (MIKE) PIERRE, SR.

INTERVIEWER - MICHAEL: When I was talking to your uncle Bear, we visited for an hour and a half and I was like, "Oh well, I never turned on the recorder ..." and he was like, "Oh that's all right. Come back and visit again ..." and it was all really good stuff.

MICHAEL PIERRE: I'm spoiled with my uncle, because if I ask if I could use his garage or any of his tools, anything of his, he'll let me use. Only because I've built trust, by the way I have lived my life. Through my 35 years, my first 20 some years was terrorizing. Fighting, everything. And since I got on state probation and started having kids, the last 10 years of my life have changed so much; I've changed so much. And there's some things that haven't changed, but before the way I live my life now, I'd probably still be running amok, if not sitting in prison or dead. The way I drank and used drugs. I used all the drugs. All kinds of drugs. And just realizing my kids ... I had a big hole in my heart for a long time after my dad passed away when I was eight. And I filled it, once I started having kids - my own father, living the life of my dad, trying to provide everything for my kids, making sure they got what they need. Not everything they wanted, but everything they needed in life to keep living. And after, you know it took me a long time to realize that to find that I filled that big ole hole in my heart. I've been through treatments, and I've been through prison, and I sit here today and I got a house full of love, you know. But it took a long time to realize it. I love cutting meat, I love hunting. My kids love it. I bring meat home. And now I went urban and got me a smoker (laughs). I used to stand out there, it didn't

matter how late it was. How cold it was. I'd go out there and smoke meat. That chance to use apple or cherry ... I'd always ...(hard to hear)...

INTERVIEWER - MICHAEL: Is there a difference between the three?

M: Um, there is. If you use apple or cherry wood, gives it a little more sweet, sweeter taste to it, through the smoke. And cottonwood is just ... I don't know. I grew up using nothing but cottonwood, so it's pretty basic to me, original ... original smoke.

INTERVIEWER - MICHAEL: It's just what's always been done. That's cool.

M: Mmmhmmm. It is awesome though.

INTERVIEWER - MICHAEL: How were you taught to do drymeat, or some of the things that you have learned to do, and pass on to your kids?

M: Honestly, I've just learned it from watching. From funerals. As far back as I can remember, every time I went to a service they were doing drymeat. As far back as I can remember. They were doing drymeat. And just through my years ... I think I started hunting when I was nine or 10. I went on hunts before that, but I never got to do it myself, til I was about nine or 10. And, I seen my uncles, my dad, skin gut, skin. And I just learned it from watching my uncles, my grandfather ... do all the meat cutting, and as I got older I just started picking it up, learning how to use a knife, sharpen a knife. And, just over the years, I've perfected my own technique, and I just love it. I do. I need him with me, my middle boy David, tapete, cutting it with me. And I tell him, "You cut yourself, you're done." And he looks at me and says, "Dad. You cut yourself, you're done." (laughs) Ah, it's funny. Hilarious, the things

that come outta these kids' mouths at times. Just over the years, growing up, watching my uncles, watching my dad, - watch and learn. And then everything I see is pretty much how I learned everything, watching, watching. Paying attention to what they say, what they say, how they do it. Where they go hunting. Who gets the rifle, who gets the bullets. The oldest one is usually given the opportunity, because they followed their grandfather or their dad. And they're right behind them, watching them. And that's the way it is with me. My brothers come with me. They ask me, "Wanna go huntin? Let's go huntin." And they follow me wherever we go. There's a path. Same trail. Along the same mountain. And it's just through generations I think it's just passed. I think at one time, my uncle Bear was telling me the same thing. My uncle Bear was bringing one of the younger brothers and he had never had the chance to get the bullet, or get the rifle; it was always the older ones. So the younger ones would watch the older ones - the way they would stalk the animal, follow the trail, follow the signs. And as I look at it as we go hunting, my brothers are watching me, paying attention to what I do. Just through life as you grow, I had to grow up early, so to say. I was eight years old when my father died. I had to grow up tending to three younger brothers, cooking, cleaning. I've had to shop a few times. But it was rough. But life's not easy. Life's not easy. But I've cut meat for quite a while. Just through life's opportunities.

INTERVIEWER - MICHAEL: That's cool.

M: Yeah.

INTERVIEWER - MICHAEL: Um, and you've had experience, you've had experience it sounds like with your younger brothers, and it sounds like now you're teaching your kids too ... it sounds like generationally ...

M: Yep.

INTERVIEWER - MICHAEL: Is there I don't want to put words in your mouth, or in what you're thinking, but are there thing ... you talked about how your uncle Bear watched, has watched, has learned that way, and had watched his older brother do different things. And then you talked about how you have been the older of the siblings, and your younger brothers teach you ... how has that helped contribute to your family, or ... you kind of already talked about it ... I'm just wondering if maybe you can ... even touch on it a little bit more, you know what I mean?

M: How was that helped ... I'm still trying to kinda....

INTERVIEWER - MICHAEL: Yeah, I don't wanna like ... so you talked about how, you pretty much, you taught ... you've taught your younger brother ... you've learned... Ok, let me back up. You've learned from watching your uncles and your grandpa and learning from your dad how to hunt how to cut meat, where to go, how to go along certain trails, and then your younger brothers have followed you and learned also, by watching you. And, you pretty much talked about how you have learned to be that male role model within the family, and you've taken care of them. Which is a way that you've contributed to your family and to your community, in that larger sense. It's a lot of responsibility. But you've done a great job of that.

Because your uncle and your grandpa really respect you for what you're doing and what you've done and how you're raising your kids now. So that's pretty cool, that's super cool.

M: Yeah. And it's took a long time to get how I am now. Like I said, for the last 10 years of my life, 13 years of my life, to become the man I am now... it's taken a lot of work, a lot of dedication. I've been clean and sober since 2011. That's the last time I've drank alcohol or used any drugs. And, I have older siblings, I have aunties, that look up to me. That kind of rely on me. I have sisters, my brothers, my cousins, that look up to me for how I've lived my life. Like I said before I'm not rich, but I'm not poor. And, if any of my brothers, or my sisters and my cousins, my aunties, my uncles ... I have a grandma... my grandma Ann, my grandpa Pat's sister that still needs help. If I have any type of money, any type of food, anything ... if she needs help or anybody needs help, if I have it, they're more than welcome to it. And as long as I can remember, I've been that way. My sisters, they tell me I have such a big heart. I'm so giving, caring and loving.

INTERVIEWER - MICHAEL: Good. Are there ... those are three really huge values right? Giving, caring, and being loving. How do you think you've learned to be that way? Or what has influenced you to know that you need to be able to give to your grandma and those people who are helpful, I mean those who are in need?
(laughs)

M: I ... its kind of a hard one because I've been like that all my life. I don't know if it was just from watching my grandfather, my grandmother, the way they

were ... they were foster parents. They opened their house ... somebody needs a place to stay, needs extra clothes or food. I don't know if it was just from watching when I was young boy, and just as the years went on, it's just the way I was raised, so to say. And lived my life. And I see other elders. They're the same way; some family members that are the same way. And I just, from, I mean from when we were younger, seeing it, learning it, and then living it.

INTERVIEWER - MICHAEL: So that's really cool, because that relates again to those values and that family generational specifically you kind of already talked about it also - are there certain things that you think you have learned or that you pass on just because you're male, just because you're a guy, right? Or do you think that gender has anything to with what you learn or are taught, and how so?

M: I honestly don't think its based on gender, because I know a lot of my sisters know how to cut meat, how to gut an animal, know how to de-bone an animal. So I honestly don't think it's a male-female thing; we're all equal in my eyes.

INTERVIEWER - MICHAEL: Awesome. Yeah that's cool. I've heard similar things to that too.

M: Like I said, I've got sisters that will jump right in, right next to me and start cutting meat. Whether we're cutting steaks, whether we're cutting dry meat, whether we're just cleaning it up for a roast

INTERVIEWER - MICHAEL: Do you think there are ways that they ... do you think they learned because they were interested or because it's something that was important to the family, or Do you know what I mean?

M: Yeah. In a way, I'd say it would be both. Because a lot of the time as I was growing up my grandmother would kick me outta the kitchen because I would try and help prepare dinner, or lunch or breakfast. And my grandmother would say, since you were off helping pay our bills, I'll be here, and I'll cook food and cut the meat and this and that ... and I have one sister, two sisters biologically, and I have first cousins and god sisters that were interested in learning how to cut meat. And as they grew up that was part of their responsibility - take care of the kitchen, take care of their family. But the interest of wanting to learn how to cut meat or any of that goes both ways. (hard to hear) Where they grew up and the interest of wanting to. And I don't know if that's how it is all over with everybody, but in our family it is.

INTERVIEWER - MICHAEL: Awesome. Very cool. Do you think that spirituality or the larger community has influenced what you've learned at all and how you've learned it?

M: I don't know about the whole community, but within family and friends they do along spirituality, meaning a cultural ways - sweats, jump dances, powwows - a lot of the family sees it and keeps it. I have, not too long ago, when I was working with the fatherhood program, and we were down at the River Honoring with my grandfather, and this was mentioned once to me Because I was there at the last day and standing in the circle with my grandfather, and he ... amongst that final circle, closing circle, my grandfather asked me to do a blessing and prayer for all of the individuals there. And that same exact day I was walking

along the river doing a cleanup with the Fatherhood Program, and I found this eagle feather. And I looked at my grandfather and a told - one moment - I was walking down the river, and I spoke no words making my motion of walking along the river and, I found this eagle feather, and he looked at me and said, "Go get it." Like he knew exactly what I was talking about. So I went to my truck, and I grabbed this feather and he shook his head, like wow. And this feather, I carried a little bit of smudge and a little bit of sweetgrass, and I smoked this feather. My heart, my prayers, and to this day I kept that; that is my special feather, that is my prayer feather. And I was able, amongst that circle, with all of the individuals in there, to get the blessing of this feather. My heart to their heart, and I said to every individual in this prayer circle, the closing prayer to deliver it, and I felt so blessed ... it was awesome. My heart was just like ... it grew. I was grinning from ear to ear with joy, happiness ... for my grandfather to look across his circle and see me standing there, and to ask me to render a prayer for everybody here. So as I went through I blessed them all ... and I said all their prayers amongst us in the circle that would go up ... and it was so awesome. And that's what I use today to bless my house, to smoke my house, to bless my children with that feather. I've had my uncle Bear pray over it, and I've prayed over it, and then I beaded it. Put my buckskin and then I put beadwork on it, the colors of the medicine wheel. I'm gonna make a dance outfit with that old school blanket, the white, red, yellow and black. And that's ... I'm gonna make it an old school outfit. End of the Trail's gonna be my design that I'm gonna put on it. And yeah the spirituality of that ... it was an honor, a blessing to be there. And

my grandfather has seen me recognize that and asked me to bless everybody in that circle... (hard to hear)... it was awesome.

INTERVIEWER - MICHAEL: For you but also for all them as well. For them to be able to see your grandpa Patilk to have so much respect in you. And to see that whole thing that they learned so much as well. And to be blessed by the eagle who left the feather for you to find.

