

Global Considerations Locally: Issues in Community Engagement

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Who am I?

- Mitakuyepi (takuye)
- Iyekiyapiwiŋ emakiyapi ye.
- Damaḡota
- Caŋsayapi hematahan.
- Ikce wicaṣta wáuŋspe wicakiya hemaca.
- St. Cloud Wóuŋspe Wakantuya ħtawani.
- Why is this formal introduction necessary?
- What deeper information does it provide?

Ethnic and Women's Studies

- Teaching and Scholarship—American Indian Studies
 - Native Nations of Minnesota, American Indian Education, Native Arts and Cultural Expressions, Dakota Studies

Multicultural Resource Center

- Mission
 - Supporting people (students, staff, faculty and community) who are learning about, teaching about or doing research about people of color in the US
 - Very broad mission
- Expertise
 - My own expertise
 - Relationships to others
 - An ally in building relationships
 - Dakota=Ally

Anti-Racist Pedagogy Across the Curriculum (ARPAC)

- Anti-Racist Pedagogy
 - Decentering the authority of the teacher
 - Students taking ownership of learning
 - Creating a community in the classroom
 - Challenges ahistorical tendencies common in US
 - Examining resistance as well as oppression
 - Developing critical analytical skills

Values

- Personal, Community, Institutional (P-C-I)
 - Guiding principles, help you make decisions, living out or living through values
 - Intersections between P-C-I
 - May not always align
 - These shared memberships may cause challenges
- Dakota values
 - Relationality
 - Mitakuye owas'in
 - Names, clan membership/tiospaye
 - Multiple right answers
 - Work for balance
- Who are you in this work?

Social Location

- Positionality
- Intersections of multiple facets of one's identity
 - Shifts in time and place
 - Priorities shift
- What communities do you belong to?
- Oppressions and Privileges
- Where are you in this story, the big picture?
- Critical work for students and faculty
- Challenges how we have been socialized

Oppressive Volunteerism

- Analogous to “racist multiculturalism”
- Seemingly contradictory
- Patronizing
- Assimilating
- Deficit model, community is broken rather than problem within institutions
- Reinforcing oppressive practices and systems
- Observing, field trips, objectifying communities

Decolonizing Methodologies

- Linda Tuhiwai Smith
- Colonization
 - Assaults on indigenous people through their systems and institutions
 - Cultural, social, political, psychological, spiritual, economic, intellectual
- Decolonization
 - Addressing the colonization with attention toward repairing, rekindling, revitalizing, remembering, restoring indigenous systems

Decolonizing Service

- Serving an community organization doesn't necessarily mean that you are serving a community
- Individuals within well-meaning organizations serve as gatekeepers, while they aim to help the community they can be oppressors too
- Asking communities, what does service look like/feel like?

Decolonizing Learning

- Challenging the positioning of POC as the responsible party to educate Whites
 - Class, gender, ability, gender identity, religion, citizenship status, language
- Giving authority to develop and prioritize research agendas to communities
- Recognizing that communities have knowledge and ways of constructing knowledge that are valid and may be absent within scholarly communities and academic resources
- Bad assignments