

Cultural Curriculum

I wanted to share a little bit about my personalized approach to Cultural Curriculum. I realize that some of these topics are at a stage where it can stir public opinion and misunderstanding pertaining to the goals. Of which I hope to help clarify and summarize.

When I share Cultural Curriculum resources, I am sharing to serve as educational exposure to various perspectives, raise awareness and provide an educational setting to familiarize students, staff and the public with social discourse to equip them to engage in productive collaborations.

I realize cross-cultural discussions and lessons can involve political, religious, economic and cultural differences of opinion. I wanted to communicate that I approach these topics with an understanding that throughout history the contributions of justice, equity, and preservation of humanity has involved a lot more nuance than is generally understood. There have been contributions to these efforts from many walks of life, politically, religiously, economically and culturally.

There have also been situations where across the board groups have misused, misrepresented, or used labels and ideas to dehumanize others.

Therefore, the intent isn't to persuade people to side with various positions entirely against others, but to learn about where history and interpretations have been misused and have caused harm and where things were done better and helped produce beneficial results.

There have been positive contributions to society from various walks of life and belief, and as we all grow in the ability to share life together, situate people in their contributing skillsets, and practice humanizing each other, we then are able to engage in a form of community-oriented progress. Humane, ethical, environmentally responsible, universal justice and understanding can in practice create better communities and conditions.

And on a practical note, the goals of the curriculum actually are very achievable and I encourage you to review them here ([Link](#)).

As a tribal member, I also tend to think that much of the curriculum intentions are to help provide support and understanding within our communities. As an example, helping to understand why there is generational trauma and struggle, that it isn't ingrained in who we are but that the collective experience has been influenced from various factors beyond our control, to understand why our relationship with the United States government is different than most people groups and also why forming our collective contribution to the network of humanity is in a type of revitalizing/repair status first. Much of the emphasis is about helping to heal our communities from a fracturing historical experience and then to be able to collectively develop and share in a more humane public policy and system of justice.

As a tangible guideline to understand various goals, the United Nations Declaration on the Rights of Indigenous Peoples helps to provide examples for what corrective measures

appear as. And what I had considered while reviewing this document is that if many of these practices had been implemented prior, there wouldn't have been many of the conflicts that we are seeking to repair today. And another useful aspect of this document is to also help others notice how they are likely very much in agreement with what it proposes and to also see how many have already supported beginning to be able to put into practice these gains. Excerpt examples include: [\(United Nations Declaration on the Rights of Indigenous Peoples\)](#)

"...recognition of the rights of indigenous peoples in this Declaration will enhance harmonious and cooperative relations between the State and indigenous peoples, based on principles of justice, democracy, respect for human rights, non-discrimination and good faith." (p.6)

"Indigenous peoples have the right to revitalize, use, develop and transmit to future generations their histories, languages, oral traditions, philosophies, writing systems and literatures..." (p.13)

"Indigenous peoples have the right to maintain and develop their political, economic and social systems or institutions, to be secure in the enjoyment of their own means of subsistence and development, and to engage freely in all their traditional and other economic activities." (p.16)

"Indigenous people have the right to their traditional medicines and to maintain their health practices, including the conservation of their vital medicinal plants, animals and minerals." (p.18)

"Indigenous peoples have the right to promote, develop and maintain their institutional structures and their distinctive customs, spirituality, traditions, procedures, practices and, in the cases where they exist, juridical systems or customs, in accordance with international human rights standards." (p. 24)

My hope is that in sharing my thoughts about this subject, people will understand that the goal here is to help include people in tangible corrective measures pertaining to a shared society, a society that validates people's humanity from various walks of life.

LR Indian Education, Cultural Curriculum Support

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