

THE NATIVE EDUCATION EQUITY PROJECT:
EDUCATING FOR THE FUTURE

By

Lucas Wyman Mulvaugh

A Thesis Submitted in Partial Fulfillment
of the Requirements for the Degree

of

Master of Arts

in

Native American Studies

MONTANA STATE UNIVERSITY
Bozeman, Montana

August 2004

© COPYRIGHT

By

Lucas Wyman Mulvaugh

2004

All Rights Reserved

APPROVAL

of a thesis submitted by

Lucas Wyman Mulvaugh

This thesis has been read by each member of the thesis committee and has been found to be satisfactory regarding content, English usage, format, citations, bibliographic style, and consistency, and is ready for submission to the College of Graduate Studies.

Dr. Wayne Stein

Approved for the Department of Native American Studies

Dr. Walter Fleming

Approved for the College of Graduate Studies

Dr. Bruce McLeod

STATEMENT OF PERMISSION TO USE

In presenting this thesis in partial fulfillment of the requirements for a Master's degree at Montana State University, I agree that the Library shall make it available to borrowers under the rules of the Library.

I have indicated my intention to copyright this thesis by including a copyright notice page, copying is allowable only for scholarship purposes, consistent with the "fair use" as prescribed in the U.S. Copyright Law. Requests for permission for extended quotation from or reproduction of this thesis in whole or in part may be granted only by the copyright holder.

Lucas Wyman Mulvaugh

TABLE OF CONTENTS

1. INTRODUCTION	1
A Brief History of Indian Education.....	1
The Effects.....	2
The Response.....	4
The Native Education Equity Project.....	9
Pedagogical Models.....	11
Methodology.....	14
Part One: Curriculum Evaluation.....	14
Part Two: Professional Development.....	17
2. LITERATURE REVIEW.....	22
Building Linkages Across the Community: "To take action.....	
takes great courage and strength.".....	22
Culturally Responsive Pedagogy for American Indian Children:.....	
Refusing to believe in a doctrine of failure.....	24
3. CURRICULUM EVALUATION.....	28
Harlem High School.....	29
Question 1: Can the high school social studies curriculum.....	
meet the Indian Education for All benchmarks for grade 12?.....	29
Suggestions.....	30
Question 2: What parts of the Harlem social studies.....	
curriculum marginalize Native culture?.....	31
Suggestions for Resources:.....	34
Suggestions:.....	46
Question 3: What cultural activities are being.....	
offered in the Harlem school district?.....	46
Question 4: What is being done within the Harlem.....	
High School to address drop-out?.....	48
Assessment.....	49
Hardin High School.....	49
Question 1: Can the Hardin high school social studies curriculum.....	
meet the Indian Education for All benchmarks?.....	49
Question 2: Does the Hardin social studies curriculum.....	
marginalize Native culture?.....	50
Question 3: What cultural activities are being.....	
offered in the Hardin high school?.....	50
Suggestions.....	51

Question 4: What is being done within the.....
Hardin high school to address drop-out?..... 51
Assessment.....52

4. PROFESSIONAL DEVELOPMENT.....53
Harlem High School.....53
Hardin High School.....54

5. CONCLUSION.....56
Reflections.....56
Recommendations.....58

BIBLIOGRAPHY.....61

APPENDICES.....64
Appendix A: Indian Education For All Benchmarks.....65
Appendix B: Teacher Interview Questions.....68

ABSTRACT

From the boarding school era to the current high drop-out rates, western-based education systems have a 50% failure rate in its service to the American Indian students of Montana. This thesis takes a critical look at the historical ramifications of Western based education on the Native Peoples of Montana, and the contemporary response from the state to improve Indian Education.

The purpose of this thesis is to research current pedagogies being used within public schools with high Indian student populations, to provide recommendations to improve those pedagogies, and to create professional development strategies for teachers who work with Indian students. This thesis uses a collaborative, action-based research model and will provide solutions to current problems involving public Indian Education within Montana.

The implementation of The Native Education Equity Project is just one step towards the further development of Indian Education within Montana.

CHAPTER 1

INTRODUCTION

A Brief History of Indian Education in Montana

The unique history of Indian education¹ in Montana has had a profound impact on the past and present social conditions of Montana's Indian peoples. In the late 19th century, the U.S. government began the policy of assimilation. The goal of this policy was to "kill the Indian and save the man," or to assimilate Native people into mainstream Euro-American culture. To accomplish this, the U.S. government set up church-run boarding schools where children learned the ways of the Euro-Americans and began to unlearn their culture. A typical boarding school child was taken away from his/her family at age five and allowed to go home once a year until high school graduation. While attending these schools the children could not speak their language, or practice their religion and they were forced to cut their hair. A majority of the schools focused on teaching industrial-based skills and often taught little that would benefit Indian students' lives in the long run (Adams, 1995; Boyer, 1997; Juneau, 2001; Klug and Whitfield, 2003).

A typical morning at a Montana boarding school went like this.

With breakfast over, the long line of girls marched to the recreation room. From here each departed to perform her daily task. This duty was called "our charge." Depending on our age, it could be dusting the schoolrooms, or tearfully trying to build fire with green cottonwood. There were long, cold corridors to sweep; wide, winding stairways to polish; parlors to arrange and a recreation room to put

¹ The words Native American, Indian, and Native will be used interchangeably throughout the text.

in order.....These and many other undertakings were accomplished before the school bell rang at nine o'clock (Boyer, 12, 1997).

All of these schools used Western-based curriculums with minimal information on Native Americans.

The curriculum at both the boarding and the reservation schools stressed basic work skills. In the meager academic program that was offered, the rich heritage of the various tribes was rarely mentioned. In 1915, a new federal curriculum was proposed for all government-run Indian schools. It allotted time for English, arithmetic, geology, hygiene, and even breathing exercises, but included only one reference to Native American culture. The introduction to the syllabus suggested that "Indian methods of hand weaving" might be incorporated into the curriculum. The history curriculum is even more revealing. Beginning with Columbus's discovery in 1492, the focus remained solely on the transplanted European culture, with a celebration of its spread across the continent. Wars and territorial expansion were recalled in great detail, all from the settlers' perspective. No mention was made of the impact of the invasion from the Indians' perspective, and no reference to the heartache and upheavals of such conquests (Boyer, 13, 1997).