M: And that was so awesome; we were all looking; we were all looking, and without any direction or anything I just decided to take off walking. I'm gonna go for a quick walk and look alongside this river, and I was going, I was going, and I seen this little trail and something just told me, go this way, check it out ... and as I went to go step over this little old school barbed wire fence, there was this feather under all these pine needles, and I pulled it out and I was like Awesome. And it was just right for that day. It was meant to be. I could not believe it. It was unbelievable, unbelievable.

INTERVIEWER - MICHAEL: Interesting the way things work out, isn't it? Amazing. And just like you said, that was exactly how I was supposed to do it, or that's exactly what was supposed to happen. That's pretty cool. And that's one of the things you learn also. You know what you're supposed to do... That's so awesome - thanks for sharing that. I didn't take notes about it ... but....

M: Just the experience, it was so honoring, it was awesome ... there's no other explanation for it. But it felt so good.

INTERVIEWER - MICHAEL: Oh yeah, I can imagine. Just being asked. And to have Patilik ask you.

M: And the River Honoring at that. You go and listen to his stories. Everybody else's stories that have tipis and what not. The education that all these young kids and all of the elementary schools get to experience out there. Yeah.

INTERVIEWER - MICHAEL: That's true I didn't even think about that, but it is, it's such a great event ... It's such a sharing of information from all different areas and people.

M: And it goes from the old school ways to how everything is to the new age. It is, it's so awesome. All the old school games you get to play, all the way up to how our fish are taken care of and all the hatcheries. Where our fish - you can look at all the fish that we have in our lakes and our rivers - and what are endangered species and it's all educational from old school canoeing ...

INTERVIEWER - MICHAEL: I've gotten to go just to the opening evening. I never have gotten to go during the day ... but I really want to do it so bad, maybe this year I'll get to figure that out. Stipi, he's gotten to go a couple times and kinda do what you have done, sit with Stephen and

M: Its so awesome, you go down there and you can hear him ... you can be way down on the other end and he's right in the middle, and he's drumming and singing, and you can hear Stephen. (laughs) It's so awesome. All the kids get so intrigued on it they want to leave their group and take off but they gotta stay here and go along, station to station ... oooh ... (laughs) its so cool.

INTERVIEWER - MICHAEL: I always giggle, because I can just see him. And hear him. It's such an honor to get to learn from your grandpa and from Stephen. And just everybody. Stephen harasses me, but its great, you know. Its fun to learn and your grandpa's just so sweet and kind and sharing ... he just shares so much with everybody. It's really cool. What a blessing for me, right? And for everyone else.

M: Everybody, everyone that he encounters is left with a memory of who he is, how he was. Every time he see him you know exactly who he is.

INTERVIEWER - MICHAEL: Yes, and he has such a great respect. That's so cool. I know, I'm just ... gosh ... since I've been able to start learning, from and with some of the elders, with the Culture Committee and stuff. I think I told you a while ago, I was raised in Missoula. I was raised completely away from our culture and language - anything like that. And it wasn't until 2006 that I started getting to learn again. And I was super pitiful right? I came to Tony and I was like, "Can you help me?" And not can you help me learn, but I want to contribute to teaching kids around the state about our people, and I don't know anything. And these are our ideas, but really what do you think? And it was them seeing that ok she actually does want to learn ... and ok, we'll give her the benefit of the doubt, basically.

M: That's kind of how I am right now, being third generation from my grandfather. I should know a lot more than I do. Everything, like how my grandfather is ... he's so respected as our prayer leader, and I don't know all the things he's in right now. There's so much he gets involved in. Our language. One of my main things that in due time I know will happen, is that I wanna be a part of our

prayer leaders at our services to help our family - not our family - but our community, our loved ones, our friends ... I know a lot of it, only because I been at so many of our services, so many of our wakes. And I can sit there with my uncle or with my grandfather ... I don't know it in our native tongue, but I know it in English; but in the years to come, that is one of my main goals - is to be there to help our family and friends in their times of need with our prayers. Because our prayer leaders are getting down there. They're getting down there; there's just a few of them. And a lot of our younger generation and my stage of generation know nothing. Know nothing about it. They know part of the prayer, but they don't know what its based off, what it's for, what are the sayings, what the meanings are. And that is kinda sad. But it's the younger generation that gets in the alcohol, the drugs, that don't care for nothing. And how did you ... how would we get that back? That's a question we still ask myself. Other than leading by example. I get out there, and sometimes they just frown at me because they think I'm preaching. But I continue to try and live ... not try... I continue to live my life how I do today, so they'll see it. There's more to life than alcohol; there's more to life than drugs. You can have all the same fun with different individuals that don't drink ... there's a lot more to life; there's a lot more time in life. Since I've been sober there's not enough time in one day to get half of the things done I wanted to do.

INTERVIEWER - MICHAEL: Isn't it amazing?

M: Yeah, yeah. It took a lot though, for me to continue to try and say no. I tried and tried and tried, until I just said no. I don't want it; I don't need it. And a lot

of our generation made the same choice. I made the last day of the Elmo, Kootenai Jump Dance, and that was one of my major prayers when I was out there on the dance floor - that our younger generation would learn to say no, no, no. So we can slowly get both. I'm part Salish and Kootenai. Get our heritage back more ... a lot of the kids - they don't know... I'm one that don't know much, but through the years of watching, listening, and learning and hearing ... I do my best to put it all to use in my life, in my kids. So my kids learn to grow up with respect and honor each other.

INTERVIEWER - MICHAEL: Yep. Awesome.

M: So one of these days they'll continue following not only in my steps, but their uncles' steps, their grandfather's steps, their great-grandfather's steps ...

INTERVIEWER - MICHAEL: Awesome. And that's the way it should be done right? Teaching our kids, teaching our families, generation to generation. Which is exciting because that's what we are trying to do too.

M: A lot of it is drugs and alcohol. Prescription drugs.

INTERVIEWER - MICHAEL: Yeah, that's a big one lately.

M: Prescription drugs. Like I've said before, I've done ... (hard to hear) ... pills, liquor ... I've never done anything (hard to hear) I've never done anything in my arms; its all been edibles, up my nose, drinking alcohol ... I've done a lot of it. And to this day, I say I've done nothing since 2011. And I'm here to take care of my family. My number one priority in life is me. My number one priority in life is myself. If I don't take care of myself, I'm not here for my children. I'm not here for my significant others. I'm not here for my cousins, my brothers, my aunties, for

everybody who looks up to me. If I don't take care of myself then I'm no good and no help to nobody. And it took a long time to realize that.

INTERVIEWER - MICHAEL: It does, doesn't it?

M: It took a long time to realize that.

INTERVIEWER - MICHAEL: I still fight with that too ... just saying, I have to get some sleep or I can't do any good for anyone else.

M: And it's not easy. There's still times I put other people in front of me, because I see their need. And as long as I'm 50-75% good, then I can still help. As long as I don't drain myself. Because if I'm drained I won't be able to help anybody.

INTERVIEWER - MICHAEL: That's so important ... awesome. So if we are thinking about ... you've shared so much just through stories and talking ... you've answered all of the questions without being asked. Earlier, I was like, you basically just answered all of these questions. One of the things that I always like to re-ask is, "What are the most important things, for Sqelix^w people, whether they're Kalispel, Kootenai, Salish ... whatever we are, - what are some of the most important things for us to learn today, so that we can strengthen and maintain our language and culture, contribute to and lead our communities, and continue to develop our nation as we see fit? And you kind of just said it. You've touched on so many important things ... but I don't know if there's anything else that might help to make that point?

M: Part of it would be our younger generation meeting with our older generation. And combining our strengths to go out ... go to our schools ... and get a little more involved in our younger generation. We have some that do that to help

teach them, because a lot of our kids are going to grow up in the public schools. And the more we get involved in our public schools will help our younger generation learn the morals of being Native American. Whether we're Salish, whether we're Kootenai, whether we're Blackfoot, we're all Native American. We're all Native American. We all share the same past; we all share the same history. It may be different some instances, but we've all lived the same ways growing up. We've hunted, we've provided, we've taken care of, we've loved. We've looked after one another, taken care of one another. Being there. Just from my point of view, would be like I said before, get a little more involved, in our early childhood, in public ways. Cherry Valley school, the elementary school to the third-fourth grades ... so once they start getting a little older that will get their minds in the curiosity of dancing, drumming, singing.

But yeah, I just, if we could get a little more into our younger generation that would be the ideal part. And as the generation that are here now ... continue to reach out and help ... help guide em and show them that there is a better life out there. Because our prayers are not answered right then and there, but in time it will be offered, and shown here. And as long as they continue to see that, you continue to do right, life is easier. It's not going to be easy; its just going to be easier. You know? There's so much out there that you can do - you can hike, right now you can go ice fishing. There's just an abundance of things you can do and not have to sit at home. Drinking alcohol, smoking weed, doing pills - just go out and have a good time. Even

driving the backroads, seeing animals. Whether you're down by the river, listening to the water ... there's just so many things.

That's one of the things we got for Christmas, that giant tablet. There's so much kid games on there.

INTERVIEWER - MICHAEL: Who makes that?

M: I have no idea. They'll turn it into a TV pretty soon ... (laughs) I seen it at the pawnshop.

INTERVIEWER - MICHAEL: Well, I'm so thankful and thank you for taking the time to visit. Its been fun because you've talked about all of the ways your grandpa taught you, and what you've learned from your dad and uncles, and how you've taught your siblings, and how you're teaching your little guys and gals, and how just getting ... I think you're the first person that's talked about going into public schools and working with the little guys that way. But I know your uncle really values that too, and your grandpa. And so it's cool to hear that you have picked up that value and you think it's important too.

M: You know, my grandmother, before she passed, she'd go to Cherry Valley here in Polson, and teach kids Kootenai language. She was an actual teacher. I have my sticker right there; it still says, "Hello Grandma Liz." That's from when she was at Cherry Valley. She used to go to Cherry Valley and teach kids Kootenai. And what was so awesome that was between my grandpa and my grandmother - Salish and Kootenai both, both. They'd talk in Salish at one point, and my grandmother would

just start talking in Kootenai, and my grandpa would be able to understand him and just start talking, fluently. Both languages.

INTERVIEWER - MICHAEL: Isn't that amazing?

M: It is, it is I've been slowly looking into it for the Kootenai side. I'd like to learn some of the songs ... If the Hewankorns from Baptiste to my grandmother ... if they had family songs, I'd love to learn it and take them to the jump dances, and I've asked my grandfather ... I've asked him. I think he's getting some songs together that I'd like to learn to take to the Jump Dances. In due time, I'll learn stuff from my grandfather that's not only on his side, but on my grandmother's side.

INTERVIEWER - MICHAEL: That's so cool. And that's so important isn't it? Not just both sides, but all of the different sides of where you come from.

