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00:00:02.760 --> 00:00:22.170

Dean's Lecture Series: Alright. Good morning, everyone. Welcome to another installment of the Dean's lecture series. I'm at Amundsen, one of the Learning and development managers for the office of diversity, equity, inclusion, the session will be recorded and shared out within 2 days to all who registered for the event. Otherwise the recording can be found under the education and training tab of the Ode website.

2

00:00:22.350 --> 00:00:26.359

Dean's Lecture Series: Live transcription. Will be enabled right now.

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00:00:29.620 --> 00:00:49.620

Dean's Lecture Series: And please note that the live transcript is not perfect. As this is an auto transcript. We invite you to take care of yourself as necessary during today's session as we will not be taking a break any feedback or issues with accessibility, please email us at DIs dash odeumen sorry@atumn.edu.

4

00:00:52.250 --> 00:00:53.510

Dean's Lecture Series: And

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00:00:54.240 --> 00:01:12.469

Dean's Lecture Series: we ask that participants. Please use the QA. Function instead of the chat. We will do our best to answer your questions. But please understand that we are working within a set window of time. Should we not get to your question, we will work within the present. We'll work with the presenters to get any unanswered questions posted on the Dean's lecture series. Web page.

6

00:01:12.470 --> 00:01:24.370

Dean's Lecture Series: paste it in the chat you will find links to the Dean's lecture Series website, the slides to our presenters lecture and the Dean's Lecture Series email address. And with that I'll not turn it over to Dr. Nunez, introduced today's Guest lectures.

7

00:01:25.240 --> 00:01:34.909

Ana Nunez MD: Good morning, everybody. I hope everybody is doing. Okay, I want to uplift actually something that that Matt mentioned. And Matt talked about sort of taking care of yourselves.

8

00:01:34.910 --> 00:01:56.970

Ana Nunez MD: We're in really sort of complicated waters and complicated times. And we really want everybody within our community to be okay to take care of themselves. We will message it that you've seen that maybe just came out this morning at 7 Am. We're dedicated in terms of having psychologically safe listening spaces. So please keep your eyes out. We're here. If you wanna chat.

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00:01:56.970 --> 00:02:24.439

Ana Nunez MD: get support up. Do so, please let us know we have the opportunity today. As we celebrate in November on native American heritage month. Our own world stars in terms of sort of presenting with us Dr. Mary Owen and Ms. Amanda Dion, and so we are privileged. I have to share. Maybe I'm not supposed to, but too bad. Dr. Owen just won the university's

10

00:02:24.480 --> 00:02:40.159

Ana Nunez MD: justice and and diversity award, so we can give her a big woohoo. I think she's gonna have to do an annexe to her house to put up all the amazing awards, because of all the amazing work that she does, we are privileged to have her as our associate Dean in terms of native American health.

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00:02:40.160 --> 00:03:04.349

Ana Nunez MD: So Dr. Owen is our Director of the Center for American Indian and Minority Health, Ms. Amanda Dion is the assistant director of that center and they are the gonna be speaking to us about American, Indian and Alaska native workforce development challenges and opportunities. Dr. Owen is a member of the Aquan tribe of the people. She's the Associate Dean, Native American Health. Here at the Med School

12

00:03:04.840 --> 00:03:26.979

Ana Nunez MD: she graduated from the University of Minnesota's Medical School. And Family Practice Residency program, and then went home for delivering care in her tribal community in Juno, Alaska, in 2,014, after 11 years of full scope, family medicine, she we had the privilege of having her come on back. To Duluth as the director for the Center for American Indian minority Health.

13

00:03:26.980 --> 00:03:51.210

Ana Nunez MD: Her works includes developing regional and national programs to increase the numbers. American, Indian, Alaskan native students entering medical careers outreaching to local native national native leaders to ensure that the University of Medical School remains in tune with AI and healthcare and education needs teaching medical students and healthcare providers, important components about sort of healthcare and and native American communities

14

00:03:51.210 --> 00:04:16.050

Ana Nunez MD: and developing research efforts to address health disparities. She continues to provide care at the center for American Indian resources in Duluth, and is the immediate past president of the Association of American Indian Physicians. If I had the time to tell you all of the different things that that Dr. Owen does, and her leadership nationally, in terms of these things. We would say, thank you very much. We've given an hour. But she's where she's really sort of a wonderful resource

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00:04:16.050 --> 00:04:39.339

Ana Nunez MD: and a cherished expert in our space. Ms. Amanda Dion is a member of the Northern Cheyenne tribe, and from the Turtle Mountain band of Chippewa Indians was born and raised in the Twin Cities. She graduated from Augsburg University in with a degree in business management and business economics. While completing 2 years of service as an Americorps member. Throughout her career Amanda has served in various roles in community development.

16

00:04:39.340 --> 00:05:01.860

Ana Nunez MD: public health, tribal policy, community outreach engagement, K. Through 12 education and student support, and we were privileged to have her join our team in February 2023 in the role of assistant director for our center. So with no further ado, I'll turn it over to solve all the workforce problems that we need no pressure gang. Take it away, Dr. Owen.

17

00:05:02.530 --> 00:05:06.259

Dr. Mary Owen: Think which? Dr. Nunez let me share. Screen here.

18

00:05:07.460 --> 00:05:09.119

Dr. Mary Owen: get over to our slides.

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00:05:09.530 --> 00:05:17.409

Dr. Mary Owen: and I am technologically incompetent. So let's just cross our fingers here. Thank you for that. Fantastic

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00:05:18.040 --> 00:05:46.100

Dr. Mary Owen: opportunity to talk. I don't know that we've given had the privilege of giving a talk specifically on workforce development and education. So I'm excited to do that also. Thank you for the introduction. You've covered a lot of ground, so I'll just say that in addition to the things that you mentioned, it's really well for me. It's important that everybody recognizes that I am from a tribal community that I grew up in one that I went through public schools experiencing what we went, what we are going to talk about today, and that I continue to live and work

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00:05:46.100 --> 00:05:51.369

Dr. Mary Owen: in community, which is this is part of who I am. Amanda.

22

00:05:52.760 --> 00:06:14.509

Amanda Dionne I she/her: Good morning, everyone. And what I would like to recognize is that I am an urban Indian, even though I come from 2 travel communities in Montana as well as North Dakota. I was born and raised here in the Twin Cities as a result of the Relocation Act, which we will not go deeply into in this presentation. But

23

00:06:14.550 --> 00:06:27.679

Amanda Dionne I she/her: a lot of what you see today, regarding native peoples and where we're at and how we got to where we are as a result of Federal India policy which we will discuss in today's presentation. So thank you.

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00:06:28.640 --> 00:06:49.590

Dr. Mary Owen: I wanna make the comment that you're gonna see a lot of data today. So it's primarily data. But also a lot of our stories. Not all of our stories can be captured as a evidence, because there's not enough research out there done. But again, we grew up in community. And ma maintain or continue to be part of it. So I feel like our stories are quite valid today for this presentation.

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00:06:50.400 --> 00:07:16.999

Dr. Mary Owen: So why do we do the work we do? Why, why is this important, this education and raising new generations of native American health care, providers and all, goes back to this slide. This is a slide of native American life expectancy relative to other populations or all populations, life expectancy for the years 2,019 through 2,021. I'm speaking fast, cause we have a lot of slides. If I need to slow down, somebody wave.

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00:07:17.330 --> 00:07:27.559

Dr. Mary Owen: But you can see us over on the far right of the screen. Already we had prior to Covid we had a lifespan that was around 8 years less than.