The exclusion of Native history from the curriculum was specifically intended to erase Native students culture and replace it with Euro-American culture. Because Indian students were forced to unlearn their culture, once they graduated from boarding school they were left in cultural limbo. They were not accepted into mainstream society because they were Indian, and not accepted on the reservation because they had become culturally alienated. They were essentially in a cultural no-man's land (Adams, 1995; Boyer, 1997; Juneau, 2000; Klug and Whitfield, 2003).

The Effects

The boarding school era lasted until the 1960s and its damaging effects are still felt by reservations across the country today. Within Montana this is particularly true,

because all of the reservations were subjected to the boarding school policy. The boarding school era created a multi-generational separation from culture, subsequently causing many tribes to struggle with language and cultural transmission. This separation from culture has in turn led to other social ills common in reservation life (Adams, 1995; Klug, and Whitfield, 2003).

Boarding school life was rampant with physical and sexual abuse. With many of the boarding school students receiving little or no treatment for this abuse, many tribes are still struggling to break the cycles of abuse stemming from this era. The majority of boarding schools only taught industrial-based skills, leaving students who graduated with few skills to actually make a living in the real world or enhance economic development on their reservations, essentially leading to an increased economic dependency on the federal government (Adams, 1995; Boyer, 1997; Klug and Whitefield, 2003). Boyer contends that,

Rather than promoting self-sufficiency, government policies created a seemingly endless cycle of dependency and despair. The victims, once again were blamed. Government agents, who had driven Indians to arid tracts of land and offered inappropriate training, would then return, years later, to berate their charges for becoming despondent and dependent on government rations (Boyer, 14, 1997).

This despair has transformed itself into other common problems found on reservations; alcoholism and drug abuse. The cultural limbo that many Indians found themselves in was relieved by the use of drugs and alcohol. Still today, drugs and alcohol have an extremely negative impact on Indian peoples lives on Montana's reservations, and are often used as a coping mechanisms to deal with this historical ethnocide. The Montana 2003 Youth Risk behavior survey for Indian students reports that of the 1,047

respondents from reservations 77.7% drank alcohol, and 72.6% tried marijuana during their high school years (Montana Youth Risk Behavior Survey, 2003).

Much of the social dysfunction found on Montana reservations today stems from the effects of the boarding school era. Though this cannot be used as an excuse, it must be recognized as a distinct factor in the current and past conditions of reservation life. Indian communities are dealing with a generational social dysfunction that only time will heal. Stereotypes such as the “drunken Indian” or “the lazy Indian” are inappropriate and fail to recognize the particular struggles Indian peoples in Montana have gone through. The decolonization process continues in Montana and will continue for years to come. Strong commitments to education and rehabilitation, with an understanding of the past, will help heal and rebuild Indian communities (Adams, 1995; Neil, 2000; Spring, 1997).

The Response

In response to this educational injustice, the U.S. government, along with tribes across the United States, began moving in the direction of self-determination. The passing of the Indian Education Act in 1972 provided native communities the power to run their own schools, allowing many communities to address particular cultural issues left out by Western education.² The development of tribal colleges and bilingual education programs were greatly supported by this Act. These programs have focused upon practical education that is beneficial to the community, while also emphasizing Indian culture within their curriculum. Currently, there are seven tribal colleges in

² <http://jaie.asu.edu>

Montana and thirty- four within the United States.³ For the first time since the boarding school era, Indian people have gained some control over their education (Adams, 1995; Boyer, 1997; Juneau, 1997).

The tribal college movement has spread throughout Montana creating hope for communities and providing a foundation for reservations to begin changing their current economic and social conditions. Yet, currently within Montana, significant reform is still necessary for k-12 public schools with high Indian student populations. Of the 1,278 Indian students that entered ninth grade in 1995-96 only 667 graduated from high school in 1998-99. That is a decrease of 44% for American Indian students. 30% of the total drop-outs in the State of Montana are Indian. On Montana's seven reservations, between ninth and 12th grade there was a decrease of 404 students or 49%. In 2003, the graduation rate for Indian students was 60.7%, lowest in the state, while the graduation rate for Caucasians was 87.2% (High School Grad Rates, Montana Office of Public Instruction, 2003). These statistics are quite startling, and they reveal that public education within Montana is still not doing enough to ensure the success of Indian students. The major problems Montana schools face in combating this issue are a lack of funding for alternative programs, a shortage of Native teachers, an insufficient understanding of native cultural knowledge among non-Native teachers and the lack of culturally responsive curriculums. It should be recognized that many Native students within Montana come from economically disadvantaged backgrounds and dysfunctional families, which does have an affect on their educational success.

"Although Indians account for just 7 percent of Montana's population, they represent 42 percent of the state's welfare caseload," said Hank Hudson, administrator of

³ <http://www.aihec.org>

the Human and Community Services Division in the state Department of Public Health and Human Services (Anez, 2000).⁴ Yet this cannot be used as the primary excuse for their failure. Public education must provide equity of opportunity, and there are systematic changes that can be made to help address this drop-out problem.

In an attempt to recognize this educational injustice, the Montana legislature developed the first Indian Education clause in 1972 by writing Article X Section 1 into the state constitution. This article “recognizes the distinct and unique cultural heritage of American Indians and expressing the state’s commitment to preserve that cultural integrity through education (Indian Education For All, 2000).” This clause was a positive step but not enough has been done to promote its message, because presently drop-out rates remain particularly high for Indian students.