M: And being third generation, I hope that I'm doing it all right. We still have to live a lot of it in the white man's way, but I still bring a lot of my culture into my household amongst my children. So they see the deer; they see the elk; they see the meat. Now they get to experience buffalo. They experience the meat cutting, the meat drying; they come stand outside with me - help clip meat. My kids they get so into wanting to help cut meat. (hard to hear) They want to sit there. It not only comes with meat cutting, but with all aspects of life. Working on vehicles. They are so keen on, "Dad what are you doing? Dad what are you doing? Mom what are you doing, mom what are you doing?" They're there to learn. They pay attention. They watch. More than any of us know, they observe more than we know that they pick up.

INTERVIEWER - MICHAEL: That's so cool.

M: Yep. So, I think I'm doing all right in this day and age. There's a lot more to learn. Like I said, I'm only 35. I wished and hoped to live as long as my grandfather. He's 88, or 87.... and he still can go out and cut his own firewood, split his own firewood, still working on vehicles, and it just amazes me how strong he still is Is your water still warm enough?

APPENDIX E

CONVERSATION WITH MARY DOLLY LINSEBIGLER

MICHAEL: Just so we have it and just so we can hear... I've put this here, which is the original transcript ... So if you want you can look this over, and you can see if this anything you want me to keep or use or not. I tried to type it big so it's easier to see. With just a quick reminder that I'm visiting with two families right now, but Tony and Chaney and I were wanting to expand the project after this little part is done, so we are looking at the important things about teaching our language and culture and education in places. Like families from Crow Creek, and families from Mission and families from Camas Prairie and families from Arlee area and from Jocko area. And look at how can information from those families help maybe with school or things like Nk^wusm in those areas, or maybe we could even have schools in each area, or something.

So these are the kind of questions I'm using as a guide when I'm thinking about what you've shared and what others have shared, to start with. So just so you kind of have an idea of that. So this is long, but we can go over this now, or we can look at the questions. I think you said you had looked at the questions and had some ideas about what you were wanting to share. But my job is to just listen and whatever you think is important about what you have been taught or what you think is important about teaching culture and language to our upcoming children or how to teach them ...

MARY DOLLY: My family never knew English until they went to the Sisters of Charity School and to the Fathers. Because they all didn't used to speak the Indian language. And that's where I picked it up from. And that's how I got to learn English.

And when I went to Ursuline's school, they asked me if I spoke my language. I told them yes, and that's all they asked me about that, and they taught me a lot of things about what I should do, and what they expect of me, and of course when you're young you think you know it all but you don't. And well, not only me but other boys and girls my age, we all listened to the older generation until we got older. And just like now, you think you know it all, but you don't and that's sad for the young people right now. Who do they go to learn more... to learn more about things that we're taught? The ladies from the generation older than us taught us to be respectful, to do things like ... if we see things that aren't right or things that are there and they shouldn't be there, you pick it up and put it where it should be. The men of our family were the same way. Really protective of us kids. And they weren't really the ones who would rule family group, because moms did most of it you know ... they taught us everything. They taught us to be clean, to mind ... especially to mind. Well our grandmothers too, were like that. They expected us kids to mind. Some of us were raised by our grandmas. And it was kind of ... when I think about it now, I think that everything I was taught was good. And even the things that were taught in the Ursuline's school was good. The neatness, the cleanness, to be mindful, to be respectful. And what we learned is that our parents would say something and you don't say, "Wait a minute." Because one other child was like that, she said, "Wait a minute, I've got to do something first." And it upset her parents. And when they taught us about what we should do, what we shouldn't do ... not to get attached to guys when you're young. Not to be attached to them. You have to be careful who you

meet up with. Some fathers wouldn't let us go with just anybody ... another girl and I ... we wanted to go with this family to Dixon to play the stickgame. Not us kids - it was the mother and father of these two girls, and they wanted us to go with them, and I told them, "Yeah, we would like to go." But along came a younger family member and his friend, and he seen us sitting in the car with these people, and we were just going to go over and ask the folks if we could go, but he ran and told on us. Our parents were right over there and said, "Nope, you girls are not going; it's not a place for you." We were young then. We were about 15, and the other girl was two to three years younger than I was, and so that was that. And then when I grew up, and I had kids, and if they were little and they were babies, and we were camped at a powwow, and if I left the baby with my older family to go to the stickgame to watch or whatever, and if the baby cried, they were right there making me go back and take care of the baby. And I never got mad. Because when you have a child, you don't just leave them and be gone forever. And that's the way they were. The older generation was always protective of me. Like one time we were up in the woods, up in Mission mountains here. And I had to go do my business and went around this big log, and there was a chipmunk running up and down this big log, and I guess I was gone a little too long, and one of them looked for me, and I was standing there watching the chipmunk, and he says, "Don't ever do that. Don't ever do that." And I told him why and he said, "Because that chipmunk could lead you away, and you won't know where you're at." He says, "Don't do that again; don't follow that little animal, as nice as it seems to you, don't follow it." And that's the way it was. Like if I

go somewhere and when I was younger, if I go somewhere and I stay a little longer one of them was there looking for me. And we weren't allowed to go to a dance unless we had someone older than we were. And I always thought, "Oh, they are mean."

But it seems like I favored him [my father] a lot and he favored me a lot. And even when I got married to my second husband, and he would never go with the others in our family, but he'd jump in with us and we're going down the road he'd be singing to us. And that's where most of the songs that I learned were from.

They were strict. Well at that time, most families were strict. They always showed that they cared for you. And that's what nowadays is what these kids need - is they need their parents to be more responsible for them. And I see that in a lot of families that it's not so, because some kids come to my house, and they stay a little bit too long and I don't ... the parents don't call, or track them down or anything, and the kids stay there longer than they should, and that's not right because I wasn't raised that way. And just like I said, women in our families taught us a lot of things. And even the men in the families - they were that way too. If they see me do a little something I shouldn't do, they corrected me. And if I got mad, I never let it out, I just kept it to myself. But there was one elder family member that used to really make me mad. When I would go visit in Valley Creek, he would get on his horse early in the morning, and he'd chase me, horseback, and he'd make me really mad. And he was the kind of guy that wanted to tease. Teasing.

And an older woman in our family, she was really strict with me. She would never allow me to talk to a boy or hold hands with a boy ... and another thing too ... the women, they said not to act silly, be silly and stuff and show off. Not to be like that. Because other people would think that I was bad. And I tried not to be. Because I had my cousins, friends, and other people that I used to pal around with, and we were always laughing about something. And one of them, she was the kind of person that liked to talk, talk, talk, talk ... and my grandmother used to call her pipiula (18.43), because that's the Nez Perce language for "talking too much" ... and she passed away. And she lived in Helena. But we always communicated with each other. And now, I miss all of these people; they're all gone. And other friends, they were always wrestling with me, and I'd get the best of them and throw them down and all they'd do was laugh. (laughs)

The elder women, if I was gone a little bit longer, would be looking for me. You know, in the olden days, families were like that. They were always concerned about their kids. Not mostly the boys, but the girls especially. They were really protective of the girls. There's so much difference now than then. And they always taught us not to be lazy. Always do what you're told to do ... I only got one spanking in my whole life, from a man of an older generation. I don't even remember what for. And then he called me, and I was still crying, and I was younger then, and he called me over and set me on his lap, and he told me what I did was wrong. And he started singing to me. And I'll never forget that. But I don't remember what I did. (laughs)

And a woman from an older generation ... she told me when they were young, she

and her sisters, they used to go to these country dances, and she said their mother never let them go by themselves. They - all three sisters - had to go together to go to the restroom, because in those days they had outside toilets. And in those days, well even the parents they used to go to dances too, especially in Valley Creek or Arlee. I don't know, don't remember, but she said where they used to go. She was always after us to do what they tell us and not to be lazy and not mumble around and say "after awhile."

MICHAEL: do you think these older men and women, and other people, had a reason to be protective of girls, of you girls ... do you think there might have been certain reasons?

MARY DOLLY: Oh yeah, there were reasons... because they didn't trust boys and they didn't want anything to happen to us, like getting involved with boys and getting you pregnant or something. I guess that's one of the reasons, and I guess that's one reason they wanted you to not get too involved, because it might not be the right person that you should get involved with. We couldn't be out after it was dark, until I got older, until I turned 16... then I fell in love with a young man; he was a year older than I was. And to this day we are still friends. We never did get to get married like we planned. We're still good friends. And when I think about it, he used to come to Mission on the bus, and I'd tell an older woman from our family, "Well, this person came and wants to take me to the show ..." and she would say, "Well, you get back as soon as the show's over; you gotta be back at this certain time, at 10 o'clock you're home." And my friend, he never passed that mark, and always brought

me home at the right time. Until, an elderly lady got killed by a man that was kind of crazy, an insane person. And he went next door and he cut up the old lady and he was trying to do something to the granddaughter. And the grandmother was trying to protect her, so he killed her. And then after that the elders in the family wouldn't let us ... we had to be back... oh no, the first time we could be out til midnight. But then afterwards we couldn't be out til after 10 o'clock. And so my friend would bring me home at 10 o'clock. We had good fun; we would walk the streets. Shared each other's pop or ice cream or what. And he had two friends, and they came along. A couple of my girlfriends got acquainted with them, but it didn't last. So. I can't really tell everything, because it was too funny. It was good funny, not bad. That's how we lived.

And another time when I was about 15 maybe, I went home with some of my family that was my age. They were older than I was ... and I didn't ask permission to go home with them to stay overnight because their mother was out being a bad lady. And they didn't want to be alone to put up with her, I guess. So they asked me if I would go home and stay overnight with them. And I said yeah, and I didn't ask permission. So I went and stayed overnight with them, and the first thing early in the morning my family member was there ... she had a cop with her. Took me home. And we wasn't doing anything, just staying overnight. And we were always asked if we wanted to go somewhere - if we needed to go somewhere - always ask and say where you are going. And nowadays kids don't do that; they don't say, "Is it ok if I go over here? Is it ok if I go over there?" They stay longer than they're supposed to ...

It's one of the things that kids do nowadays. They have a mind of their own. And I find that it's not good. Even as they grow up, even now I always tell my kids or my husband, I always tell them where I'm going and why I'm going there. And that's the way it was. The only thing I did not like to do was weed the garden. I didn't get mad. They just said to go weed the garden and water the garden ... I didn't want to; I didn't feel like it. After they went out, I got mad. But I did it anyway, because they were coming to town from where we lived. But I did it, with them not being there. That's when my older family, after I got done there, I thought I did something, but anyway, I saddled up our old saddle horse and I got on backwards, and a family member ran over and hit the horse on his behind and made it run and I was riding backwards ... my horse was running towards the gate, and the gate was closed ... good thing or otherwise I'd been on that horse all the way to town. We got along real good. I always got along with my siblings.

There was just so much in my life that I did. There was some after I grew up – some things that weren't right for me to do, drink, and that was one thing. You never know where you end up. And I tried to think about it and think about it, and tell my kids and great-grandkids that's not a good thing for them to do. And not a good thing to use drugs, take drugs, because I really don't know So I always hope that it wouldn't, wouldn't get to them. Because I always tell them, "If you do drugs, how you're going to look?" I told them for instance about this one man ... he was in that business for a long time and I told them, "You guys want to be like that? You want to look like that?" I say, "you Guys will look funny, your face will look funny, your

mouth will be crooked, and your mind will be somewhere else, not in the right place.” Because alcohol is bad enough because it affected some of our family ... they’re gone. Nustem! 34.30ish?