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00:07:27.850 --> 00:07:43.980

Dr. Mary Owen: and then the white population, but, like for all populations, Covid took its significant toll. And so you can see how our lifespan went down to 65.2 years of age. This is an average. It doesn't reflect the fact that our men only lived about age 62 or 63,

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00:07:44.230 --> 00:08:07.129

Dr. Mary Owen: and I want to point out the community effect of this. You know, this is just a number 65.2 or 63. It's not just the immediate families, but because we are community organized people. This has an impact on all of us. When one of our family members dies, it has a ripple effect throughout the community, also because our populations are so small as a result of Federal policies.

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00:08:09.620 --> 00:08:25.199

Dr. Mary Owen: Why, there are lots of different reasons for our health disparities. But one of the a significant one, is access to care. You can see from this slide. This is a slide from the U. United States Government accountability office from a 2,018 report on lhs, vacancy rates, or shortages.

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00:08:25.430 --> 00:08:48.299

Dr. Mary Owen: And if you look at this slide you can see that throughout the lhs areas of the country. And this is where most of our population lives. We have significant shortages, the darker lines, dark striped lines, where we are in the Bemidji. This is called the Bemidji area that

we live in are vacancy rates for physicians. In lhs clinics range anywhere from 45 to 52%. We know. On average, it's 46%.

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00:08:48.300 --> 00:09:08.380

Dr. Mary Owen: So almost half the the clinics, all the clinics in whole have almost 50% vacancy rates. So really challenging to have access to medical care when you don't have physicians, and some people might say, Well, how about other healthcare providers? We are short there as well, we don't have enough nurse practitioners enough pas

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00:09:08.890 --> 00:09:15.570

Dr. Mary Owen: and that's reflected on this map here, the same from the same study. So why is that

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00:09:17.100 --> 00:09:46.139

Dr. Mary Owen: our center is focused on crease increasing both rural or the medical school. The Duluth medical campus was focused, is focused on increasing the numbers of graduates physician graduates from rural regions and native American regions, recognizing that they are the ones who are more likely to go back and serve their their homes right or serve their communities. And that works for the most part the problem that we face are the total numbers available. The total numbers of students who are enrolling and graduating.

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00:09:46.430 --> 00:10:12.089

Dr. Mary Owen: Excuse me, native Americans from Medical school. So this top line here, this is data from the Association, American Medical Colleges. On graduation rates for all populations from 2,018 to 2,022. And you can see our top line is native American males here and down here is native American females. So, as we have said many times, our average graduation rate medical school graduation rate is about 40

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00:10:12.240 --> 00:10:20.019

Dr. Mary Owen: out of a total of 20,000. So 40 new native physicians every year out of 20,000,

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00:10:20.430 --> 00:10:23.690

Dr. Mary Owen: and that that really illustrates

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00:10:23.950 --> 00:10:38.129

Dr. Mary Owen: the issue that we have in getting enough people to serve our communities, will others? Yes, there are plenty of allies. But we we need more of our own because they're more likely graduating cause they're more likely returned to those areas, but also because they have that cultural background. They have that knowledge of the community

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00:10:40.380 --> 00:10:45.669

Dr. Mary Owen: stepping back further, why do we have so few native Americans enrolling. It's

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00:10:46.120 --> 00:10:55.080

Dr. Mary Owen: not too hard to figure that out when you start to look more at the data. This is a data of college enrollment for all different groups. And there we are in the far right again.

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00:10:55.520 --> 00:11:14.469

Dr. Mary Owen: And you can see for the years 2,000 2,000 to 12,017. The percentages of our students age 18 to 24 who are enrolling in college. So back in 2,000, it was 16% of that age range 41 in 2,010 and back down to the normal range for us

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00:11:14.850 --> 00:11:27.320

Dr. Mary Owen: is in 2,017 of number 20. I wanna call out that number 41 people will say, Well, what did you do? Well, I'm sure that there were some good things going on that year, but it also illustrates just how small our population is.

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00:11:27.630 --> 00:11:40.590

Dr. Mary Owen: and if we only have for instance, I was point out in this school district. If we only graduate 5 more native American students from high school, we will raise our graduation percentage points by at least 20.

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00:11:40.910 --> 00:11:47.649

Dr. Mary Owen: So that's how significant our numbers are that low population number is. And the graphs that we're seeing here.

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00:11:51.330 --> 00:11:57.000

Dr. Mary Owen: So national high school graduation rates, the students who would be considering going on to college.

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00:11:57.080 --> 00:12:08.789

Dr. Mary Owen: We are at 75%. Nationally, this is up through 2,020. So it doesn't reflect covid impact. But you can still see that we are significantly lower even at the national

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00:12:08.920 --> 00:12:24.169

Dr. Mary Owen: Level. And then, if you look more closely because we are trying to recruit for this region, right? That's what we're most interested in is getting more physicians for this region. We've done a good job nationally, but we'd really like to focus and serve this area, especially given those vacancy rates that I showed earlier.

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00:12:25.070 --> 00:12:36.919

Dr. Mary Owen: So this is a slide from the Minneapolis Federal Reserve, which is a fantastic resource for data on native Americans surprising to me, but it's I've used it for several years for those who are interested in looking for more data.

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00:12:37.750 --> 00:12:50.349

Dr. Mary Owen: And these honor are our high school educational outcomes from the years 2,016 to 2,021. The number of our students graduating, you can see, were the green lines on the bottom. The difference between the Federal and the State

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00:12:50.350 --> 00:13:09.879

Dr. Mary Owen: numbers at the Federal say that anybody students who are American Indian cannot. They're only American Indian. If they don't check any other box. So for those of us who are from mixed race, we wouldn't be counted here. We'd be on that upper line if we counted if we checked any other box, although many of us only check American Indian anyway. But still, that's the difference in those 2 lines.

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00:13:11.530 --> 00:13:18.890

Dr. Mary Owen: Either way, you can see that we are far greater than 20% difference. And and the rates of graduation.

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00:13:22.460 --> 00:13:34.059

Dr. Mary Owen: this looks more closely and at college readiness. So even when we graduate and apply to college. This shows the amount number, the percentage of students who are college ready. And

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00:13:34.460 --> 00:13:36.929

Dr. Mary Owen: this is really

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00:13:37.000 --> 00:13:58.790

Dr. Mary Owen: emblematic. I think of what we face at the center. In trying to increase numbers of native Americans entering the health professions, we have to think about this, that even though our students might be graduating, and they might be applying to colleges. We have to be there to make sure that they are ready for those colleges be for the college work, because the worst thing that could happen, of course, is that they enter, and then they don't succeed.

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00:13:59.430 --> 00:14:04.270

Dr. Mary Owen: It's bad for their Psyche, which has already probably been damaged in the school system.

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00:14:04.710 --> 00:14:10.489

Dr. Mary Owen: and you know, bad for the community, bad for the amount of money they put into it. All of those factors.

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00:14:13.320 --> 00:14:34.990

Dr. Mary Owen: No educational talk would also be okay without on native Americans, without a discussion about the access to a education and the fact that education, like healthcare, was promised by the Us. Government from the treaty period. All the treaty periods, are all, all the treaties between the Us. Government and native tribes promised

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00:14:34.990 --> 00:14:47.720

Dr. Mary Owen: protected land and services, including medical care, education, and and clothing, and the Us. Government, or the United States Supreme Court interpreted that body of, or that body of

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00:14:48.110 --> 00:14:55.259

Dr. Mary Owen: of treaties as a trust responsibility of the United States Government to provide health care and education

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00:14:55.410 --> 00:15:04.109

Dr. Mary Owen: and economic and social programs which nest are necessary to raise the standard of living and social well-being of the Indian people to a level comparable to that of non-indian society.

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00:15:04.560 --> 00:15:15.969

Dr. Mary Owen: Think about that. That was what the United States Government promised in exchange for all that land. And if you think about all of our disparities, our health disparities, our education disparities, our poverty rates.