Possible reasons for systematic failure stem from a continued use of Western-based pedagogies and a lack of cultural knowledge by non-Native teachers. Though schools have progressed from the boarding school era where Indians were mainly taught industrial based skills that had no practical use for the students themselves, the continued reliance on Western-based curriculums places Native students at a distinct disadvantage. Western-based curriculums are rational, compartmentalized ways of teaching that lack practical relevance towards a native students’ life. They are also based upon competition and individualism with the main evaluative tool often being the standardized test. Western-based curriculums developed out of the industrial revolution and the birth of science, periods in history in which the western worldview began moving towards rationalism and away from holism. Important to the development of the industrial revolution was an emphasis on instruction in science and math. Thus, these ways of

⁴ <http://www.headwaters.org/miss.indianfamilies.html>

knowing and understanding were, and continue to be, strongly emphasized within western education. This system has shown success for the rational, linear, progress oriented mind that is cultivated within western society, but it does not work for societies that have a holistic worldview. Native worldviews rely upon the maintenance of harmonious relationships with both humans and the natural world. They are non-competitive, integrative societies that value the group and not the individual. They look at the world as a whole system existing interdependently, not as if it were a compartmentalized array of static physical objects that have no relation to one another. Thus, when Native students are forced to learn through the lens of an alien worldview, one which in many ways is diametrically opposed to the Native worldview, they fail (Klug and Whitfield 2003; Spring, 1994).

The obvious response to solving this problem would be to incorporate Native culture and ways of understanding into the curriculum structure. It is true that Western based curriculums and ways of understanding cannot be completely set-aside because Native students live in a western dominated society. To discard all Western ways of knowing would place Native students at a disadvantage as well. This gap between western and native ways of knowing can be bridged by incorporating the distinct culture of Native students into the curriculum. A problem schools in Montana run into is that the teachers, a majority whom are non-Native, do not have the skills to be able to incorporate such cultural knowledge into the curriculum. Thus, native students continue to learn through a system that is culturally foreign (Juneau, 2000; Pewawardy, 2000; Klug, Whitfield, 2003).

In 1999, House Bill 528 (Indian Education for All, MCA 20-1-501) was passed to reaffirm Article X. This bill stated the following;

- (1) It is the constitutionality declared policy of this state to recognize the distinct and unique cultural heritage of American Indians and to be committed in its educational goals to the preservation of their cultural heritage.
- (2) It is the intent of the legislature that in accordance with Article X, section 1(2), of the Montana constitution:
 - (a) Every Montanan, whether Indian or non-Indian, be encouraged to learn about the distinct and unique cultural heritage of American Indians in a culturally responsive manner; and
 - (b) Every educational agency and all educational personnel will work cooperatively with Montana tribes that are in close proximity, when providing instruction or when implementing an educational goal or adopting a rule related to the education of each Montana citizen, to include information specific to the cultural heritage and contemporary contributions of American Indians, with particular emphasis on Montana Indian tribal groups and governments.
- (3) It is also the intent of this part, predicated on the belief that all school personnel should have an understanding and awareness of Indian tribes to help them relate effectively with Indian students and parents, that educational personnel provide means by which school personnel will gain an understanding of and appreciation for the American Indian people (Office of Public Instruction, 1999).

To facilitate this new law the Office of Public Instruction (OPI) created Indian education benchmarks to be met by public schools. These educational standards are for grades 4, 8, and 12 and can be found in Appendix A. For grades 8 and 12 they are incorporated into the social studies benchmarks. MCA 20-1-501 and the standards set by OPI are positive steps towards addressing the high drop-out rate. Yet within many schools there have been continued setbacks deterring the implementation of Indian Education for All.

The Montana school system is based upon local control of schools, so it becomes the responsibility of local school boards to enforce the states standards. OPI as an organization has little enforcement ability to hold schools accountable for implementing

the standards. This has become a major obstacle for the implementation of Montana Bill 501. Schools often lack the expertise and/or resources to teach Indian culture and history. With a lack of funding from the state, the responsibility for developing curriculum and resources to meet the Indian Education for All benchmarks falls on the teachers themselves, which is problematic because teachers often lack the time to pursue such ventures during the regular school year. It is apparent that a more comprehensive resource network must be developed by the state to provide teachers with the know-how to better meet the standards (Juneau, 2000). Yet Indian Education For All must be seen as a positive first step by the state to begin facilitating educational reform. It is the purpose of this project to bring to light other methods of reform that will be useful to schools with high Indian student populations.

Native Education Equity Project

There has been extensive research conducted in the field of Indian education over the past twenty years. A review of the literature on Indian education conducted by Demmert (2001) found that over 8,000 research studies have been performed in the field of Indian Education. Yet in a review of research on Indian education, Deyle and Swisher (1997) claim that until very recently this research has done very little to improve the achievement of the American Indian student.

The Native Education Equity Project (NEEP) attempts to move away from this trend, by using an action-based research model. An action-based research model directly applies the research into practical application, so the research becomes immediately

beneficial for the tribe (Napier, 2000). Deyhle and Swisher (1997) state, "the role of researchers, both Indian and non-Indian, has never been more important than it is now...when research is perceived as a partnership between the researcher and the community, sustained over time, the research that emerges benefits both parties in the partnership."

The NEEP project developed out of the extensive research I performed on curriculum structure in the communities of Harlem and Hardin. After visiting each school and collecting my data on curriculum I realized the creation of such a project was needed to begin facilitating curriculum reform in schools with high Indian student populations. The NEEP Project has been designed to address four current problem areas within Montana's Indian Education; cultural integration, cultural bias, community collaboration, and drop-out. The project is specifically formatted to be used as an evaluative and suggestive tool for public schools in Montana with high Indian student populations. For its initial implementation, the NEEP project focused on the Harlem and Hardin high schools, Harlem's school enrollment is 95% Indian and Hardin's is 50% Indian, 50% white. The broad nature of this project allows for particular issues to be addressed within each school system so that reform will be relevant for each school. The NEEP project could be further utilized as a template by the state to evaluate and assist with reform other schools with high Indian student populations. It must be noted that though this project does incorporate Indian Education for All, it is not designed for schools that have few Indian students.

Pedagogical Models:

Culturally relevant curriculum and community-based education were the two pedagogical models used in the NEEP project. Both pedagogies are currently being used within Indian communities throughout the United States with high success. An example is the Piegan Institute in Browning, which is a bilingual Blackfeet school for elementary age students. The students at The Piegan Institute have shown tremendous aptitude in all core academic areas (Nee-Benham and Cooper, 2000). The development of these pedagogical models are beneficial to the NEEP project because they allow for the direct application of culture within the curriculum, and focus particular emphasis on the community, the building block of human life (Klug and Whitfield, 2003; Napier, 2000).