MICHAEL: Lemlemtš

MARY DOLLY: What else?

MICHAEL: Well you’ve talked a great deal about values, and you’ve talked kind of talked about how you were taught to be respectful, you were taught to be neat, to take care of yourself, and to do what was asked ... and you’ve talked about how you’ve tried to teach your own kids and grandkids those things as well ... are there certain ways that you think that those things can be taught or should be taught to our kids? Because those are things that not only you, Dolly, but other people have said as well.

MARY DOLLY: Yeah. I think it should be taught. I think, I think ... because I used to tell my own kids, “I’ll tell you, even if you’re an adult, if I see you doing wrong, I’ll correct you. Maybe you’ll get mad, but still, I’m your parent and I could still correct you, even if you’re an adult.” And I think it should be taught. It should be taught by parents, and sitting there I always think about these kids ... do their parents really talk to them about these things? Because when I see these kids and they don’t seem like ... it doesn’t seem right that they shouldn’t be somewhere and doing things. You know, I always think, I should tell those kids not to do that or else I’ll tell your folks that this is what’s happening. I did for one kid, but now that kid isn’t around anymore; he’s placed in a school so he could get his education. And

that's another thing I try to tell them about - how important education is. That they need to go to school. It's not for me, for anybody, but it's for yourself. So that you'll be able to take care of yourself when we're not here anymore. And at least you'll know that that's what we're talking about, so you can take care of yourself. Still ... I still have great grandkids that I need to talk to them about, but some of them are good ... their parents are already, what I see is that their parents are already telling them some of these things. But not all of the kids their age. There are other things that I don't really approve of, but I can't say, because I don't want to hurt their feelings. And its about your relationship with a different, not to get too involved because I see things already that have happened that I thought would never happen. But I can't say that because I wouldn't want anybody to read about it or hear about it, and I don't want their feelings hurt.

MICHAEL: Keep in mind also, that anything you share, I'll only share what you want. So if at any point, for example one person, she asked me, "Don't record this." And I didn't, I turned it off. So if there is anything that you do want to share at any point I don't have to take notes or record it, so whatever you want to do that way

MARY DOLLY: I think that's good there. I haven't named names or anything. And I even talked to them about the gifts that you get for Christmas or anytime; you know when we were growing up, we never had toys. We had to make our own ... we never had things like they do now ... things they do get they just look at it and put it aside and that's it. The only thing we ever had was maybe a baseball, and we played

ball with that. We'd throw it over the house to the other side to the other kids, and they'd throw it back. We'd play kick the can and see who could kick it the furthest or something like that. And us girls, we never had toys either, but we made rag dolls - Yayá dolls they call them nowadays. And if we happened to have an old catalogue we picked up from somewhere, we'd cut out the woman and get a plain piece of paper and draw dress for her or shoes or something, and we'd put it on the picture. Yeah that's what we did.

Then, of course, we had my grandpa make us a swing down at the barn in Valley Creek. Well, we had one too up where we lived. We had a swing. And there's I don't know what else we had ... we sorta had to entertain ourselves. We even had stick horses. We'd get a stick, and towards the end we'd bend it about two or three inches and peel the bark for the ears, and we'd have a race. And of course we like to play in the water.

MICHAEL: That's fun.

MARY DOLLY: Yeah. Of course my siblings had friends, they would come along. I tried to follow my older siblings and their friends, tried to follow them around, they wouldn't let em do that. I guess I was spoiling their fun. (laughs)

MICHAEL: I'm just imagining all of these things.

MARY DOLLY: Then the older ladies of the family, of course, taught us girls how to take care of our babies. In those days they didn't have Pampers; they had white flannel, and women would hem them; they would buy the material and hem them. Sometimes by hand. And one, when she got a sewing machine, she'd sew

diapers for the baby that's coming. And they never chose a color; they never chose pink or blue. Everything was all white until after baby was born. Then they would get pink or blue or whatever. And I thought that was good. They taught us how to nurse the baby, showed us how to wrap them up. And we never ... when the baby is first born they'd put a diaper down and then the baby would lay here, and they would fold a diaper around its legs, and then they'd wrap them in a receiving blanket or blanket ... then later on they'd teach you how to diaper, how to pin a diaper on. So it wouldn't get picked, it wouldn't get poked. And they taught us lots ... because I didn't know nothing about babies when I had my first child. They stayed with me until I got the hang of everything. They stayed with me two weeks. They even taught me how to, they made a swing. Double rope to make a swing for the baby. And put blanket over this way ... and made sure it was secure. Then if you're busy you'd have a rope tied on the rope of the swing and if they baby's fussing, then all you'd do is pull it back and forth and the baby goes back to sleep. And of course the baby sat in the baby board; they place them up to make the baby feel secure. But no use. But you put them in a baby sac and pretty soon their little hand is sticking out!

MICHAEL: That's how my baby is. She likes to have her little arms all out.

MARY DOLLY: One time - I forgot who it was - they had their baby all wrapped up in a sac and laying in a car, and these white people went by, and they thought it was cruel, and so they reported it, and so the mother said, "Well that's the way we wrap up the baby so it feels secure." Maybe it was hot that day, I don't know.

Like even when baby's sleeping and it's a hot day and a lot of flies and everything, women would put baby blankets on the side of the baby, and put the diaper over and just leave an opening so flies or misquotes wouldn't get to it. They even taught you how to take care of the baby when their umbilical cord is still on ... and, they don't do it like how they do now. They leave the clamp on, and I thought that would be hard on the child. But they take it and they put baby oil on the button, and wrap up the cord and put a bind around the baby until it fell off. And then they tell you, if you want your baby to walk right away, you take that cord and put it under a cow manure ... baby will walk faster.

MICHAEL: I was wondering ... we still have our baby's umbilical cord. So I was wondering what we should do with it.

MARY DOLLY: Well they even had - when I crashed my ankle, I had four, four bolts in my ankle. And they took one out, and they put one in a jar for me to keep. I don't know where it went - probably pounded into some building somewhere.

MICHAEL: I have another question. A couple times you've talked about how you were told not to get too close to certain boys because they might not be the right fit. Is there a way, or was there a way how your older family members helped you determine who was a good fit, or anything like this?

MARY DOLLY: Well yeah. First, they tell you not to get too interested in a boy because you can't trust them. And that's one of the first things they told me. Not to get too interested in a boy. Not to do what he tells you to do. You know, in those days, a long time ago, they had a plant that some mothers would boil up and give to their

daughters so they wouldn't get pregnant. Kind of a contraceptive, I guess. And I asked an older family member if she knew what it was and she said, "yeah". And I told her, "Well show me." And she laughed and said, "No I can't do that." You know they're strict and stuff at church, not to get rid of a child or whatever. You need to just stay mothers ... mothers bring their daughters to get a shot so they don't get pregnant, even though they were told what would happen. But like I said before, things nowadays are so different than long ago. They were more strict than they are today.

MICHAEL: Were there good qualities, or qualities that were good ... say, once you were married or once ... boys couldn't be trusted, but you kind of talked about your friend who came to see you and his qualities, but were there qualities that your parents thought were good once you were old enough?

MARY DOLLY: No, I guess it was because of his bringing me home when he's supposed to. And who his family was. And I guess that's the reason, really. Because she never asked me questions like if he was, if he made advances or anything.

MICHAEL: Yeah. But he was respectful. He came from a good family and she knew that. That's good. That helps. Because I've heard about arraigned marriages but I haven't heard about it very often. I'm just kind of curious about that personally. So that's interesting, but it sounds kind of similar. Umm.... Is there anything related to spirituality or community, giving back to community or life ways, cultural ways that you were taught that you think should be passed on today, also?

MARY DOLLY: Oh yeah, yes. I think that's one of the main things that should be taught. I tried to tell people today that. And yeah that's really important. Because if you don't, what kind of kids would they be when they grow up? Even myself, I, once in awhile ... I'll talk Indian to my great grandkids or my own kids, and they'll ask me what it is, and they'll repeat it. And then I'll ask them again, and they'll say the right word, and they won't say it right, but I'll tell them the right words, and I think that's really important. That they know about that. And they should know about the culture of our ancestors. And just like I noticed when we went on the field trip, the second time, to the buffalo jump. And there was two or three young men that went along that never went before, and they were interested. They were interested. And they would like to do it again; they would like to go. Because you know, sometimes parents, they never practiced their religion. They never practiced their cultural ways, and that's how come sometimes these kids want to be, want to know about it. Like for instance, my own kids ... sometimes they'd come up with some question that needed to be answered by me, and so I'd tell them the best way I can. There was a young man that came to my house, and he talked to me and asked me questions, and so I told him. And he was a friend of one of my great grandkids from Arlee. And he comes from an Indian family, but they weren't really culturally taught. And they should've. Who parents are, that I know. And I was glad to share with him.

MICHAEL: That makes me think of another question also... and something that I've heard a lot from you today, about the importance of parents teaching or

grandparents teaching grandkids ... so the importance of teaching family. So because we don't always have parents who teach ... or maybe they don't always know anymore, but maybe how to share with our kiddos today.

MARY DOLLY: Oh, just tell them right out. Just tell them right out. That's what I tell some of the young boys that come to my house. I tell em. I tell em, this is how it used to be. And they'd tell me, "Really?" And they don't know nothing about language or nothing. And I'd tell them in my language, and they'd say, "What is that?" And so I'd tell them. And sometimes they try and repeat it, and they don't say it right and I'd tell them again. And sometimes they'd get it right, and sometimes it don't ... because I know their family is not cultural. Yeah. Well just like the celebrations. I used to tell them how it used to be. And I was on the powwow committee for a good many years, and I see things that's not right. And sometimes I hear rumors of how the powwow is gonna be, and I disagree ... I disagree on some things. I remember when I was growing up we'd go to the powwow, and the women would dress up in their outfits. Sometimes they don't have buckskin outfits, but they'd dress up in a nice dress, their beads and their handkerchief and their ... and I used to look up to the older women in my family, and well, other women too. They all used to dress up. And they didn't dance; they never used to dance, the women. They only dressed up for the occasion. And their husband danced, but they don't. The only time they'd dance was when they had an owl dance or a round dance. Or a gift dance. Yeah there was a lot of beautiful women, especially when they dressed up in their handkerchief. and shawls, and moccasins and beaded things that they wear.

And you know, a long time ago, when they used to have an owl dance, sometimes a man will ask his wife to dance, and somebody will come and tap him on the shoulder. So he lets that guy who tapped him on the shoulder dance with the woman. Sometimes there's jealousy but there were no fights. (laughs)

MICHAEL: That's cute. I can imagine.

MARY DOLLY: Just like me, somebody asked me to dance, couple years ago, that's when my legs were still good. Asked me to owl dance with him, so I did. And the song that they were singing they were drumming too fast, and we were just trying to keep up. But we got through it; we didn't have to go far. (laughs) And we laugh about it. And that was another person that was very respectful towards me, and he's married.