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00:15:16.150 --> 00:15:34.650

Dr. Mary Owen: Oh, forgot to grab water. None of them are even close to this level, comparable to the non-indian society, so really important that we recognize that again, that it's not free healthcare we get. It's not free education we get with Indian Ed or the BIE. Schools

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00:15:35.210 --> 00:15:39.060

Dr. Mary Owen: quite the opposite. It's substandard payment for all those lands that were given.

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00:15:41.200 --> 00:15:47.390

Dr. Mary Owen: This is a marker for some of that, or this is a illustration of some of that

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00:15:47.470 --> 00:16:04.099

Dr. Mary Owen: those poor standards, or the poor delivery of the education promises from the Us. Government to tribal people. and I believe it was Senator Kennedy at that time commissioned a report, a special subcommittee port on Indian education.

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00:16:05.510 --> 00:16:06.590



Dr. Mary Owen: and

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00:16:06.600 --> 00:16:20.299

Dr. Mary Owen: these are some of the outcomes here next slide. I want you to notice a couple of things they don't just talk about the education failure, but they talk about policy failure in general toward native people, including

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00:16:20.330 --> 00:16:33.890

Dr. Mary Owen: a desperately severe and self perpetuating cycle of poverty for Indians, and this was in 1969. We know not much has changed the growth of a large, ineffective, and self perpetuating bureaucracy which retards the elimination of Indian poverty.

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00:16:34.040 --> 00:16:46.929

Dr. Mary Owen: a waste of Federal appropriations. But let's look closely at education failure, and I want to look closely here because these are the exact same causes of our education. Failure today, 1969 to now 2,023,

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00:16:47.460 --> 00:17:01.540

Dr. Mary Owen: the classroom and the school becoming a kind of battle ground where the Indian child attempts to protect his integrity and identity as an individual by defeating the purposes of the school, we still see that schools which fail to understand or adapt, and, in fact, often denigrate cultural differences. We still see that

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00:17:01.660 --> 00:17:27.400

Dr. Mary Owen: schools which blame their own failures on the Indian student and reinforce his defensiveness still see it. Schools which fail to recognize the importance and validity of the Indian community. The community and child retaliate by treating the school as alien institution. We're gonna give you a good example of that. Next, a dismal record of absenteeism, dropouts, negative self image, low achievement, and ultimately academic failure. For many Indian children still see it today. Perpetuation of the cycle of poverty which undermines the success of all other federal programs.

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00:17:27.420 --> 00:17:42.230

Dr. Mary Owen: This last one is critical that we recognize that this is just one of the walls are one of the foundations of the the social determinants of education that impact our community and get in the way of educational progress.

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00:17:42.420 --> 00:17:44.520

Dr. Mary Owen: Amanda, did you want to add something here?

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00:17:44.930 --> 00:18:03.920

Amanda Dionne I she/her: Yes, it is important to note that this report shows that the U.S. Government's attempt to provide quality education to native peoples was a near total failure. And so this report served as a catalyst to the American Indian Education Act of 1972

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00:18:03.920 --> 00:18:24.849

Amanda Dionne I she/her: which you may know now as Indian education, or have experienced in your public education. If you went to K through 12 public schools. And so this funding provides supplemental support for on special programs, cultural programs for native students on and off reservations.

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00:18:26.260 --> 00:18:27.150

Dr. Mary Owen: Thank you.

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00:18:29.040 --> 00:18:39.370

Dr. Mary Owen: So again, those causes which were just highlighted in the 1969 report. But the ones we're going to focus on today include cultural disconnect, early early literacy and social determinants of education.

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00:18:40.000 --> 00:19:02.559

Dr. Mary Owen: the cultural disconnect we. I have given this report or talked about this in other talks about the absence of our history in books. I've told people that I continue to teach native health in medical school or native background and history and medical school, and it is rare that we have students who know who the tribes are in the state.

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00:19:03.030 --> 00:19:25.769

Dr. Mary Owen: let alone the history of those tribes in their state and they have. Most people have heard of things like the trail of tears or wounded Knee, but they don't know of us in a current context, and they don't know of the full background behind trail of tears. How many people learn about the relocation policies and Jackson's treatment of native American people at that time

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00:19:25.870 --> 00:19:50.459

Dr. Mary Owen: sorry moving that cursor around too much stop out another form of cultural disconnect in our community we tend to be very much more community driven or in native people, tend to be much more community driven rather than individualistic, Rocky Rocky or Ricky Defoe. A traditional elder here always reminds me that if one guy loses his arm, the whole community is impacted by that.

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00:19:50.590 --> 00:20:18.529

Dr. Mary Owen: and the same goes for our students. If nobody is left home to take care of grandma. Then the student might have to. If we have a funeral that sometimes can last 3 days a funeral event, then the students have to be at that. Those are not always understood. This is just one small example, but those are not understood in this mainstream educational system, and that student is seen as being negligent of their education.

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00:20:18.700 --> 00:20:30.440

Dr. Mary Owen: and punished in some way, either by the teachers having less patience, or the teachers not giving them the homework to help make up for that and making sure the student's doing okay. So that lack of recognition of other ways of being

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00:20:30.450 --> 00:20:38.879

Dr. Mary Owen: has always impacted our students. And again, we are small in numbers. So one student is significant. Of course, they're significant. But even

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00:20:39.060 --> 00:20:47.910

Dr. Mary Owen: by the but they significantly impact the data. And again. I've already talked about the individualism versus community and Amanda, I think you had a couple of good examples here.

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00:20:48.870 --> 00:21:12.730

Amanda Dionne I she/her: Yeah. When I was working at the school district as well as some of the youth programs. Another instance where native students would be pulled out of school for significant periods of time is to go to ceremony in their tribal communities. And if you take me, for example, my travel communities are hundreds of miles away, and so when they're going to

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00:21:12.770 --> 00:21:36.049

Amanda Dionne I she/her: ceremonies or funerals, they oftentimes are there for extended periods of time. As well as what we were noticing is that when families would go back to their travel communities. They weren't necessarily coming back to school, and they weren't unenrolling their children from their schools. But we would find out once we contacted them, that they were enrolling in their travel community. So sometimes

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00:21:36.270 --> 00:21:58.839

Amanda Dionne I she/her: native families would leave the school district enroll in a different district. The teacher wouldn't know how to locate them. Us in Indian education as well as administration, would be able to get in contact with them and find out where they landed, and that, in fact, they did stay within their tribal community and didn't feel the need or the connection with the school to to notify them.

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00:21:58.850 --> 00:22:09.310

Amanda Dionne I she/her: And so those are just a few examples of some disconnections that native families have had with the school systems. That were based on a cultural circumstance.

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00:22:09.830 --> 00:22:11.040

Dr. Mary Owen: Thank you, Amanda.

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00:22:14.610 --> 00:22:26.079

Dr. Mary Owen: Probably it's important that we talk about boarding schools again. Just another component that we can't miss in a talk about our education standards. I told people before that I once had a dean no longer here.

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00:22:26.310 --> 00:22:34.609

Who said to me that the struggles that we face, and recruiting natives to be doctors is that natives don't value education the same way that non natives do.

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00:22:35.290 --> 00:22:38.850

Dr. Mary Owen: and obviously that was wrong for so many reasons. But

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00:22:38.970 --> 00:22:47.099

Dr. Mary Owen: probably the most important for this talk is that cultural dissonance, that misunderstanding, and that mistrust that comes

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00:22:47.130 --> 00:23:03.729

Dr. Mary Owen: from the cultural dissonance of these school systems, and if you look back, you could say you could make the argument that the boarding schools are the beginning of this misunderstanding in this intentional push out of our cultural ways.

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00:23:03.870 --> 00:23:06.190

Dr. Mary Owen: Amanda, do you want to talk about this slide?