The implementation of a culturally responsive curriculum involves the adaptation of a curriculum to fit the particular cultures represented within the school system. In the case of Harlem and Hardin, it would involve the adaptation of the curriculum to better incorporate Assiniboine, Gros Ventre, and Crow culture. Though most culturally relevant curriculums are designed to fit school wide curriculum structures, the NEEP project applies this pedagogy specifically within the subject area of social studies. This has been done because the Indian Education for All benchmarks are contained within the social studies curriculum, and its assumed most public schools within Montana do not have the resources or expertise to begin the school-wide implementation of a culturally responsive curriculum. By focusing on social studies, the NEEP project will be creating a stepping-stone for the eventual inclusion of responsive curriculums into all subject areas.

I have chosen this pedagogical model for the NEEP project in an effort to move away from assimilationist pedagogies that have historically failed Indian students. The inclusion of culture within the curriculum creates Native pride and a respect for oneself and one's culture, while also providing practical relevance. For Native students to be successful, confidence and high self-esteem are a necessity, and the promotion of culture helps create such pride. The continued use of assimilationist pedagogies further accentuates Native internalization of inferiority, thereby promoting continued student failure. A culturally relevant curriculum is practical because it promotes tangible understandings between reservation life and school life. School life and reservation life become intertwined and thus education can become a process that helps change lives. The classroom should not be disconnected from student's home lives, but should rather be a meeting place to further understand and develop ideas about the real world around them. Western-based pedagogies can marginalize Native students from the curriculum, often times treating them as if they did not exist. If education becomes practical and relevant then Indian students are much more inclined to achieve at high rates, because it means something (Klug and Whitfield, 2003).

A culturally relevant curriculum can still be useful if not implemented on a school-wide basis. Though it should be the ultimate goal of schools with high Indian student populations to implement school or district wide responsive curriculums, these reforms depend on resources and knowledge. For the purpose of the NEEP project I will focus primarily on social studies and its development towards this implementation.

The community-based education model, was developed at the University of Colorado by LA Napier, a member of the Cherokee Nation. It states,

L.A.'s narrative broadens our thinking about developing strong educational centers by including, in fact advocating for, partnerships with higher education institutions and other community organizations, both public and private. L.A. Napier's professional experiences in K-12 schools and, currently, in academe present invaluable insight and understanding regarding the necessity for Native groups to reach out and invite public and private agencies to participate in educational reform efforts. However, she warns that the community, not the outside organization, must define the shape and substance of the involvement. The purpose of partnerships is two-fold; first, to further enhance the intellectual community of the schools through linkages with higher education institutions. As L.A. suggests, this can bring needed technical expertise and resources. Second, linkages with public and private agencies can add important services (e.g. health, social, computer technology) and funding to support innovative initiatives and school-related projects.

Advocacy for partnerships and collaboration is an integral feature of this volume because it speaks to the importance of schools as the anchor that engages the community in social, cultural, and educational events and discussion that lead to community empowerment. This move toward community sovereignty is an essential first step toward building social, economic, and physical capital to support and sustain Native communities (Cooper, 121-122, 2000).

This model is a good fit for the Hardin and Harlem schools because both are very close to Little Big Horn College and Fort Belknap College, respectively. Thus, there is an opportunity to implement this new strategy and have the local higher-education institutions become more involved in the public education process. What is particularly useful about the colleges is that they are tribally controlled, and have the expertise to lend cultural advice to the public schools. To secure this involvement I have identified liaisons at each college to help in the development of programming that would benefit the schools.

The ability to create linkages within the community is essential to the further development of Indian education. Tribal colleges, though they often deal with their own challenges, can and should become sounding boards for the local schools. The NEEP project is a prime opportunity to put Napier's model to work. Napier also advocates the use of networking with community members to gain their input and advice on the

education process. I have spoken with community members, primarily school board members, in an effort to gain insight into what possible changes could benefit the school.

Methodology:

The NEEP project consists of two distinct components. Part One includes an evaluation of the Harlem and Hardin social studies curriculum and the relevant Native American cultural resources and programs used within each school. Part Two involves the creation of professional development strategies for teachers in each school to increase their knowledge of Native culture, history and contemporary issues. A separate professional development strategy will be used for each school.

Part One: Curriculum Evaluation

Part One uses four primary evaluative questions with subcategories to assess each schools curriculum and cultural content. After each question has been answered recommendations and suggestions are offered. The curriculum evaluations are contained in Chapter Three.

Question 1) Can the social studies curriculum meet the Indian Education For All grade 12 benchmarks?

To make this assessment I considered two factors; Does the curriculum content meet the Indian Education For All benchmarks? What are the particular backgrounds of the social studies teachers? To complete Question One, the high school American history curriculums from Harlem and Hardin were photocopied for assessment, and the social studies department heads were interviewed. When analyzing the

curriculum specific references were looked for within the lessons regarding Native American culture or the Indian Education for All grade 12 benchmarks.

The purpose of the interview was to gain an understanding of the teacher's general knowledge about Native cultures. I used an informal, conversation-based interview process so that the teacher would feel comfortable. Refer to Appendix B for a list of questions asked to the teachers. I did not transcribe the interviews directly because I did not want the teacher to feel uncomfortable about their individual knowledge of Native American culture. My intention was to gain their respect as a facilitator towards positive change, while also gaining an understanding of what attitudes and knowledge these teachers had towards Native students.

Question 2) Does the social studies curriculum marginalize Native students or contain Western bias?

To make this assessment I deconstructed parts of the curriculum that contained Western bias and inhibit Native cultural integrity, self-esteem, and inclusion. I looked for lessons that might contain insensitive words or phrasing, while also identifying parts of the curriculum that exclude the role of Native peoples in American history.