MICHAEL: That's nice. If you could think of some of the most important things to teach today, so that we could carry on language and culture and contribute to community, what would that be? You've already talked about a lot, and probably they might be the same things, but if you were just to think about it pretty quickly, what would be the most important things?

MARY DOLLY: Well, the important thing right now, is just like I said before, for the young kids to learn about their culture, their traditions, of our old people ... and of course the language is really important. And nowadays, when I hear these young people, well like, I hear, and I, I hear these young people talking the language, and it's really good. It makes me feel happy. It makes me feel happy to hear that, to know that their mind is in the right direction. Because well, just like Pat said ... one

of these days maybe somebody will ask you , “Do you know your culture; do you know your language?” And if you say no you don’t know, then what kind of Indian are you? He always stresses that. And to me that’s important. That’s what I tell my family. And I’ve been after them to learn about their tribe, the history of the tribe. Its one of the important things, I think, should be done just for them - to know the importance of the tribe. And to know the history. Because one of these days, maybe you will be sitting up there, being a councilman or being a chief, or an advisor or something. I always tell them that. I say, “Learn the history!”

MARY DOLLY: There’s this man. When he was teaching the Indian history of our people here, and I think he was teaching at the college, he always asked me to join. And he said, “The reason why I asked you to join is to make sure that I’m saying the right thing, that I’m telling the truth.” (laughs) And I miss that guy, I really liked him. He was really knowledgeable about a lot of things, and I always thought he was a really good councilman; he was on the council. But he passed away, and I don’t know what his wife ... she must still be in Missoula. Kids gotta know about the history of their tribe - that’s important. It was always important to me. Even if I did marry a white man. (laughs) And he learned.

MICHAEL: Yeah they do! My dad learned too. He learned values.

MARY DOLLY: And he liked to participate in the stickgame. He participated in the Jump Dances until he had to have a triple bypass and the kids wouldn’t let him dance. And he was so attached to my family. And even if him and I would argue, they would listen to us and they always took his side and not mine! (laughs)

MICHAEL: That's how my ex-husband was.

MARY DOLLY: We'd a been married a good many years. I even made him dance for some money. He went broke at stickgame, and we were just having a round dance, and I was dancing, and he seen me and he says, "I need some money," because he knew I had some money. And I said, "Well, you get out and dance with me and I'll give you some." And he did, and I gave him some money. (laughs) He learned everything about our culture. And he always had a lot of fun. He always had a lot of fun with Alec and Charlie, telling jokes. And Richard. Just everybody liked him. And sometimes we would be driving down the road and even when we didn't know anybody, and we'd meet, and he'd wave ... and I'd tell him, "What you waving for, you don't even know them!" And he'd say, "Well, they're people! I'm waving at them!"

MICHAEL: He was friendly.

MARY DOLLY: Yeah. Everybody liked him. They even talk about him now. There was a lady in the store the other day, she said, "I miss your husband; he was such a nice man." It made me feel good. But anyway, that's how it is.

MICHAEL: Lemlmtš, Dollie. I'm so thankful to get to learn and to visit. And, that you're willing to share, and I hope ... that was one of my visits with Tony, that I hope that I'll be able to continue, and hopefully if I can get this part of school done, that that means we'll be able to have more visits and they'll be not so structured and we'll be able to just learn.

MARY DOLLY: Yeah, for instance you know the songs. They should learn the songs from long ago. I think some of them do know. But they should learn a little more. Because they'll enjoy it; they could teach their kids. They could teach kids their songs ... and just like the Indian choir. I always hoped that somebody would kinda be a head of that and ... because we're losing our prayer leaders. Well, we have prayer leaders, but we need more. Because I grew up with that, too. I sat with the elders, and listened, and I learned from them. And, the prayers. I feel that we need a leader.

MICHAEL: That would be good. Stipi and I were talking about that.

MARY DOLLY: Because of what I learned from them, and see them singing and praying, and seems like we don't have those old people anymore who did that. And somebody needs to take over. Well just like Pat said, he told us that we need a prayer leader. And what's his name ... young Joe Sorrell, I'm really proud of him. And proud of Velda Shelby's boy.

MICHAEL: Does he do the Kootenai ones? I was wondering who that was. Yeah, those are important. The songs.

MARY DOLLY: Oh the church used to be full of Indians. Of course you don't see them no more, because they're all in heaven, I hope. (laughs) Like me for instance, I can't hardly sing anymore ... my voice is not loud anymore; my high voice is not there no more. Cause I'm part of the Indian Choir. And I'm proud to be still there. I used to sing at the powwows with the drum, with my family Those days are gone forever.

MICHAEL: Hopefully not.

MARY DOLLY: You know Stevie's grandma; she used to lead prayers.

MICHAEL: I've heard that. That both her and Mitch were pretty involved in the church.

MARY DOLLY: Who?

MICHAEL: I've heard that both her, Mary and Mitch were involved in the church. Mitch Small Salmon. Did he go there also?

MARY DOLLY: Oh yeah, they all were. I used to listen to Willie Steven's grandpa, I used to sit by him to hear him sing this one hymn, it's a long hymn. It's the one they sing when they are ... its about Jesus' crucifixion. I used to like to sit close to him to hear him sing it. I know some of it, but there's a couple places where I mess up And my older family member, we'd walk from by where we used to live by the church, we'd walk to the Catholic cemetery, and she'd sing this long hymn that they'd sing before they took the body out of the church from the wake? I learned that from her. I always dream about the Catholic faith, what they used to do ... what they don't do anymore.

MICHAEL: That's interesting. I just recently had a dream, I can't remember what it was, but I did the sign of the cross in my dream, and I've never done that before ... I mean I've done it before at funerals and stuff, but we weren't raised Catholic. It was interesting that was in my dream.

MARY DOLLY: Well your grandpa John and Lydia, they were good Catholics. Especially your grandma. Uncle John was kind of a quiet guy. You know, Satch? He

always, always talked to me, he always considered me his cousin. And I always talked to him. Yeah, all those people are gone. And uncle Charlie, used to come to the Longhouse, pretty often ... two three times a week, he'd be there ... first place he'd head was for my room, and he'd tell me, "You have cousins here and you have cousins there ..." Like the Halvorsons, remember them? Do you know them?

MICHAEL: I didn't know them, but they're our cousins too?

MARY DOLLY: MmmHmmm... I even dream about Bearhead. And I dream about the Ursuline's a lot and I dream about the church a lot.

MICHAEL: That's interesting that you dreamt about Bearhead, also.

MARY DOLLY: Him and I argue all the time.

MICHAEL: In your dreams? Does he argue with you in your dreams too?

MARY DOLLY: No, I just see him. But in real life, we always argue about something. I can't forget when we had a water fight. Up towards the South Fork of the Jocko ... and I thought, oh its funny. And one time he came back from Cusick, Washington, and we were still working up at the Community Center, and pretty soon I heard Bearhead come in ... and he was dancing down the hall towards my room, and he said, "Just look what I have!" He said, "I won it! A bear rug! And he kept saying, "Look what I won!" And here it wasn't him - I was the one that won it. But I didn't like that bear. I didn't like it. You know, just mounted and everything, I felt sorry for it, and I sold it ... I couldn't think of it being dead and in that....

MICHAEL: I don't blame you.

MARY DOLLY: We had a name for it too, but forgot what it was.

MICHAEL: I can just see him doing that too. Just teasing you.

MARY DOLLY: I felt really bad when I heard he got sick. And then after he passed away, and not too long after that Doug Allard passed away.

MICHAEL: Right. And were they both from cancer right?

MARY DOLLY: Yeah. Oh and I just cried hard for Doug Allard, because he's been so good to my family, especially to my mom and my aunts. And he was always willing to help, you know. It was sad, because I'd been with them so long, you know ... him and Johnny asked me to be on the powwow committee. I've been on the powwow for a good many years. And then they asked me to be on the Culture Committee, and I'm still on the Culture Committee; I was one of the first ones they asked. One of the first ones anyway. Yeah, I miss a lot of things. All I have is the memories. Good memories. Doug Allard, we had a lot of fun. I'd get a new car and I'd go show it off to him, and he'd say, "Do I get to drive it?" and I'd say, "Yeah." One time we were on empty - my new T-Bird - and there was a stickgame going on at Dirty Corner at Bearbear's mother's house. And gas tank was just about empty, and I said, "We need some gas!" "Aw, we don't need no gas, we'll make it over and back!" And we did make it over there and make it back to Arlee (laughs). Then he took a whole bunch of us to Canada. Oh, it was good on the powwow committee. And stickgame committee. Oh well.

MICHAEL: I didn't realize there was a stickgame committee also.

MARY DOLLY: (laughs) Oh yeah. I've been waiting for an opportunity to do some taping of stickgame and some old War Dance songs, but after the last death,

I'm holding off. He liked to drum and sing. It's been too much, all of the deaths we've had. But, we all have our time I guess.

MICHAEL: Unfortunately, huh?

MARY DOLLY: Well, how much more do we go?

MICHAEL: Well, if you feel that we are done, its great. You've shared so much wonderful information.

MARY DOLLY: Well, I hope I'm helpful.

MICHAEL: Absolutely. And I think it's been a really good visit, because we were able to check throughout the time to make sure I'm understanding things right.

MARY DOLLY: I'll look at this over, and see if I missed something.

MICHAEL: Yeah, if you want to, and we'll get this recording typed out for you too. And then I can bring it to you. And then I can sit with you if that will work, and we can see if there is anything you want to change or add, or anything for me to take out?

MARY DOLLY: I don't think there is anything to take out. But I don't know about the first one.

MICHAEL: Oh Dolly, thank you so much.

APPENDIX F

CONVERSATION WITH ŁAKAT

MICHAEL: If you would like to introduce yourself that would be fantastic, and sometimes telling about the education in your life will kinda just get things rolling.

ŁAKAT: So my name is Łakat. I was born and raised her in St. Ignatius, and as far as education, I went to school here in St. Ignatius. I graduated high school here. In terms of education, I think of school systems, I mean, going to school and being educated in the suyapi world. And as education at home, I just think of it as a way of life. I mean, it's just part of our life and part of our upbringing. So it's ... I don't look at it as the same as going-to-school-education, because its just a way of life, it's a part of life. It's not something we're forced to learn; it's something we're born with, and we just do in our livelihood ... learn about life. So ... and then, further education after high school, I went to Haskell, Indian Nations University in Lawrence, Kansas, for a while and studied environmental science. And then came home to be with family. So I'm here.

MICHAEL: You probably got to study with some of the ... Daniel Wildcat - did you study with him?

ŁAKAT: Yes, he was an educator there, but I didn't have his class.

MICHAEL: I can never remember what area he's in But ... he's like the only person I know there.

ŁAKAT: I think he was in Math & Science ... that area. But yeah, I didn't have him.

MICHAEL: Interesting. Very cool. Yeah I always wondered what area he taught in.