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00:23:08.810 --> 00:23:26.370

Amanda Dionne I she/her: We wanted to share this quote by the Commissioner of Indian affairs, Jefferson Morgan, who, at that time would have been seen as a ally of native people. He starts off the quote by saying, a wild Indian requires a thousand acres to roam over. Just the

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00:23:26.550 --> 00:23:36.979

Amanda Dionne I she/her: The content of saying a wild Indian automatically dehumanizes us as a people of the of the human race.

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00:23:37.060 --> 00:23:52.629

Amanda Dionne I she/her: And that we are roaming over acres. And then the quote goes into, while an intelligent man will find a comfortable support for his family in a very small track. So for me, that sounds like domestication of the wild Indian.

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00:23:52.630 --> 00:24:11.170

Amanda Dionne I she/her: and the purpose of the domestication of a wild Indian is to be able to take the land that we're no longer roaming over in order to turn them into settlements. Where they are. Can be the development of farms, homes for settlers.

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00:24:11.170 --> 00:24:34.319

Amanda Dionne I she/her: thriving towns and cities. In the way in which our settlers define that as well as turning it into ways of making profits through mining and commercial industries. And so, although this person may have been a friend, considered a friend of native people, there's still an underlying purpose of

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00:24:34.650 --> 00:24:46.310

Amanda Dionne I she/her: taking land and taking resources from native people and domesticating us so that we're no longer who we are. As a as a native person.

101

00:24:47.910 --> 00:24:48.790

Dr. Mary Owen: Thank you.

102

00:24:50.660 --> 00:25:00.530

Dr. Mary Owen: So I think we have this in our abstract. The famous saying, Kill the Indian, and save the man the whole policy of a simulation and getting us to be more like non natives.

103

00:25:01.230 --> 00:25:19.639

Dr. Mary Owen: It was the stated per. The stated purpose of the boarding schools was to assimilate American Indian children into the American culture by placing them in institutions where they're forced to reject their own culture, erase our culture so that you can replace it with another, so that we're more likely to live the way that people want us to and get off the lands that they want.

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00:25:22.160 --> 00:25:45.020

Dr. Mary Owen: Dr. Wyatt and I just did a presentation to students for the curriculum that we're building on native American health. And we talked about boarding schools, of course, and these are the slides. These are a couple of pictures that he included, that I asked him for permission to use again. His point was just how foreign these schools were to who we are as native people. You'll notice the militarization cause. They were built on a military. They were started by General Pratt.

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00:25:45.510 --> 00:25:57.509

Dr. Mary Owen: I think he was a general apologize if I got his name wrong or got his wrong rank wrong. But students are organized into files. You can see them all lined up here in their little uniforms, not very native, looking

106

00:25:58.050 --> 00:26:07.039

Dr. Mary Owen: as far as the dress and the presentation, and up here the praying to a Christian God, and then lined up for their educational.

107

00:26:07.160 --> 00:26:13.250

Dr. Mary Owen: their studies. Just how foreign that is, and why do we not trust school systems after this experience?

108

00:26:14.730 --> 00:26:40.809

Dr. Mary Owen: We would not know about it. We would not all be talking about it regularly, or people wouldn't have heard about boarding schools, were it not for the finding of 215 graves, a mass grave site in Canada in the past few years, and the outcry that was in response to that, we've always known these graveyards were there, but for them to find them was really a marker and help to get this story out, and then, of course, it also wouldn't happen without the first

109

00:26:40.810 --> 00:26:53.209

Dr. Mary Owen: native American member of a Presidential Cabinet, Secretary of Interior, Debra Holland, making sure that this story didn't get buried, that none of these stories got buried in that they came out into the public

110

00:26:53.640 --> 00:27:09.380

Dr. Mary Owen: what really needs to be known, and she, as a result of her work, we now have the Federal Indian Boarding School Initiative Investigative report that came out in May 2022. Importantly, she doesn't just talk about what the about the boarding schools, but the input oops. Sorry I shouldn't touch these things.

111

00:27:10.520 --> 00:27:12.850

Dr. Mary Owen: but the impetus for the boarding schools

112

00:27:12.990 --> 00:27:16.690

and the policies of a simulation and

113

00:27:17.510 --> 00:27:19.660

Dr. Mary Owen: and and taking away the land.

114

00:27:23.180 --> 00:27:34.559

Dr. Mary Owen: This is a slide of my family and Dr. Wyatt's family, and we don't have Amanda's family on here, but she has an experience as well that she's going to tell you in a second

115

00:27:35.030 --> 00:27:47.060

Dr. Mary Owen: what we put this on here to really illustrate just how pervasive the boarding schools were and how they impacted I don't know. We were talking we've talked many times about. It's hard to know.

116

00:27:47.210 --> 00:27:57.060

Dr. Mary Owen: I don't think I've ever met a native who wasn't somehow affected by the boarding schools. This top picture is my own family, and my grandma is in the very middle here.

117

00:27:57.570 --> 00:28:11.229

Dr. Mary Owen: and this was, I believe either in Scag Skagway or Haynes. I'm still doing the research to find out where that boarding school was, and Dr. Wyatt's great grandmother, a great aunt, I think, is over here on the far right of the screen. Importantly.

118

00:28:11.810 --> 00:28:17.080

Dr. Mary Owen: they, will let Amanda tell her story. Go ahead, Amanda, cause it reflects our own.

119

00:28:18.630 --> 00:28:47.029

Amanda Dionne I she/her: My great grandmother was also a resident at boarding school, and had experienced violence when speaking or practicing her culture. And so, as a result of that made the decision to not teach her children the language or culture, so that they would never have to experience what she did in boarding school. So her

120

00:28:47.030 --> 00:29:06.740

Amanda Dionne I she/her: thought process was that if they didn't know the language somebody couldn't come in and beat them for speaking it. And so within one generation we lost our entire language. And to think that that was the first language that she ever learned. It's 2. I'm 2 generations removed from

121

00:29:07.080 --> 00:29:25.309

Amanda Dionne I she/her: her being taught her original language from birth, and that's a loss that's tremendous within our communities. Our language is our culture, and was another tactic from the Us. Government to assimilate us into erase our culture as native peoples.

122

00:29:27.290 --> 00:29:56.559

Dr. Mary Owen: Thank you, Amanda. Same thing happened to both Dr. Wyatt and my my family's. Our grandmothers never talk the language after that, and insisted that we not learn the language just the opposite. I'll also say that the other impact of these were the course, the trauma. There was lots of sexual abuse and abuse that went on in these boarding schools. I don't know what happened, my grandma, because, like most people, she won't talk about it. She never talked about it. She's now passed away. I do know that she ended up being having her first child at age 12. Whether or not, as a result of this I don't know. But

123

00:29:56.700 --> 00:30:08.380

Dr. Mary Owen: We have to ask about all those stories and what impacted and what caused the trauma, and and not just then, but intergenerational trauma that we continue to suffer from. You know, all these children being raised in these

124

00:30:08.630 --> 00:30:21.570

Dr. Mary Owen: dysfunctional settings, not learning our culture, which would have kept them alive, not knowing our societal ways on how to survive in the world, how to communicate with one another, how to raise children, how to do all those things that are so critical to day.

125

00:30:21.790 --> 00:30:25.729

Dr. Mary Owen: It's no wonder that we not trust the system, and that we still struggle

126

00:30:26.250 --> 00:30:29.939

Dr. Mary Owen: again. They went up these boarding schools, went into the 1970 S.

127

00:30:30.660 --> 00:30:41.719

Dr. Mary Owen: Oh, I will say on that last slide. We know that in 1920, over 80% of native American kids were in some form of boarding school. So that tells you again of the impact.