Question Two is particularly detailed and contains four sub-sections. Section One is a critique of curriculum resources that do not refer directly to the Montana social studies standards. Within this critique I quote biased language within the resources and describe why this language is biased. For each resource in Section One I will provide the resources heading title, the biased language in blocked quotes, and a critique of the language. Section Two is a critique of the curricular lesson plans that contain biased information. The Section Two critiques include the lesson plans heading, the lesson

plans description, an explanation of its bias, any subsequent revisions for the lesson plan, and the goals of those revisions. Section Three is a description of lesson plans that do not contain bias, but should be revised to provide more cultural relevance for Indian students. The Section Three critiques include the plan's heading, its description, a lesson revision, and the revision goal. Section Four is a critique of all lesson plans that are particularly useful to Indian students. Each critique in Section Four includes the lesson plan heading, a description of the lesson plan, and why the lesson plan proves useful.

Question 3) What cultural activities are being offered in the school, and how close is the school from integrating a culturally relevant curriculum?

To make this assessment I retrieved all relevant cultural activities being performed within the school, and also interviewed both the principal and Title VII directors of each school.

Question 4) What is being done within each school to address drop-out?

To answer this question I retrieved all relevant drop-out prevention material from the principal of each school, and spoke with them about their long-term goals of drop-out prevention.

These evaluative questions serve three purposes; to understand current curriculum trends of schools with high Indian student populations, to improve on curriculum development with a particular focus on culturally relevant curriculum in social studies, and to promote positive cultural developments within the school. It is in the interest of OPI to develop a resource bank of useful programs that are being used to enhance Indian education.

Once the evaluation has been completed I will present my findings and suggestions in person to OPI, the administration of each school, Title VII directors, teachers, school board, tribal council and any other relevant individuals for whom the information will prove useful.

To accomplish Part One, the use of community collaboration is essential. The evaluator must become involved in the community to get a well-rounded understanding of the education system. By visiting the school certain issues come to light, but remember, the more diverse perspectives the investigator procures the more comprehensive his/her assessment will be. In an effort to secure a balanced perspective I spoke with the principals, Title VII directors, faculty, tribal college faculty and school board members. Because of time constraints I was unable to speak with members of the tribal council or elders. The ultimate goal is to involve the community, because the community should have a voice in the education of their children.

Part Two: Professional development

Part Two of the NEEP project involves the creation of professional development strategies for the teachers in Harlem and Hardin schools. Each professional development strategy will be unique to each public school. I have sought out a liaison at each tribal college, and communicated with principals and teachers to devise a strategy that will fit each school system. It is not my intention to develop my own strategy and have it implemented, but rather to foster community collaboration in an effort to create a strategy. Grant money will be used to fund this professional development and will be administered by OPI to the respective tribal colleges or individuals who are facilitating

the professional development. Professional development will begin by the summer of 2004, funded by grant.

The implementation of Indian Education for All has also been slowed by a lack of emphasis on Montana Indian Culture and history in the education departments of Montana's Universities. One example is the education department at Montana State University, which offers only a multi-cultural curriculum course and has one Native teacher in its teaching faculty.

I would propose the two following methods to increase the knowledge about Montana Indians and their history among the teaching faculty. The first involves a systemic change within the higher education system involving the direct application of Indian Education for All into Montana's universities education departments' curriculum structures. Thus students within these education departments would be provided the necessary knowledge to work successfully with Indian students. This method is a long-term systematic solution, but for teachers who are currently working in schools with Indian students and do not have the appropriate cultural knowledge, the use of on-site professional development becomes the most appropriate method for solving this problem.

Chapter Four will contain specific professional development strategies for the Harlem and Hardin schools. The underlying format for each strategy will be based upon a college level Introduction to Native American Studies course offered at Montana State University. The goals of the professional development are to create a better understanding of Montana Indian culture and worldview, provide an accurate portrayal of history within Montana and the U.S. as a whole, bring to light particular contemporary issues that may affect students and tribes, and to provide teachers the knowledge to begin

the development of a culturally relevant curriculum. For social studies teachers there will be a particular emphasis on developing the skills to teach to the Indian Education benchmarks for grades 8, and 12.

Culture and worldview will focus primarily on the unique cultural heritage of American Indians, and how the Native worldview differs from Western worldview. By understanding worldview, teachers should have a clearer understanding of cultural difference, which in turn will translate into better understanding of learning methods and teaching styles. Inherent in this methodology is the emphasis placed on difference. No two Indian tribes are alike, but Native worldviews do show commonalities across North America. Yet, Native worldviews are distinctly different from the Western worldview. Emphasizing this difference will prevent the continuation of assimilationist pedagogies that have inherently marginalized minority groups and reaffirmed Euro-American values.

This part of the course will also contain an emphasis on the importance of language and oral histories within Native American communities, and how this effects learning. If teachers gain an understanding of the Native worldview they themselves will have the ability to adapt their curriculums to fit the needs of their Indian students. The goal here is to create an understanding and respect of Native culture.

The history section will focus on the unique relationship Native people have with the federal government, and the historical ramifications of government policies on Native people. This knowledge will provide teachers with an understanding of why Native people are where they are today. It will also help to erase common stereotypes such as the drunken Indian, or lazy Indian. Government policies such as assimilation and the boarding school era were methods of colonization that have had far reaching effects on

Native communities. These affects linger today, and are particularly relevant for teachers because if they understand the history then they can have compassion for the particular historical plight Natives have faced. It is also extremely important that Native students understand this history so they can better understand their tribes particular social situation. This knowledge will allow Native students the ability to combat the effects of colonization to create a better future, because they will know the truth about how their people got to this point. Change will not occur through a continued lack of awareness. Continuing to mask American history with an American mythology based upon manifest destiny and the glorious nature of Europeans only further alienates Indian students from who they really are, and why they are here. A teacher who understands the ramifications of this history will better serve his/her native students.

The contemporary issues section of the course will create a continuum of understanding between historical U.S. government policy and its present effects on Native communities. It will also provide teachers with the ability to focus on current problems and potential solutions. By focusing on contemporary issues, teachers will be aware of current reservation on-goings, helping them to create stronger connections within the tribal community. This information will build bonds between community, student, and teacher and create a more relevant education.