ŁAKAT: And then I came back and took some classes at SKC and just decided it was time for family and just work, and so that part of my education and that part of my life is to be continued sometime down the road. I mean, I don't think you can ever have enough education. You're never done learning, so. Whether it be in school or just learning from elders or community members, or parents or family. You're never ever done.

MICHAEL: (Unable to hear)

ŁAKAT: As far as anybody, learning lies in whether it's in school or just having a willingness to learn more about even your language or your culture, you have to be willing to learn. It's kinda the same idea when I think about basketball ... some kids wanna play, - they wanna play basketball so bad – but, they don't want to be coached, because they don't want to learn, because they don't want to be told how to do things a different way that may be different to them. So, you have to have a willingness to learn, and a desire to want to learn.

MICHAEL: I was reading transcripts last night from two people that had already approved them, and that came up over and over and over again, both of them actually. The willingness, and the wanting to learn ... just what you've shared also. About how education, like your own, is learning throughout your life.

ŁAKAT: Yep, you're always learning and then in turn being able to teach. Teach others or teach your kids, or teach other family members ... and if they know that you have that knowledge and that you've had a desire to learn, then they're gonna wanna come to you, and they'll ask you questions or rely on you for things.

It's not necessarily when you're even brought up in a family that holds a lot of knowledge that everybody learns or wants to learn ... some do, and then some don't. It's more acceptable today than it was a long time ago. That was what they had to grasp on to, and it was a way of life, and learned ... like, they never had a choice. Because it was just a part of their life. And now that people have a choice; some choose just not to.

MICHAEL: Yeah that's a really good point too, isn't it ... that it was a way of life; it was how you had to be to survive. And just like you said, that created a kind of ... people were in tune with one another. Those are great words. And it just worked that way.

LAKAT: That connection and that just being kind of everything connected... when they talk about a circle in the way of you know, your life, even having that connection, that whole connection... Just learning and having it all there and you don't have distractions, you don't have other outside influences. There's nothing else to kind of turn around for, because it's all right there. It's all right there in front of you, and it has a deeper meaning and you're kind of taught that you need those things to survive; you need them to get far in life, whether you're being prepped as a young girl to be a young woman, or to be a mom or a caretaker ... same thing with the boy ... he's going to be taught these things - to teach him and to prepare him for the rest of his life.

MICHAEL: Yep. Yeah, that's very cool, and actually that leads into one of our other questions Specifically, looking at how to did age, gender ... not just did,

either previously or today ... whatever is good to ... how did age, gender, family and spirituality kind of tie into that education? And you've talked about that a bit here ... about how girls are prepped for certain things and how boys are prepped for their lives, but in your experiences or how you've been taught, either as a way of life or in the education system, are there specific roles or teachings that would either be taught by males to males, males to females, females to females or anything like that?

ŁAKAT: Yeah, I think from growing up in home life ... I mean a lot of my education in the school systems, I use more in my job and my work. And well, even things for home, like finances and how to have a home, but as far as a way of life, that avenue of education for home, and that education for my kids ... and now we kinda do refer to it as education, because as I was coming up I never thought of it as educating, I just thought of it as learning and a way of life, but I can definitely see why it can also be called that way, because we have to teach that now ... its not in everybody's homes anymore. And so there are things that relate to gender and age and spirituality and when it comes to your home life and your family life and your family teachings ... there are things that moms ... and it's even in the suyapi world. I mean - moms we have our role in teaching the girls about their coming of age and their puberty; and how to prepare and what to expect; but also on the traditional way of life or the how we tie our culture and our and spiritual ways into it ... there's certain things that they need to know. And it's not teaching, I mean for home with my daughter, it's not like, "Well this, is what you're going to learn in Physical Education, and they're going to talk to you about these things ..." and that's the way

it is. Well, yeah its that way, but I also have to tie it in and relate to her and teach her that these are things that you need to be careful for, things you can and can't do, and you know, she's had that, "Well, how come mom?" and, "Well, this is the way we believe." And our beliefs tie in with our spirituality most definitely, because if you do things you're not supposed to do at a certain time, there's repercussions for that; things can happen, and it affects all of us; it affects everybody. So, she has to have that understanding, and that's kind of the beginning of her ... you know, teaching her the beginnings of how to connect those things together ... you know, the "whys?" And it's not a myth. It's not a just a "belief". Its more of this is the way it is, and this is the way it happens. I don't like to call them a belief because it's much more than that. It's much deeper than that. But as far as our family at home ... we're told these things, and I guess every parent, every family, teaches their kids differently. Because everybody's individual thought process and communication process and how they comprehend things is differently, and that makes each of us unique in that sense. So, you know, every individual learns differently and they take in things differently and so the process or the way of teaching or passing on information isn't that solid ... I mean the same teachings ... the teachings are the same, I guess is what I'm trying to say; but, how its taught, is ... it can be taught different in the way of where that individual's at in their learning process or where they're at in their life. Those same things were taught to me, and that's why I'm able to teach my kids or teach nieces and nephews, or tell them these things and not necessarily teach them these things, but tell them these things.

MICHAEL: Yeah, that's really cool.

ŁAKAT: Some of them are in that teaching sense. That they'll have to go to auntie, or they'll have to ask auntie, and I do that with my aunts even, because I know that they know. And other ones will say, "Oh she might know, but I know she knows for sure, so I'm gonna ask her." And that's if Yayá's not available or you know, one of the other elders aren't available. And sometimes even there's even things that I'm not sure ... my mom can speak on or even things I thought my dad couldn't speak on, and it's not because I didn't respect them. It's just we never talked about it, and if I talked about it they were pretty straight up with me like, "Well, I'm not sure, you need to go ask so-and-so." Instead of telling me something that wasn't right or was just what they heard from somebody else, they were always, "Well, I'm not sure - you have to go ask this person or ask this person." And it was somebody that they knew, knew. And that kind of follows along with the younger people - they kind of go to those that they know have a certain area of strength of knowledge. Because one person doesn't know everything. They might know a little bit about this or that, but if they know something that they know you want to know more about or you're ready for, or it's in line with your journey, or in line with your destiny, then they will send you where you need to go to get the right info.

MICHAEL: That's ... ok, see me making connections ... yeah, that's pretty interesting, and because you touched on it several times on whether you're ready for something, or just the willingness, the interest ... making that part of your journey, or ... and you're right, not everybody does know everything. So, and I'm

hearing so many similar things ... from what others have shared, which is exciting, because from the families that I get to talk to for just this part, it's cool to see that those foundations of culture and understanding are solid.

ŁAKAT: Yeah they're pretty ... um ... solid in that way, and you know I've always been told if you ... and that's true, because if you needed something, you wouldn't just go to one person to take care of everything. Say you were sick with something ... there's not one person that's a cure-all; you know you'd have to go to someone who would take care of that specific thing - so you would be sent to them for that. And it's still like that today. You know in family dynamics - say one of our boys have something going on, and we need to go see uncle so-and-so for that; he can help you in that area; it's not just that they know that you're not just gonna go ask for something and get it automatically. There's a lot more behind things, and even if it's something that's gonna heal you, or something you need help with in school or in life, or somebody's bothering you, or something somebody did is bothering you, and you just know that there's certain people that have strengths in those areas to help you through that. Spirituality starts when you're young right down to you're ... even when you're in your mom's womb, and you're being carried. It's just never ... you can never go back and say where it started because, I guess I feel like, because ... I can say, "Well, it started with me when my mom carried me." But, it didn't because she was taught that how to do that, and her mom was taught before how to do that. So it never starts with you; it's always been there and that's why it's ... I can say it's a way of life.

MICHAEL: Yeah, and I haven't even thought about that. At all, but that makes perfect sense. The knowledge has always I guess we hear it ... I guess we hear that the stories have always been here, what we were taught has always been here, but, that's a really solid way to explain that. It does, it goes back to who taught your mom, who taught your grandma, who taught all of these people.

ŁAKAT: I guess ... a good way I guess to think about putting it is, "It was here before me." It was here before. It's been here for eternity, way down to our mother earth and ... yeah. Since the beginning of time, and it's in everything that we do and every, our daily life, and everything that we do ... it's connected and I think about ... recently I had another conversation with another person and we were kinda talking about the huge disconnection with that spirituality and their upbringings - because some people just don't have that at home - its broken. And I tried to think back, at what time did this happen? Because even in our family we're really fortunate to be able to have that. Even though my Yayá married a white man, he never stepped in the way of her teaching us. You know he embraced it, and he thought it was just great, you know. So that was just awesome, and we're really fortunate that we had them. On my dad's side of the family, it's a little different you know; their family dynamics we're different, not so close. But still even things that my dad was taught from his parents he passed on to us. You know, and so even though it's not strong in a family it's still being passed on because it's still a way of life and it's still how they were taught. They went to boarding schools and were taught and told this is how you have to be, and this is how you have to learn, and how you're doing things is

wrong, but they never let go of how they were raised. I mean it's just kind of instilled at a young age. And it stays with you. And I think as far as learning, when people are told they have to do something a certain way - because I said so - and there's no explanation behind it, of nothing to strengthen I guess, and our teachings ... when we teach our kids, or when we talk to our kids, or when we need to share something with them, when they're learning these things, there's always so much more than because I said or because this is the way it is. So they understand it that way, and then when they go into the suyapi school system too - that's why our kids are hands on and visual learners - because that's how we learn. There's always an explanation behind things and it's not being told that ... this is the way it is and that's it. I don't think I ever got that growing up, "That's it." There's always a reason behind it. And spirituality ties in with your everyday learning at the start of the day - when you wake up, thank Creator and welcome the day, throughout the day, and at the end of the day. And spirituality ties in with your every day. It's there and it's pretty strong.

MICHAEL: Can you ... I know my own thoughts on that, on how spirituality ties in every day, but are you willing to expand on that a little bit?

ŁAKAT: Like on how I've been brought up?

MICHAEL: Yes or examples ...

ŁAKAT: Everything we get to do and are able to do are gifts from Creator, and it's important to acknowledge and remember that. I will say that because my family were devoted Catholics on my mom's side ... we're baptized as babies ... and my dad and my mom never told us. They said, "This is what you were baptized as; this is

what Yayá and grandpa believe in.” And it’s not bad ... it’s however people have a connection to the Creator is good. So, they never forced us to go to church or to pray the Catholic way; and my mom always made sure that we came to jump, and she exposed it to us, I guess you could say. She didn’t make us come every time, and weren’t fully emerged or involved in those things. But were well aware they existed and were important. But my dad went to the Ursuline’s, and he went to boarding schools in his younger years of education, and so he never forced that on us, but one thing that he made sure we knew was that there is a Creator - you need to believe in him, and you need to know that he’s there for you and he sees you. But they didn’t force Catholic religion on us; we had a choice; if we wanted to that’s fine – it’s not forced on you, but you need to know that Creator exists, and ... we weren’t taught sweat when we were young. Again, we knew it was a part of our spirituality; it was important to believe in it ... and when you’re ready to take part. So when you’re ready and when you feel like you’re ready, then you can go in that direction. It’s a scary kind of thing to think about it - not knowing if its time or how to go about learning. That’s something I want to make sure my kids have when they’re younger; that’s a choice they can make when they’re young, and they don’t have to wait. But even my parents couldn’t teach us or tell us about those things because they didn’t think they could always give us the full understanding. And they’ve always told us, “We can’t teach or tell you about these things; it’s something you have to experience for yourself; you have to ... you can’t be told about it, and even some instances you shouldn’t talk about it.” And at a point in time I kinda felt confused about it, and I

would try to talk with others about things, and I had to remind myself what my dad told me and my mom told me of, "Nobody can teach or tell you how its gonna go ..."