128

00:30:41.900 --> 00:31:02.559

Dr. Mary Owen: So we're gonna get into early literacy as one of the causes. We know that the problems with our education system begin for native students early. This is a slide from the national assessment of Education Progress Report 2022, and it shows reading for fourth graders for all races from age, from years around the years in the late 19 nineties.

129

00:31:03.110 --> 00:31:13.960

Dr. Mary Owen: On this graph you can see native Americans in the far upper left corner, and how our reading scores have actually gone down. We're already lower than the other race and ethnic groups.

130

00:31:13.980 --> 00:31:16.010

Dr. Mary Owen: but they've just continued to decline.

131

00:31:17.600 --> 00:31:26.939

Dr. Mary Owen: and this is a longer, or this just shows native Americans from looks like about early, 2,000 or yeah, early, 2,000 S. All the way to 2022

132

00:31:30.150 --> 00:31:40.249

Dr. Mary Owen: people will sometimes say, Well, native Americans don't trust, don't just have the. Don't have the motivation. You can see from this slide that looks at the factors of all, or the



133

00:31:40.740 --> 00:31:55.719

Dr. Mary Owen: looks at more closely at the students who are part of this National Center for Education statistics and their looks at their family and their background. And you can see they answered lots of different questions, including questions about motivations such as students reported, that trying very hard, even after making mistakes describe them very much.

134

00:31:56.530 --> 00:31:57.830

Dr. Mary Owen: So

135

00:31:58.430 --> 00:32:15.320

Dr. Mary Owen: yeah, they they. They tried hard even after they made mistakes. And you can see that the students, the native students who are performing well had more that motivation. They were all trying a lot harder in both math and reading, but how that decreased by Grade 8. So they lost the motivation by grade 8. Something happened in there

136

00:32:17.510 --> 00:32:31.759

Dr. Mary Owen: next after literacy. I wanted to point out the cause of social determinants, because so many times efforts are made to just hit, to do piecemeal work in solving this much greater problem of native American education disparities

137

00:32:31.960 --> 00:32:38.699

Dr. Mary Owen: on this first slide. This is from that same study of the National Center for Education Statistics. I'm looking at all American Indian students

138

00:32:39.130 --> 00:32:55.729

Dr. Mary Owen: and grades 4 and grade 8. I'm wanna highlight this number here 74 eligible for National School program that really indicates just how many of our families are at below or near the poverty line to qualify for that reduced lunch free and reduced lunch program

139

00:32:56.790 --> 00:33:06.849

Dr. Mary Owen: down to the slide over here. The other factor that I'd like to point out on reading and math is the number of the students who do better come from families that have Internet access

140

00:33:07.400 --> 00:33:30.129

Dr. Mary Owen: and a lot of materials about American, Indian Alaska native people, not so much on math and with the resources about native people, but certainly Internet access. So again, the families that had more resources tended to do better. But if you consider the fact that we have the highest rates of poverty, think about how many of our students have access to those Internet or a lot of books and materials around.

141

00:33:31.620 --> 00:33:33.590

Dr. Mary Owen: Another marker oops

142

00:33:35.150 --> 00:33:42.730

Dr. Mary Owen: another marker for resources of families. Amanda, please just jump in. If you have anything you want to add on any of these, and I missed it.

143

00:33:42.800 --> 00:34:04.619

Dr. Mary Owen: Is the families that have the capacity. The parents can work outside in volunteer programs be involved in teacher, parent organizations. my family. When my husband and I went back to Alaska, we had the privilege of his being able to stay home and take care of our kid. And so he was able to be parts of these parent teacher organizations. But how foreign that seemed in our community

144

00:34:04.790 --> 00:34:15.320

Dr. Mary Owen: for my husband to be able to do that with our kid. It just doesn't happen as often. But we know that that's a factor that helps improve the outcomes for students. I had some one, a well intended

145

00:34:15.580 --> 00:34:45.180

Dr. Mary Owen: colleague, come up not too long ago saying that. Well, if we just get if we help support these students where their parents aren't doing it, as if the parents were doing something wrong. And I know you didn't mean anything negative, but not understanding all the those social determinants. All those struggles that our families have in keeping food on the table and a house over there roof. They're dealing with survival, so they don't always have the luxury of being there for their students, even as much as they want to be. So it's important to think about that when we think about building programs.

146

00:34:46.489 --> 00:34:50.799

Dr. Mary Owen: This slide gets to that social, determinant, ugly, social determinant of racism.

147

00:34:51.340 --> 00:35:10.609

Dr. Mary Owen: This is a slide from the National Center for Education Statistics showing the educational disparities in each State, and you'll recognize us down here at the third from the bottom, Minnesota. Here, for the disparities or the educational graduate. The graduation rates between whites and white students and African American students. It's a range of 20 for Minnesota

148

00:35:10.850 --> 00:35:26.440

Dr. Mary Owen: and for Hispanic students. The range for their difference between white students, and their graduation rate is 19 American Indians. Of course it would be that or greater, those disparity rates. So, pointing out that other determinant social determinant of

149

00:35:26.460 --> 00:35:27.900  
Dr. Mary Owen: discrimination.

150

00:35:30.080 --> 00:35:43.270

Dr. Mary Owen: We don't have specific solutions for you today, for the context of this discussion. What we want to highlight are what is critical that we can. And from all these reasons for the this, the disparities.

151

00:35:43.570 --> 00:36:06.789

Dr. Mary Owen: we have some key parts of the solution. They have to be culturally informed. They have to be holistic versus meaning that they have to recognize the poverty that exists in our community. They have to recognize our cultural differences. They have to recognize all these components and not just focus on one issue. They have to involve our families. They have to involve our tribal communities, governments, organizations

152

00:36:06.790 --> 00:36:20.060

Dr. Mary Owen: long. They have to be longitudinal, because those education disparities continue on from Grade K through grade 12 or higher. and they have to be led, or at least developed, by and guided by native Americans.

153

00:36:20.290 --> 00:36:24.170

Dr. Mary Owen: Wanna give you an example of a effort that hits

154

00:36:24.550 --> 00:36:39.189

Dr. Mary Owen: almost all of these. I heard this story recently because I work with this man's, with Frank Boyle's son in my clinic serving you to people. He told me that he was talking with his dad and his dad was most proud of this act.

155

00:36:39.200 --> 00:36:51.109

Dr. Mary Owen: This act 31. That was passed in 1989 and 91 in Wisconsin at that time, probably just like in Minnesota again. I'm not from here. They were having the fishing wars of the 19 eighties.

156

00:36:51.910 --> 00:36:56.540

Dr. Mary Owen: and he, Mr. Boyle, recognized that a lot of this.

157

00:36:57.100 --> 00:37:04.940

Dr. Mary Owen: these wars and this, this this contention came from our ignorance on the part of non-natives of the history, treaty, rights, and tribal sovereignty

158

00:37:04.950 --> 00:37:06.360

Dr. Mary Owen: of native people.

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00:37:06.420 --> 00:37:20.520

Dr. Mary Owen: So he went to native educators to make sure that he and that he was right. And they said, Yes, your students are not getting any education on who native people from this area are. And then he asked them, could you develop something? And they did. They developed curriculum.

160

00:37:20.780 --> 00:37:34.439

Dr. Mary Owen: So he, with other with native people and others was able to pass this Wisconsin Act in the legislative session of 89 to 91, and all public schools were then required to provide lessons on history, sovereignty, and culture of the 11 tribes of bands.

161

00:37:34.570 --> 00:37:42.749

Dr. Mary Owen: those federally recognized tribes in Wisconsin. Additionally, all teachers who get their license have to show some understanding of those same lessons.