The culturally relevant curriculum instruction will be used to provide teachers with the relevant skills to better incorporate culture within their curriculums. They will be provided with current resource models used within different communities that have been successful. The goal for this section of the course is to infuse culturally relevant

curriculum into current teaching practices. Professional development strategies will be developed and implemented by the summer of 2005.

The NEEP project is an attempt to facilitate positive change in Indian Education within Montana by using a collaborative non-intrusive approach. It is my sincere hope that this project will provide a chance to even the playing field and facilitate self-determination for tribes. Within Chapter Five I will reflect on this process and bring to light other ideas I have learned as I have undertaken this project.

CHAPTER 2

LITERATURE REVIEW

Chapter Two contains a review of the two primary academic resources used for the construction of the NEEP project's pedagogy. The two works I reviewed are Building Linkages Across the Community: "To take action takes great courage and strength" by L.A. Napier, and Culturally Responsive Curriculum for American Indian Children: Refusing to Believe in a Doctrine of Failure by Beverly Klug and Patricia Whitefield. Each review contains a summary of the particular work, and an explanation of how that work helped with the development of the NEEP Projects pedagogy.

Building Linkages Across the Community: "To take action takes great courage and strength." L.A. Napier (2000)

L.A. Napier's essay "Building Linkages Across the Community" provides a model for educators to create linkages within the community to further improve public education. The model places community at its center and is designed to further help Indian communities create a holistic education system. Napier's (2000) model advocates linkages between various educational institutions and the community to build a more holistic educational system. These linkages are useful in problem solving and addressing relevant community concerns about education. She specifically focuses on the participation of higher education institutions in the public school education process.

Higher education institutions should serve as a resource for both problem solving and technological advice to public schools. This is referred to as “problem-based research” and is currently used at the University of Colorado education department to assist Denver public schools. Students within the U.C. education department are contracted to solve specific problems within local public schools. This provides U.C. students access to action-based learning, while also providing low cost reform for the public school. The most relevant message this model contains is that Indian communities must not only begin to build linkages across the community but maintain them to improve their overall education system. This requires the participation of the community, public school, and higher education institution.

Napier’s (2000) model was extremely important in the development of my second pedagogical model, community-based education. Though the essay was somewhat simplistic, this simplicity allowed for the overall concept to be directly applied to the NEEP project. Both Hardin, and Harlem schools are very close to Little Big Horn, and Fort Belknap colleges, respectively, thereby creating an opportunity to build linkages across the community and develop relationships between the tribal college and public school. Few such linkages have been formed in these communities prior to this project. When visiting each community I made it a point to speak with community members about their opinion of the school and what they thought needed improvement. This allowed community members to participate in the decision making process, rather than have outsiders make decisions for them.

If education is to be successful within Indian communities, it must become a holistic process. Napier's (2000) model provided the NEEP project with a framework to begin implementing this holism in a constructive, community based manner.

Culturally Responsive Pedagogy for American Indian Children: Refusing to believe in a doctrine of failure by Beverly Klug and Patricia Whitfield (2003)

This chapter, contained within the book Widening the Circle: Culturally Relevant Pedagogy for American Indian Children, provides a critique of traditional western-based pedagogies and a relevant response to better incorporate culturally responsive curriculums within the schools curriculum. I will detail several sections within the chapter that proved especially important to the development of the NEEP project.

Klug and Whitfield (2003) define culturally responsive pedagogy as “teaching in a way that makes sense to students who are not assimilated into the dominant culture (Klug and Whitfield, 151, 2003).” For Indian students, it would include the direct application of their specific tribal culture into the curriculum framework. Klug and Whitfield borrowing from Ismat (1994) go on to characterize a culturally responsive curriculum as that which,

“(a) capitalizes on students’ cultural backgrounds rather than attempting to override or negate them; (b) is good for all students; (c) is integrated and interdisciplinary; (d) is authentic and child centered, connected to children’s real lives; (e) develops critical thinking skills; (f) incorporates cooperative learning and whole language strategies; (g) is supported by staff development and preservice preparation; and (h) is part of a coordinated, building wide strategy (Klug and Whitfield, 151, 2003).”

This section of the chapter helped in the formation of my first pedagogical model, cultural relevant curriculum. Though I did not attempt to implement a culturally relevant curriculum into Harlem and Hardin, it was my recommendation that the Harlem school begin gravitating towards the full implementation of a culturally relevant curriculum. Culturally relevant curriculum can also be used at varying degrees, because it is essentially acknowledging that culture must be integrated into some of the schools content when working with Indian students. Some schools are more educationally prepared to implement such a curriculum, while others have a more conducive demographic, such as Harlem whose demographic is 95% Indian. Thus when giving recommendations to teachers and schools, the primary pedagogical shift I focused on was the gravitation towards a culturally relevant curriculum.

Klug and Whitfield (2003) stress the importance of providing practical relevance for Indian students within their education. This requires the teacher to understand Native culture, be cognizant of contemporary Native issues, and develop connections with the community. This causes education to become a real life experience, something tangible that has meaning outside of the classroom. They go on to further explain that teachers must understand the vast differences between the Native and Western worldview, and the histories confronted with colonization. These differences affect how students learn and what they value, while also affecting the communities general view of education. Western education within Indian communities has historically been an assimilative process that discouraged Native students to have pride and respect for their culture, thus education has often been looked at in a negative light within Native communities. It becomes important for the school, more specifically the teacher, to understand the

historical impact of Western based education upon Native people, and then develop pedagogies that are responsive to the student body.

This material proved particularly relevant to the development of the project methodology and the creation of professional development strategies. For teachers working within Indian communities it is particularly important for them to understand the particular culture in which they are working. If they do not have this knowledge then it must be gained through continued education. When designing professional development strategies for the teachers, the ultimate goal was to make the teacher better suited to teach Indian students. Thus incorporating knowledge about practical education, history, and worldview into the professional development curriculum design became essential.

Klug and Whitfield (2003) go on to explain the need for teachers to use bias free textbooks and materials:

“We know the importance of avoiding the perpetuation of prejudices and stereotypes in the curriculum and the materials students are using. Low self-esteem and lack of pride in being American Indian are due, in part, to the stereotypical images of Indian peoples that can still be found in textbooks today. Teachers may not understand how they are influenced by the stereotyping of Native Americans learned during their own schooling (Klug and Whitefield, 155, 2003; Little Soldier, 1989).”