That goes right back to the individual and their uniqueness, and how its going to be helpful for them, and how that experience is going to be for them. Because it really does depend on the individual. And it will come I guess when I'm there. Even as far as protecting yourself if you're traveling or whatever your you have that's coming up or even just your daily ... there's different things you use for whatever it is going on. So in the event of a death, there's certain things you use then for that ... even after an accomplishment - you know - giving thanks, and what you use for that. And those are part of spirituality but also just a part of a way of life. It's however you consider it for each individual, however they feel about it.

MICHAEL: So just to make sure, I don't want to misinterpret that. So there are different ways that we prepare ourselves for things or give thanks. But you also mentioned that it's also individual also.

ŁAKAT: It's individual in the sense of family I guess, and even things we do here at work. And you learn that respect too of respecting other people's ways ... every family, every community, and again every individual's way of how they perceive things is different. But you learn that respect, and you learn that and you know that ... that if I go to so-and-so's house and they're doing something, it may not be the same way that you were taught or the same way that you know, but you respect the way they do things. And one thing that kind of happens - it's like overlap, I guess - if these kids go to a friends' house and they do something there

and they didn't do that at home because their family didn't learn it, they come home and say, "Oh they did this, and we need to do this now." I'd have to say we don't do that because we do it this way, then I would have to talk to either my aunts or my Yayá about, but most likely the answer's going to be, "Well, what do you know, and what were you taught?" Because you don't take or adopt from other families, and it's not a bad thing and people do, but it just comes down to what you feel comfortable with and what you feel is the right thing to do in that situation and sometimes families will say, "This is what we do, and you're welcome to also learn that way." A lot of times that happens when people don't have that upbringing and they're thirsty for it. And so they'll use that. And that's ok, as long as it's from our people and with approval from my Yayá, and as long as it's not from another tribe - that you're not changing that way of life for your family, and it's not being borrowed from another tribe. Because in a way, you're disrespecting them by taking their ways, and you're not being true to your own people by doing that. And I think it kind of breaks the way of life and it kind of puts a crack in things ... and if you don't really know what you're doing when another tribe's doing certain things, and you don't really know and you don't really understand ... it may not be good... it may be something we absolutely do not do, and that's why you don't know it, but they do, and that's why they do it. It's not good to do, and there has been a lot of that, and I think it may be a part of that, that certain generations or certain families - either they're intermarried, or they don't know and they're seeking that knowledge and so they grasp on to whatever they can, and ... when they don't have someone to guide them, to ask, "Is it

ok that I do this? This is what somebody taught me to do..." This also reverts back to an individual's values and even dignity within how they were raised. To have specific values, knowledge, and understandings with humbleness comes from your upbringing. I bring this up because sometimes people use that knowledge to boast and glorify themselves and lose sight of the real meaning of it. At Haskell for example, a lot of tribes, they would have peyote meetings, and I've never learned peyote, and I've never learned that we did that or that's something that my family did ... and pretty much that's not our way and you stay away from it, and you don't mess with that. That's their tradition, and that's their way and just NO. And there a lot of kids that didn't know - went to Haskell to learn about how to be Indian. Because they don't have that at home. And it's not their fault, and it's good that they want to learn, but that's the scary thing of it is learning other people's ways. The majority of them mean well, but you always have to be cautious that there's people out there that can hurt you, and that will hurt you and that want to hurt you. Whether it's old, and that's why you have to ... you know it's important to teach your kids and your family the history of tribes. Now, we have to fight to be one just as Natives, we have to stick together and be strong. But a long time ago it wasn't like that. And those things are still carried on and those things are still taught. And so you have to make sure you're aware of that. That's something my parents did before I left was talk to me about, "You know we've told you these things, but you need to know what to watch out for and what to be careful and we know that you know these things but we want to strengthen them before you go." And that's just

something you do before somebody goes somewhere else or somebody's leaving you remind them of what they have to be careful about. My Yayá always told us about our hair and the importance about taking care of things and what other people can do with something that belongs to you and just being careful ... but a lot of kids would go into those meetings, and sometimes it would be ok, it would be good for them, but I know that they also include ... is it Catholicism? Is it Catholic Church into these peyote meetings? So then they're confused like, "I thought this was Indian, like all Indian ... how come they're bringing Catholic ways in?" And I don't have an answer for that because I don't know. And I even saw kids come out of there and just be ... they were hurt or something happened there, and they go home and they're just not the same, and you can see the effects of something that happened. So that's just being careful of other tribes' ways and their spirituality and their ways, but be respectful. There's a way to be respectful. And again, that's something that's kind of learned with experience. You can be told about it and talk about it, but it's something that comes with experience, that until you (hard to hear...) And if something does happen and you don't feel right, you know where to go to get help with that. But as far as our families used to be at my Yayá's and grandpa's house ... you know - on the daily, she just had a house full. And we weren't only learning just from her and my grandpa, but from my aunties and my cousins. You know ... all, "Hey, you're not supposed to do that!" or "You're supposed to do it like this," or "You're going to get in trouble if so-and-so finds out that you did that; you're not supposed to do that!" It's a way of life, you're learning from everybody.

Everybody's teaching and I think that's why it's so important for families to be together and spend time together. I don't know - maybe my mom was uncomfortable talking to my sister and I about certain things, or maybe she felt like because she was our mom that we were being teenagers, and she couldn't get through to us, so then one of my cousins would say, "Hey you guys, what's going on, what have you been doing?" And then one of them or one of our aunts would talk to us and it wasn't because we disrespected our mom; it's just because we're at that time in life where she felt like she couldn't get through and so she asked someone else to weigh in and help out with us. I think it would be the same way for boys. All the boys would take off together, and boys would be outside drying meat and we'd all be inside cutting up meat, talking, laughing, sharing stories ... I miss that, and I'm sad my kids don't have that. And in the change of times our grandparents went through when alcohol was introduced, and then when it was prohibited. So a lot of that changed just how they taught us. And just knowing them now and just being so fortunate to be in the position I'm in here. Hearing the older stories from the people that lived prior to those things, and just how enriched their families was. On the daily, as soon as the sun hits you, you're taught to be thankful for a new day, another chance to learn, to spend with your loved ones, another day Creator has given you. My individual hope, faith, and spirituality, as a whole, lies with the Creator. I was taught it's important to thank him for both the good things and bad. Your gifts – such as our children, our success in whatever we may accomplish, as well as our failures or mistakes. Our understanding of Creation Stories, Coyote Stories, also has

a huge part of our spirituality understanding; it's combined. When I mention preparing for the day or travels, that's not preparing for anything bad, but doing what's necessary according to your beliefs to start and carry on the day. And so that kind of thinking of it, just being a way of life and not teaching it. That strengthened it because that's what it was for them - it was a way of life. And those things come in and factor in as far as alcohol being introduced and moved, and kind of trauma in a way, and it's a deep, deep cut or a deep, deep wound, but still its raw. It's very real. Its still there, it exists. Those things that come in, like the removal, was a major hit to our people, and it changed things. Alcoholism was a major hit to our people and it changed things. Material or money, as wealth has changed things. And how our upbringings are. And the school systems, the Jesuits, the Ursuline's had a major impact and changed our way of life. And all of those things are also still there, but there's always new things that come up as a ... I don't want to say struggles, but they're obstacles. And hurdles that we have to overcome and get through. And still hold on to what we were taught. Like, I think about these kids out there in the community today - they were raised in the cycle of alcoholism. Their parents drank, their grandparents drank and they remember that part. And I just felt bad, you know. They didn't have to go to school, whereas our parents were like, you need to go to school. Not because the suyapi way was better, but that's what we needed today to live a good life. It's the way it was always put - to live a good life to live a decent life, not out for riches but to make sure that you can provide for your family, so that your kids have a stable life and they learn those things so their kids can have

a good life and have a stable life. And those are the obstacles that we have to get over to maintain life. To make sure that we live a good life and a decent life.

MICHAEL: Constant struggle huh? Yeah, what needs to happen to have a good life now, versus all of the beautiful cultural teachings and the way of life ...

ŁAKAT: Right and that's the thing that our kids have to understand - that it's not about going for riches; it's not about what you have,; its not able material things; it's so you can survive. But you also have to have the Salish way of life to survive. I've always been told and its always kind of resonated with me and stuck with me that one day we're not going to have all these things, and we're going to have to go back to that way of life, so you're going to need to know that. You need to know that. One day we're going to have to ... you need to know how to live off of the land. You're rich ... my thinking of rich is having stories passed to you and knowing how to survive off of the land and off of the animals. And yeah, all of those other things we have, these materialistic things are just extras, perks in our life. But there definitely has to be a balance there and an understanding there, that yes you have to work, and you have to provide for your family because those cracks that I talked about earlier are there and there's all these things in place now that we can still hunt, we can still fish, we can still live off of the land, and I don't want to say its impossible because its definitely not. But those cracks, those punctures and fractures are there because maybe in a family those boys weren't taught to hunt, those girls weren't taught to gather the foods they need. So now they're completely reliant on the grocery store. And those fractures of alcoholism, those barriers of

alcoholism, are there; their parents drank, their grandparents drank and those things never got taught down to their kids. And they continue to live that lifestyle. They don't know how to do those things, and it's not their fault, and they're embarrassed to ask. They're ashamed to ask. I feel like in the communities, we have amazing things that go on that we try to do to strengthen our families and our communities that don't have these things, and even the ones that do ... you can still learn so much from other people. It's the same people at these functions. And that's not a bad thing by no means - it's the same families, the same people, the same kids. But when you look out in the community and walk around at Indian town, just in general, those kids should have the same opportunity and they don't because their parents don't make it a point. And that's sad because their parents don't make it a point, but those kids are thirsty for that knowledge. And they want it. And they're embarrassed to ask, and they don't know where to go, and then they're looked down on and feel like they're nobody, and it gets to their self-esteem and they think, "Well, I'm gonna follow this way of life because I don't have that, and I don't know how to get there."

MICHAEL: That brings me to another question: how do we help do that ... you said the kiddos that aren't taught that generally will revert back to a feeling of hopelessness, or not necessarily hopelessness but feeling like they have low self-esteem and then revert back to the same lifestyle. Is there a way that we can help those families? And everything you've talked about today talks about having that foundation, that personal identity, worldview, the way you live your life and how

that has helped you to be a good person and help you live your life right. Is there a way that we can help those kiddos that don't have that, who come from the cycles of brokenness or alcoholism - or whatever it is that has caused those cracks - get back to that, or be able to contribute or have a feeling of hopefulness rather than hopelessness?