162

00:37:43.490 --> 00:37:58.220

and he felt strongly. I don't know if this is true or not. This is his understanding Mister Boyle's understanding, because he passed it on to his son that this is what he was most proud of, because he feels like it helped end or lessen the impact of the contention around fishing

163

00:37:58.270 --> 00:38:14.529

Dr. Mary Owen: by giving people some education about the rights, and who was here first and treaties, and what those treaties meant, but just providing that education. This act is an example of something native led. He went to native leaders and asked them how it should be done.

164

00:38:14.690 --> 00:38:26.240

Dr. Mary Owen: It is culturally, obviously culturally responsive it. It hits a systemic issue, not just a 1 one off. It hits all these other issues.

165

00:38:26.720 --> 00:38:27.720

Dr. Mary Owen: And

166

00:38:28.600 --> 00:38:40.380

Dr. Mary Owen: he involved American Indian community members. And of course, family members are impacted. So there, there are lots of examples out. But I wanted to highlight this one because of how global it was.

167

00:38:41.820 --> 00:38:48.060

Dr. Mary Owen: Okay, we promise you a little lesson on tribes, and Minnesota's our Amanda's gonna provide that for you today. Go ahead, Amanda.

168

00:38:48.230 --> 00:39:15.390

Amanda Dionne | she/her: Thank you, Dr. Owen, and any talk that we give around American, Indian, Alaska Native. We like to recognize the tribal communities in which the land base that we are talking about so specifically. We will be sharing the 11 tribal communities that reside within the boundaries of Minnesota, as you can see north of the Minnesota River, we have our Ojibway Anishinabe tribal communities that

169

00:39:15.390 --> 00:39:54.260

Amanda Dionne | she/her: are made up of 7 Vans from the Anishinabe people. There is a organized collaboration between 6 of the 7 Anishinabe tribes called Minnesota, Chippewa tribes, and they, are responsible for the negotiations as well as the maintaining sovereignty between the Minnesota. Chippewa Tribes, Consortium and the Federal Government, and then below the Mississippi River or the Minnesota River, you can see there are 4 Dakota tribes. The Dakota peoples. Creation story is actually from

170

00:39:54.260 --> 00:40:08.850

Amanda Dionne | she/her: bodote which is along the Mississippi River. That is the Dakota name for that sacred area which then turned into Fort Snelling, and so in an intentional act to

171

00:40:09.330 --> 00:40:32.360

Amanda Dionne | she/her: of the deposal of the Dakota people, as well as eradication, erasure of their community and culture, that sacred space was intentionally turned into a fort during the wars between the Federal Government and the native peoples of of this land. So there's just a little bit of information. If you follow that link you can get more information on the tribal communities.

172

00:40:32.530 --> 00:40:51.179

Amanda Dionne | she/her: In Minnesota, and, like many and most States. There are tribal communities. That are fighting for recognition, Federal recognition by the Us. Government and Minnesota. Is not unique and that we don't have a Dakota community that is fighting for that right now. And so

173

00:40:52.000 --> 00:40:56.589

Amanda Dionne | she/her: just wanted to to share that about our Minnesota travel communities.

174

00:40:56.770 --> 00:41:08.100

Dr. Mary Owen: Megwitch. if we're going to fly through the rest of these slides? We have time for some questions. The center, all of our work at the center is focused on

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00:41:08.370 --> 00:41:31.970

Dr. Mary Owen: on recruiting native Americans, not just into medicine, but into health professions, because, as you saw from the slides earlier and from that government accountability office, we report in 2,018 we are short in every area we've recently in, are in the last few years have are starting an effort with the other. Health Profession school called indigenous a Hc. For want of better words right now. Our better titles right now.

176

00:41:31.970 --> 00:41:54.240

Dr. Mary Owen: Maybe we'll change it. Anyway, it's to work with all of them to increase the numbers of graduates from those programs. And it is like all of our programs, it is culturally braced. It's native led. It includes family people. Students are always encouraged to bring their family to all of our events. It is we check in with community all the time. Our Advisory Board is made up of native people from the community leaders, and

177

00:41:54.390 --> 00:42:05.740

Dr. Mary Owen: and otherwise we are. I'm on board of community organizations, as is Amanda, so all of our efforts are community involved, and and guide it.

178

00:42:06.050 --> 00:42:28.599

Dr. Mary Owen: The this picture here on the front page of our center is our grad are our graduates from the 2023 celebration or honoring of physician, but also pharmacy graduates right here and right here and right here, and a doctorate of nursing graduate, who I don't see in the photo right now, but he's in there somewhere, so growing that entire cohort.

179

00:42:29.490 --> 00:42:43.890

Dr. Mary Owen: one of the biggest efforts that we have is and we just got funding from Robert Wood, Johnson Foundation for a million dollar grant to build Iheart, which is an indigenous health education, resource task force. This is a national effort to build regional hubs

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00:42:43.910 --> 00:42:50.259

Dr. Mary Owen: of regional hubs that are responsible for developing pathways from kindergarten all the way up to post grad

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00:42:50.580 --> 00:42:59.910

Dr. Mary Owen: in within their regions. Again, our program. Our center, has done a great job developing or graduating native physicians from the entire country.

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00:43:00.000 --> 00:43:25.210

Dr. Mary Owen: but we still have great shortages here. So this effort is to address that to in encourages all to develop the pathways. Some regions are suffering more, and some regions have different issues. Obviously, in Minnesota, our stop, our rate limiting factor, our high school graduation rate. So that's where we have to really focus. But other areas might have to focus more on college or getting students into health professions. The the matriculation rates.

183

00:43:26.470 --> 00:43:48.430

Dr. Mary Owen: And you can see our objectives here increasing the numbers of effectiveness of existing pathways, programs, numbers of graduating health professionals. And then those professionals returning to work in communities to grow your own work. This points out the regional fat regional intent. It also points out that within each of the regional hubs we are including, not just

184

00:43:48.570 --> 00:44:04.919

Dr. Mary Owen: health professions, educators, but people who are parts of the K through 12 system, people who are in the practice, the health professions themselves, and, importantly, probably the base of our the importance of our. The foundation of our work is working with tribal colleges.

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00:44:05.350 --> 00:44:06.460

Dr. Mary Owen: as you see. There

186

00:44:08.410 --> 00:44:17.669

Dr. Mary Owen: we are part of the Iheart northern plains for the purposes of this grant and funding we had to break off into 5 different areas rather than the 12 I. Hs regions

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00:44:18.170 --> 00:44:44.979

Dr. Mary Owen: or area offices. And you can see here that our northern plains is huge. Part of our work is developing resource banks. And this is just one example of a product of Iheart is this Gis map. Students will be able to go on there and click, you know. Show what age they are. Their parents, what age level they're looking for any health professions, programs that has a pathway, any health professions, pathway programs, what state and what city?

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00:44:45.240 --> 00:44:51.209

Dr. Mary Owen: So we hope to have this developed nationally, we're in the progress process of hiring both a

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00:44:51.220 --> 00:45:12.410

Dr. Mary Owen: program manager for Iheart and a Communications director. The Communications Director will live with the tribal Pro, the Tribal College and the program Director Coordinator will live at the Association, American Medical. I'm sorry the Association, American Indian Physician's office, although work remotely. So I'm Gonna end this show. Well, there's one more slide here.

190

00:45:12.990 --> 00:45:15.080

Dr. Mary Owen: so summary

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00:45:15.530 --> 00:45:39.129

Dr. Mary Owen: our help, our health disparities are significantly impacted by limited limited access to care. We can improve that access to care by increasing the numbers of native American health professionals. But we can only do that if we address these educational disparities that are deeply rooted in our history and that are systemic, just like our healthcare, and they require solutions that are holistic, longitudinal, sustained, and led by native people.

192

00:45:39.730 --> 00:45:44.170

Dr. Mary Owen: The summaries always get shortchanged, don't they, by timing? But there we go.