They have developed five main questions for teachers to ask themselves when examining materials for stereotypes and bias towards American Indians:

“Are American Indians portrayed with respect or as humorous objects of derision? Is their use of Native languages to be ridiculed, or is it rendered respectfully? Are American Indians portrayed as part of the present and future, or only as a footnote of the past? Are American Indian cultures shown to be vibrant and living, with Native people making contribution to their communities and societies, or as humorous spectacles? Are American Indian heroes and sheroes respectfully portrayed within the materials, or are they given insignificant roles and presented as Disney-like caricatures? (Klug and Whitfield, 156, 2003)”

These questions can help the teacher identify whether they are marginalizing Native students within their curriculum. Though I did not use these particular questions during curriculum evaluation I did implement a specific evaluative question within Chapter Three that asks if the curriculum marginalizes Native students in any way. I also provide these five questions for teachers in my suggestion and recommendations sections. The use of language becomes particularly important when working with Native students, because they may not be part of the mainstream culture. A particular use of insensitive language and bias materials will contribute to feelings of isolation and low self-esteem. Though such materials can be used with students to teach about bias, it is particularly important for teachers working with Native students to identify all bias materials within their curriculum, and either use them as a learning tool to teach about bias, or eliminate them from the curriculum. The NEEP project directly addresses this issue and has been designed in a way such that the evaluator will identify all bias material contained within the curriculum. This task should eventually be performed by the teachers themselves.

CHAPTER 3

CURRICULUM EVALUATION

Chapter Three contains an evaluation of Harlem's and Hardin's high school social studies curriculums. Each school has been evaluated on the basis of four questions; 1) Can the high school social studies curriculum meet the Indian Education for All Benchmarks for Grade 12?, 2) Does the social studies curriculum marginalizes Native students or contains Western bias?, 3) What cultural activities are being offered in the school?, and (4) What is the school doing to address drop-out? Each evaluative question will also contain relevant suggestions for improvement.

Question two is particularly detailed and contains four sub-sections. Section One is a critique of curriculum resources that do not refer directly to the Montana social studies standards. Within this critique I quote biased language within the resources and describe why this language is biased. For each resource in Section One I will provide the resources heading title, the biased language in blocked quotes, and a critique of the language. Section Two is a critique of the curricular lesson plans that contain biased information. The Section Two critiques include the lesson plans heading, the lesson plans description, an explanation of its bias, any subsequent revisions for the lesson plan, and the goals of those revisions. Section Three is a description of lesson plans that do not contain bias, but should be revised to provide more cultural relevance for Indian students. The Section Three critiques include the plans heading, its description, a lesson revision, and the revision goal. Section Four is a critique of all lesson plans that are particularly

useful to Indian students. Each critique in Section Four includes the lesson plan heading, a description of the lesson plan, and why the lesson plan proves useful.

The goal of Chapter Three is to provide a better understanding of the particular curriculums Harlem and Hardin are offering Indian students and to improve on those curriculums so they will enhance the overall success of Native students, while also highlighting positive aspects of each curriculum.

Harlem High School

Question 1: Can the high school social studies curriculum meet the Indian Education for All Benchmarks for grade 12?

After thoroughly reviewing the Harlem social studies curriculum, and visiting with the social studies teachers it is my assessment that the Indian Education for All benchmarks can be met for grades 12. Matt Siemens, the high school social studies teacher, has lived in Harlem for his whole life and has an extensive understanding of Fort Belknap culture. He has participated in ceremonies and has connections with Fort Belknap community members. Having this cultural understanding is invaluable when working with Native students, because it creates a common bond between student and teacher. If students can successfully relate to their teacher on an interpersonal level then their opportunities for success raise immensely (Klug and Whitfield, 2003). Though the curriculum itself contains biased information, it is my assessment that Mr. Siemens is able to filter this information and provide an accurate portrayal of Native culture and history to his students. Mr. Siemens has shown a willingness to adjust his curriculum for Native students, but does admit struggling with a lack of resources and time. A primary

resource Mr. Siemen uses to help reach the benchmarks is the cultural teacher Leo Brockie. Mr. Brockie teaches a 12-15 day unit on Fort Belknap culture and government. If Mr. Siemen did not have this cultural knowledge, and access to Fort Belknap community members the Harlem curriculum would not meet the standards.

The Harlem Public Schools program scope and sequence directly references Native American Studies and it is developed within that scope through grades K-12. Yet within the high school social studies curriculum there is no mention of the Indian Education for All benchmarks, and no specific lesson plans designed to address the standards. It is hard to assume that a teacher without Mr. Siemen's knowledge and understanding of Native culture would be able to teach to the standards. His expertise and desire to participate in Fort Belknap culture bridges the gap between curriculum content and teaching content. Though the curriculum is lacking in content referencing the Indian Education for All benchmarks, Mr. Siemen's knowledge of Native culture and history amends those shortcomings.

Suggestions:

The Harlem social studies curriculum needs a larger collection of resources containing information about Native culture and history. To assist in this process I have agreed with Mr. Siemen to compile a resource bank that he can utilize to better incorporate Native culture and history into the overall social studies curriculum. This resource bank will be compiled by the fall of 2004, and will contain a collection of both electronic and hardcopy resources. I have recommended to Matt that he attempt to integrate Native culture and history into as many of the lessons as possible. I have also

agreed to provide him with resources that will help with his further development of a culturally responsive curriculum for high school social studies at Harlem.

Within the curriculum itself I found very few references on Native culture and history, and those that were referenced contained biased or inaccurate information. The Indian Education for All benchmarks are not included in the curriculum. This must be revised and lessons developed that teach directly to the benchmarks. I have agreed to assist with the creation of a culturally responsive social studies curriculum for Harlem in social studies. Question two helps identify current problems and solutions with the existing curriculum.

Question 2: What parts of the Harlem social studies curriculum marginalize native culture?

Section One: Critique of Harlem's Social Studies Curriculums Biased Resources

Resource One: Geography

Problematic Quote: The Indians called the continental divide the backbone of the world.