ŁAKAT: I really feel like if they have ... if you go to kids and say, go with them to the approach of talking about God, they're going to turn off; if you go to them with the approach of talking about Um... there's so many ways you could put it ... you know, the Indian way - the spirituality of the Creator and how to give them that. That's a hard thing to do, - like how to give them that without forcing it on them without making them feel like they have to be on their best behavior to be included ... I hear people say it, "These kids just want to run around and drink ... they just want to be bad; they don't listen; they don't mind; they're bad kids." But have they been given a chance? And why do they have to prove themselves to you. They're not any less than anyone else's kids. And I'm thankful that I have good kids, and they have friends that don't have that. I don't think they're bad kids. It's not their fault. It might not even be their parents' fault. But as far as reaching them, it's like inviting them into your home. Some people don't participate in many of the cultural events, but that doesn't make them any less. The cultural events, for whatever reasons, some may show up or may not ... and it doesn't put anybody at any kind of a high social level or status as far as I'm concerned. Sometimes folks are unwelcoming to new participants of events, and that turns others away. And maybe I see that and

that's why I shy away from those things is because I don't want my kids to learn that kind of behavior. That's not the purpose of having cultural events. But it happens, and it happens amongst kids too, and that's why they're looked down on, further damaging their vision of what it is to be Salish or Qlispe. It turns them away by not feeling accepted. So I don't know, but a way to reach them is to invite them and encourage them and say, "Hey, come over!" Or even if it's just come and eat - spark their interest, "Do you want to come help me with this?" I see most kids when they have a job to do they're just so pleasing. When they have a job to do they're just so eager to please you and to make you proud. Especially when they're in that situation when they have low self-esteem or they want to find a way to be involved, but they don't know how. They're so pleasing, and they can learn that respect. And just that simple, "Hey, can you come help me with this, or would you be willing to do this?" They're just quick to do it and it makes them feel good. And you can't expect respect if they're not given it. And you gotta give it from when they're little til they're old. And there's no, "Oh its so-and-so..." No ... it's sad to see; I see it happen all the time, "Oh, they're brats! Oh, they're terrible." Give them some encouragement - make them feel good. I think by doing that it can kind of turn them around to want to be a better person because they see that, god, I'm acting that way and that's not good, and people don't like me when I'm like me, and I don't feel good like that. But when they're doing good and getting praise for it or getting respected for it - you don't even have to be giving them anything for it - it makes them feel good, and it kinda clicks for them, and then they can learn more and they'll want to be involved more

and they won't be afraid. I think they're afraid; they're afraid of judgment. I always say that, "How come when these things are going on ... it's about the kids; it's for the kids." even our education department - our kids this, our kids that, our council ... our kids this our kids that ... but, what are we doing to strengthen that, to emphasize that, to make it known. I mean, shoot, yeah our kids get a stipend for their grades, and they're being rewarded, and that's something that's good, but I feel like even as far as how do we further prep, even our kids in school and in high school. I was fortunate enough to have Upward Bound because my mom went to college. My dad didn't, but they never said, "You have to go," now that I've thought more about it. They wanted me to go further my education, but they were scared for me at the same time. They checked in often to keep me connected to home and keep me on track about my purpose for being there. My parents did the best they could in parenting. And I was thankful that Upward Bound was available in the school,. "Hey Łakat, are you gonna go to college?" You know? And they kept on us and kept on us about our grades, and they told us why it was important that we do that. Do you want to be here and not doing anything with yourself or do you want to go get your education so that you can come back ... and it was always come back and help our people? So that made me want to do that. To go away to get my education, so I could come back and help our tribe, come back and help our people. But without them I don't think I would've been able to do it, because nobody really was like, "This is what you should do, or have you thought about this?" I was expected to go to college, but not forced to by my parents. And there was even that part of family

dynamics like, "Watch and see what happens...." Already expecting failure for me... why? What? What did I do? Why do you want that for me... don't you want good for all of your family? And sometimes that happens you know, even in your own family. And that's a drive for me. I like challenges. And that's a drive. Doing it for yourself rather than for somebody else is rewarding. Then in spite of somebody or because of a challenge you were given. But even our education, back to our education department, I feel like it's ... there's something that's just not quite like ... my own ideas is that I'd like to see them in the schools recruiting students - hey look at these tribal member kids that are getting 4.0s where are their strengths at - are they in science, in math, are they in literature, or are they ... where are their strengths at? And why not be talking to them and say, "Hey, you know, this is where we could really use you." Offer them a scholarship or an internship in the summer youth program. So those type of things, like that's a way summer youth program could help get these kids in the early learning stages in their jobs. Instead of what are you interested in, go find a job. (laughs) I just wish that we had that, and I wish we were able to do that, and I know it comes down to budgeting, but I wish we could have people recruiting our kids. And it shouldn't be hard. It should not be hard for our kids to get funding to go to school. But on the other hand, I have seen kid given chance after chance after chance, and they continue to fund them, and they just don't follow through. They may have their own life struggles or things going on that threw them off course. I don't know how to fix that part of it, but there's things that I wish were there, and that could strengthen that. Even in our school systems on the

reservation is how to have more of a presence in the school ... because I think our Indian kids learn better when they're comfortable also. When they kind of have those go-to people in the school. Say they're having trouble with another student or with their teachers, and there's more of a Native presence in the schools, they're more comfortable. And it's not a rebellious thing. They're more comfortable talking to somebody about whatever the issue is. I think that's a way to keep our kids in school and a way to keep the dropout rate ... from being so high. In school we started out there was probably five or six that started pre-school, all through elementary, til we got into middle school and high school, and they're all my cousins. They were all super smart. I was like, "Man, you guys are so smart!" And we'd rely on each other and help each other out in school, and even after school we were all pretty close. And every now and then one of my cousins ... he didn't have no place to stay, he was being shuffled between his mom and his dad. And they drank, and when he was in school he was happy because he was warm, he was somewhere safe, he had food, and toward the end of the day he'd be antsy because he didn't know where he was even going after school, or where he was going to sleep or who was going to take care of him or if his dad was going to be drunk. He had to deal with that. He was always kind of in disarray. But he made it in school; he made his grades, despite all of that - he did good. I didn't realize it until later, and I said, "Mom, Billy hasn't been in school, I haven't seen him." And he kinda started getting in trouble and he started changing, and I was like, "What's wrong with you!? You're so smart! Just tough it out, stay in school!" And tried to encourage him to stay, and he didn't, and

he dropped out, and I was really bummed because he was so smart. But he didn't have that at home. Even though we have the same grandparents. He didn't have that. Sometimes he'd be at my Yayá's house, and she'd do what she could, but his family life was so dysfunctional and you know he ended up dropping out ... he was a cook and he was really good at that. But he ended up taking his own life eventually and it was just like, how many people out there have those struggles and have those things go on and where they could have a good life, if they had that foundation, if they had that upbringing, if they had that spirituality, if they had that connection. Maybe those things would have happened. Maybe he would have had the strength to continue to go through for himself, and not have those things happen. So I think that's where spirituality plays a major part, and even life in general and then connecting it with education is ... having those hurdles to get through but if you had that spirituality, then maybe they would've been able to go farther in life. And I was the only one out of the five of us that graduated high school. They all quit. They all dropped out and one's in prison, four of them are already no longer with us. It's sad.

MICHAEL: Its heartbreaking.

ŁAKAT: It is. It's really heartbreaking. So I don't know what to do, as far as that ... maybe if they had that too when they were younger ... maybe just being invited in to dinner or just asked, "Hey could you help me?" And you don't have to give them anything, just your love. And the respect, you know. Maybe that would help and that's a community effort. And that's a personal thing for me, but it could be a community effort, just people in general in the community, or in the schools or

at language camp, or anything that goes on. Be inviting and don't be judgmental and always know that it's not those kids' fault or even those adults' fault that they don't have that. Maybe they were adopted and taken away and weren't raised here, and that's not their fault! But embrace them, share with them, teach them, love them; they're our people, and that's the only way we will strengthen as a people I think.

MICHAEL: Yeah, I think those are really great points. And you talked about that at the very beginning, how these values these things that we were taught, these ways of life helped us be in tune with each other ... and support each other - we didn't have these problems. And then you kinda circled through how you were taught those values and those life ways, and then how other families have lost, for other reasons, lots of those, and then how do we come back and bring those families, those children back into that. So we aren't (hard to hear) ... its been beautiful.

ŁAKAT: Everybody's ... but I'm just one person, and so there's so many other people out there that can weigh in on these things.

MICHAEL: So keep that in mind; it will be framed that way. These are some perspective, and these are common themes that I found or not common themes or different, interesting ideas. And I will be sure to bring you a copy of that and everything to make sure that its ok. If that's all right with you?

ŁAKAT: Yeah that's good.

MICHAEL: And also I know there were some stuff related to spirituality, so any or all of that, so when you read the transcript, so if you don't feel comfortable with that or if you do, whatever is fine, I will surely say, "Ok we don't have to include

it,” or whatever is comfortable. So I don’t want to use anything that’s not good.

Because there are some things that ... can be shared and some that aren’t.

ŁAKAT: And like you shared there are things that are done, if they’re done ... if you play with them, if you don’t know how to use it in the right way or whatever it can cause problems ...

ŁAKAT: Right, same thing as if you play with fire you’re going to be peeing your pants. (laughs) It’s the same concept; it’s the exact same concept but in a different way.

MICHAEL: Like you talked about Haskell, people would be involved with things and then it turned out not the way it was supposed to.

ŁAKAT: And that’s a learning experience that they’ll learn from because they don’t know, and they think it’s a good thing and its almost like they’re kinda naïve, and we all have that, no matter how we’re brought up, no matter who our family are. There’s things that happen that we’re naïve about, and we step into it and we’re like, “All right!” and then you’ve got to step back outta there (laughs) and it’s not a bad thing - its just a learning experience, and its just a part of life. And even that of life, I talk about people being “good” and being respectful and being good to each other but everybody has that little fire in them, and that little fight in them that’s like, “Wait a minute!” I know I do, and maybe that’s why I’m not ready for that next level that I talked about is because that’s still there, and I don’t know if it’ll ever go away, and that’s just part of my upbringing. Another part of my upbringing is how to stand firm and say something if you don’t think it’s right. I mean, we were taught how to

be mean. (laughs) It's just a part of life and everybody has that ... I don't want to say there's a good and bad, but there's definitely two sides, even to a person.

MICHAEL: Oh yeah, that's totally right, and as you said that, "We were taught how to be mean" ... I remember my brother got hit and he didn't do anything and my mom was like, "Now, I'm gonna show you how to hit!" (laughs) And she showed him. And made him punch the back of the chair. And I was like, "Yeah, I guess, ok..."

ŁAKAT: And even for siblings its tough ... you learn how to take care of each other. Even my older sisters, girls were whatever to her, and I was automatically mad. And even to this day, people that my family had trouble with, for one reason or another or something happened, and it caused a death or something to happen, you never let go of that. You never let go of that and you're always "I've gotta be cautious of you!"

MICHAEL: Especially if its such a big deal as a death