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00:45:45.090 --> 00:45:52.079

Dr. Mary Owen: That's it. So, me? Which thank you in Amanda's language and my language in this show here.

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00:45:53.860 --> 00:45:58.240

Dr. Mary Owen: Yeah. So we have some questions.

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00:45:59.330 --> 00:46:00.830

Dr. Mary Owen: I gotta stop sharing

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00:46:03.190 --> 00:46:06.849

Dr. Mary Owen: anybody know how to do that. Oh, there we go! Stop! Share!

197

00:46:07.250 --> 00:46:08.040

Dr. Mary Owen: There we go.

198

00:46:09.770 --> 00:46:12.459

Ana Nunez MD: Thank you very much. We have some questions.

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00:46:12.780 --> 00:46:30.630

Ana Nunez MD: So I'm just gonna run through a little bit here. Our first says, do you have any information or connections on poverty and community relating to the attempted genocide of the wild buffalo and extermination of many native edible plants and plants used for medicine.

200

00:46:32.810 --> 00:46:47.719

Dr. Mary Owen: I'm not sure what they mean on connections. But we have lots of resources that we'd be happy to connect somebody with. If you wanna email us after we have lots of books and resources. Out there. But it'd be, you know, for the purposes of right now, kinda hard to talk about all those different titles.

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00:46:47.720 --> 00:47:02.919



Dr. Mary Owen: There are several. I think what you wanted to do, though, is point out how destruction of the environment is impact as part of that attempted genocide. It wasn't an attempted genocide. It was an actuated genocide. If you look at our numbers now.

202

00:47:02.990 --> 00:47:09.799

Dr. Mary Owen: And there are plenty of books that tell our history and relate to that. The books that I always refer to are

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00:47:10.240 --> 00:47:14.420

Dr. Mary Owen: Roxanne Dunbar's History, America, or Indigenous Peoples history.

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00:47:14.530 --> 00:47:29.729

Dr. Mary Owen: and for a more local one, is David Schroyer's book on forgetting the title of it. But it's the history of of native people as well that just that's a New York Times bestseller just came out in the last couple of years. I would always put Doctor Denver Ortiz's first, though, because she does have much

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00:47:30.500 --> 00:47:36.919

Dr. Mary Owen: a more indigenous way of telling the story is less longitudinal, and it's more global. So those are just a couple resources.

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00:47:37.530 --> 00:48:04.089

Dr. Mary Owen: I do. I wonder whether or not a piece of this is that this was part of the the genocidal plan in terms of just senseless destruction. Of wild buffalo and bison. Well, that's exactly it. We have a slide that sometimes I'll use, and it shows white men on a mountain of skulls. I mean, they were intentionally intend intentionally wiped out, because that's what we needed to survive. Right? Same with the same happened with the furs and everything just one

207

00:48:04.540 --> 00:48:06.110

Dr. Mary Owen: piece after another.

208

00:48:06.410 --> 00:48:19.660

Ana Nunez MD: So Doctor Mc. Doctor Feel says both excellent talks as well as a question for you. Do you think that that the low scores may be due to the fact that we are comparing achievement to non native, and that

209

00:48:20.130 --> 00:48:26.159

Ana Nunez MD: here should be culturally appropriate standards to really measure achievement with more appropriate standards.

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00:48:26.200 --> 00:48:34.380

Dr. Mary Owen: Tough question. Okay, no, it's a. It's a fantastic question, doctor. Thank you, doctor. Feel he and I are working together a lot lately. So

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00:48:34.380 --> 00:48:57.610

Dr. Mary Owen: continue to communicate here. The should we be judging native students outcomes on different standards. Absolutely. Of course, we need to have and we need to reflect the way that a native community would value those educational outcomes. I'll give you a good example, Amanda, and I think you told me about the Story Man. I'm sorry I forget, but a woman once said in a talk that we are at that.

212

00:48:57.630 --> 00:49:18.560

Dr. Mary Owen: Yes, we want our kids to go to medical school. We want them to become lawyers. We want them to do all these things, but at the heart of it the W. Worst thing that could happen is if, while they do those things, they forget that they are native, they forget who they are. It is most important that they remember who they are. So. Yes, we have different standards that we look at our students. But do we also need to look at these same standards that we looked at today?

213

00:49:18.560 --> 00:49:35.939

Dr. Mary Owen: Because that tells us how well that you you know, our students exist in this society today. If they don't have a high school edge, we're already second class citizens. If they don't have a high school education. They're even worse off. They have no self esteem. No, they can't get good jobs. They have no school

214

00:49:35.940 --> 00:49:49.850

Dr. Mary Owen: strength to feeling of self worth enough to get them to be able to fight the landlord over something unfair or fight for justice. They don't have that that solid foundation that you can get with this educational system, because that's the way we judge everything.

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00:49:49.870 --> 00:49:53.069

Dr. Mary Owen: So yes and no great, thank you. Everything.

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00:49:53.180 --> 00:50:05.370

Ana Nunez MD: So one of our attendees asks, in in Minnesota do we have an equivalent of Act 31, as Wisconsin does, that mandates culture, education, and Co. In schools? Does that exist in Minnesota?

217

00:50:05.510 --> 00:50:18.279

Dr. Mary Owen: As far as I'm aware, the only act similar to that is one that was just recently passed in. See the Montana. I just pulled it up not too long ago, Montana or one other State. But Amanda can tell you more specifically about what's required here. Amanda, do you know?

218

00:50:19.880 --> 00:50:25.449

Amanda Dionne I she/her: Yeah, there has been in recent years an act that has been

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00:50:25.460 --> 00:50:33.449

Amanda Dionne I she/her: past requiring k through 12 educational systems to teach accurate American Indian history

220

00:50:33.460 --> 00:50:45.530

Ana Nunez MD: within the curriculum. Thanks, Amanda, we'll have to. I'll have to have to show me that, so I could be more informed. So Dr. Hamler asks Mary, sorry to ask this question. This came up the Admissions Committee.

221

00:50:45.530 --> 00:51:04.630

Ana Nunez MD: How do we judge a candidate's commitment to native health concerns, and therefore the likelihood of practice in native community? Is it their word, their story? Do we need quote unquote proof which took me back to quote percentage of blood, quote determination of African Americans. I am trying to understand as it may decrease those admitted.

222

00:51:05.420 --> 00:51:18.469

Dr. Mary Owen: Thank you, Dan. Doctor Hamler, for that excellent question, and it's something that we've dealt with here up into Louis for as long as I've been here, and probably before that, long before that, the way that under my guidance

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00:51:18.640 --> 00:51:28.349

Dr. Mary Owen: and at the center. And I'm also on admissions, as you know, that we look at a person's commitment is how much they've been involved in the community already.

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00:51:28.650 --> 00:51:50.889

Dr. Mary Owen: so it has nothing to do with blood quantum. We have people or direct immediate knowledge of the community for those students who are adopted. Some family, some students didn't get that benefit of know of knowledge because they're adopted. So those those students, it's a whole different picture. For for the most part, we really look at how much engagement they've had in the past with their community and

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00:51:51.060 --> 00:52:10.709

Dr. Mary Owen: how much they continue to to to today. So, for instance, just showing up and saying that I go to a powwow once in a while doesn't really mean that you know anything or about the community, or that you'll there's a good chance that you'll be committed. However, if you've been part of your community, you continue to participate, not just in Powell's, but other things like language or policy, or

226

00:52:10.710 --> 00:52:25.270

Dr. Mary Owen: anything else that serves the tribe. There's a good likelihood that you're gonna continue to do that work right? So that's we ask all those kind of questions in the interview. Component? I am working with Dr. Patel, or dimple Patel, head of admission, Dean of Admissions

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00:52:25.270 --> 00:52:43.759

Dr. Mary Owen: to address just this because, there are lots of native students who might not necessarily be committed and want to serve our communities, but they might be a great medical student, and they just made the mistake of checking native, or they check native because they are native. But that doesn't mean that they have. This commitment doesn't also mean that they shouldn't go to medical school. I know that gets convoluted.

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00:52:43.780 --> 00:52:59.450

Dr. Mary Owen: but those are the things that we're thinking about right now. But looking for those students who are committed. We look for something that shows us that they were committed, some consistent, not just piecemeal interactions and involvement in our community. And Amanda, do you have anything to add to that?

229

00:53:03.710 --> 00:53:32.930

Amanda Dionne I she/her: Just to reinstate what you were? Sharing that when looking, or seen, or getting to know? Somebody. You can get a sense of how connected to community that they are based off of their stories, what they're sharing their relationships. And so I'm not sure I'm not participating on Admissions Committee here for the University of Minnesota, but as a native person who engages with other native people you can tend to get a sense of

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00:53:32.930 --> 00:53:45.320

Amanda Dionne I she/her: what community that they're from and how they've they've engaged, or how they haven't been able to because of on some of the circumstances that Dr. Owen has shared. We have high adoption rates within our community. We have high foster care rates

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00:53:45.320 --> 00:54:03.990

Amanda Dionne I she/her: we have high removal rates of native children from native families, and so you can tend to get a sense if there is a genuine desire for a native person who has been intentionally disconnected from their community, who wants to be reconnected and re-engaged and serve their community as an adult.

232

00:54:05.630 --> 00:54:20.689

Ana Nunez MD: Great. So Dr. Lottie Emery says, Thank you, Lindsay, Christ asked. Are there efforts to include native American healing practices into the curriculum efforts to do research to better open avenues to include it. I'm interested in learning and finding ways to contribute.

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00:54:21.460 --> 00:54:23.109

Dr. Mary Owen: Thank you for the question.

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00:54:23.280 --> 00:54:47.539

Dr. Mary Owen: The curriculum that Dr. Wyatt and I are building will include native American healing practices. We're gonna try to focus primarily on the practices of the Ajob or the Anishinabe and the Dakota, because that's where we live and breathe will have some in other places. Students are also going out to different rotations, some of which might include their own tribal sites. And so they're learning more about their traditional practices that way. So yes, in short, we are including those

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00:54:47.550 --> 00:55:06.380

Dr. Mary Owen: native American healing practices. Just recently we had for the fourth, third or fourth year in a row. We had Ricky Defoe, a traditional elder for the bundle that come in and do a smudging and an acknowledgement of people giving their bodies for anatomy. So we're include including some traditional medicine there.

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00:55:06.670 --> 00:55:23.189

Dr. Mary Owen: Whether or not efforts to do. Yes, we are working on efforts to make sure that research is done in a good way, no matter how many times we try to tell this to people they still don't understand? That you have to build a relationship with a try before you can do research with them. Period.

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00:55:23.300 --> 00:55:40.430

Dr. Mary Owen: you can't come to me and ask me for an entry to the tribe. You can't ask Amanda for entry to the tribe. You can't go around if we don't give you the right answer. You can't go around and find someone else to get you into the tribe. It's it's that simple. It takes a relationship. We are relationship based people and would argue that everybody should be. But

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00:55:40.640 --> 00:55:42.459

Dr. Mary Owen: thank you for that excellent question.

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00:55:42.900 --> 00:55:57.919

Ana Nunez MD: Here's a question, is there a way to look up ancestors who may have been subject to residential schools. My grandma's mention in passing religious boarding skills end her aunts were sent to, but never went into detail. Her family moved south to Minnesota. After this happened her mother was never sent.

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00:55:58.970 --> 00:56:07.409

Dr. Mary Owen: It's the same way I, from what I know, it's the same way that we look up everything we have to go and look at state records. That's what I'm gonna be doing in Alaska to find out more details

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00:56:07.590 --> 00:56:16.539

Dr. Mary Owen: when I can. And all of ours are kept at our State Library and State state historical records. So I don't know of any other way. Amanda, do you?

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00:56:17.500 --> 00:56:28.269

Dr. Mary Owen: Yeah, it's not like they were recording everything. Go ahead. And I was just gonna share that some travel communities as a result of the

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00:56:28.590 --> 00:56:51.490

Amanda Dionne I she/her: current events that are taking place in Canada and our Secretary of Interior to Holland, that they are starting to do that work. And so you may be from or no tribal community who is starting to uncover that information, and so it may be more trebly led. Soon. But right now it is mostly going back into

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00:56:51.590 --> 00:56:57.870

Dr. Mary Owen: state and public records. But you do have to know which tribe you're coming, from, which tribe they would have been from. So thank you

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00:56:58.370 --> 00:57:13.420

Ana Nunez MD: alright. And so our final question is, I'm still trying to wrap my head around the educational data that you presented, and that data includes native students across the board, including those on reservations. And if there's any difference in data between being on a reservation or not.

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00:57:13.470 --> 00:57:30.120

Dr. Mary Owen: yeah, fantastic question, in fact, it does include the data for the natives on on our in our tribal communities. And those numbers bring down actually, the statistics. We know that our students struggle even more at the schools that should be best funded right.

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00:57:30.300 --> 00:57:38.100

Dr. Mary Owen: These are the schools of all schools that should have the funding. It should be those on our lands or those where they. We serve significant populations, but we don't. And so

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00:57:38.660 --> 00:57:45.950

Dr. Mary Owen: the outcomes are much worse, and if you want that, we can try to to get that for you, but we don't have it right now.

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00:57:47.570 --> 00:58:14.559

Ana Nunez MD: Well, we have 1 min left. I wanna thank our amazing presenters. For again, just being here and sort of helping us in terms of moving the needle closer to right cause it takes a lot of work. And thank you for sharing this information, as well as sort of resources that folks can continue to read about, as well as opportunities to collaborate in terms of making it change. I'll toss it over to.

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00:58:14.820 --> 00:58:25.380

Dr. Mary Owen: Can I say something really quick? Absolutely one thing we didn't talk about. There was a question from someone on where you can find recommendations from the truth report, and if you look

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00:58:25.500 --> 00:58:36.300

Dr. Mary Owen: besides, looking at the back of the truth report. You can also go to any of these talks that are upcoming about the truth part. In fact, there's one that is gonna be linked in here. Oh, you put it, did you put it in there, Matt?

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00:58:36.840 --> 00:59:00.940

Dr. Mary Owen: Okay, okay, thank you. So there's a talk coming up on the thirteenth here at DI believe, and it's from people who helped write the truth report, and so they'll be talking about more details of it. And if you have never heard of the truth report. You should Google it. Our university, I believe, is the first one to do such a report. It's incredible. It's really sad, but at least we're starting the process.

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00:59:01.080 --> 00:59:09.220

Dr. Mary Owen: And please pay attention to those recommendations in the back. It's also easily written. I've used it for my class, and haven't heard any whining yet. So

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00:59:09.960 --> 00:59:34.280

Dean's Lecture Series: yes. thank you so much. Thank you. Everyone for being here. A one question survey will appear in your web browser, immediately after ending the Zoom session. Please take the time to complete the survey that helps inform us of future presentation topics, and remember that this session was recorded, and will be shared within 2 days to all registered for this event. Otherwise recording can be found under the education training tab of the Ode website, so feel free to share widely

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00:59:34.280 --> 00:59:45.320

Dean's Lecture Series: and save the day. The next things lecture Series session will be on Wednesday, December thirteenth, with members from Sadi to staff advancing Diversity and Inclusion Committee. Thank you all for being here, and thank you so much to our panelists.

256

00:59:45.580 --> 00:59:47.259

Dr. Mary Owen: Thank you, Greg.