Reason Problematic: This statement is a generalization about Indian tribes in Montana. The text should contain the specific tribe that refers to the continental divide as the backbone of the world. Each Indian tribe within Montana is unique. If a teacher uses this generalization with Indian students there is a distinct possibility of passing on cultural inaccuracies.

Resource Two: Montana's State Bird

Problematic Quote: To Merewether Lewis goes the distinction of not only "discovering" the Bitterroot, but first recording what became Montana's state bird.

Reason Problematic: This sentence marginalizes Native students and contains Western bias by implying that the meadowlark and the Bitterroot mountains did

not exist until they were discovered by Europeans. The text also fails to incorporate any Native cultural understanding of the meadowlark or Bitterroot and its place in Native mythology. Including such a reference in the text provides cultural information about Montana's Native peoples and shows students that Native peoples also had an appreciation and understanding of the Bitterroot mountains and the meadowlark. This cultural information would also allow the teacher to create linkages between understanding Lewis and Clark's influence on the greater Montana culture, and Montana's Indians influence on Lewis and Clark.

Resource Three: Montana Government

Problematic Quote: The United States through the Louisiana Purchase acquired the territory that would become Montana in 1803. The acquisition included the regions of West central North America between the Mississippi River & the Rockies, approximately 885,000 square miles, at the time an unexplored wilderness. Thomas Jefferson exercising questionable constitutional authority, paid Napoleon Bonaparte 15 million dollars for the entire area, about three cents an acre.

Reason Problematic: Though this text contains vital information that all students in Montana should know, it marginalizes Native people and contains Western bias. There is no mention of the hardships Native people would face after the Louisiana purchase nor an admission that this land mass was not an unexplored wilderness, but rather home to many Native tribes that would eventually be displaced. Native people were active agents in the birth of Montana and the development of the West. A failure to mention this history prevents Native students from understanding that their people were active participants in history, and propagates the Western bias that there was no history in the West until it was conquered by Europeans. An inclusion of Western conquest from a Native perspective would make this resource more appropriate for Native students.

Resource Four: A History of Montana's Native Americans

Problematic Quote: The history of the various modern tribes in the part of America we now call "Montana," is characterized by years of constant movement for many of them. They traversed the plains to follow the bison and then retreated to intertribal struggles for control of hunting territory. Finally, with the bison nearly extinct and tribes decimated by battles with white men, there came the final move onto reservations, marking the end of an era.

The Chippewa and Cree were the latest tribal groups to come to Montana. They came from reservations outside the state late in the nineteenth century after Montana's reservation system was in existence. These tribes today are intermixed and use the name, Chippewa-Cree. They claim the windswept Rocky Boy's reservation in the north.

The bison-based economy deteriorated in the 1880's when several factors affected the future of Montana's Indians. Bison were hunted to near extinction, the Canadian and United States governments became the dominant force driving Indians from their lands, and white man's diseases diminished the population and faded the spirit of the Native Americans. By the 1870's large tracts of land, through various treaties and executive orders, were formally reserved for Indians. Thus the reservations evolved.

Reason Problematic: This resource does not reveal factual history and fails to recognize eight of the tribes living in Montana. Thus, the whole text marginalizes Native peoples within Montana. Some common misrepresentations within the text are as follows; Native people did not move onto reservations they were forced onto reservations. The bison were hunted to near extinction by the United States government in an effort to pacify the plains tribes and decimate their primary food source. The Chippewa and Cree were forcefully removed to Montana they did not just show up. The reservation did not evolve, it was a systematic governmental method to push Indians to inhospitable tracts of land and keep them separate from the mainstream society. I would recommend that this resource no longer be used because it does not contain an accurate history of Native peoples in Montana. Using such a resource to teach Native students fails to provide them with a factual history about how their people got to where they are today.

Resource Five: They Settled in Montana: *The Homesteaders*

Reason Problematic: This text is extremely problematic, because it fails to mention Native Americans at all. The process of homesteading was important to the history of Montana, and its present day culture, yet when teaching Native students, the homesteading history should be taught from the Native perspective. There should at least be a reference as to why homesteaders were able to settle upon land which was once owned by Native people. There is a particularly insensitive quote which states, "Imagine yourself coming to Montana around 1870 or 1880. First of all you would have to get here." A relevant response to this quote from the Native perspective might be, "Imagine yourself living on this land and all of these white people show up and start taking it for themselves without your permission." Or "Imagine seeing your homeland being invaded and taken by force."

This resource should not be used with Native students unless it is revised to better represent the Native perspective on homesteaders coming to Montana.

Resource Six: Montana Indian Reservations

Reason Problematic: This text contains a romanticized, inaccurate portrayal of Montana's Indian reservations. It is also lacking in sufficient detail, about the complexity of reservation life and the struggles that go along with it. It

essentially makes the reservation sound like some side-show where a non-Native can go and experience the unique customs of Native Americans.

"While Montana's Indians have worked to adapt to the changing world around them, they have kept the rich culture and traditions of the past. This rich heritage contributes to the distinct flavor of Montana." This quote contains both false information and a romanticized view of Montana's Indians. Many tribes struggle with maintaining their culture because of the effects of colonization. Though tribes have worked to adapt to the mainstream culture, Montana's Indian reservations contain much pain and suffering. This resource should be redone or eliminated..

Resource Seven: American Mountain Men and the Western Fur Trade: Background

Reason Problematic: This text contains Western bias and inaccurate information. It references the Louisiana Purchase, but fails to mention the fact that Indians were living on the land during the time of the purchase. The text also states that the area west of the Mississippi was first explored by Lewis and Clark. The text speaks solely from a Euro-American viewpoint, a viewpoint that marginalizes Native students, and may foster feelings of inferiority.

Though it does contain information about Native Americans the information is inaccurate, and generalized. Each tribe within Montana had its own belief system and relationship with certain animals. Generalizing about these relationships passes on false information. This resource should be redone.

Suggestions for Resources:

The majority of resources contained within this curriculum contained information about Montana's history. The seven I have detailed above contain obvious bias, and marginalize native students. After thoroughly reviewing all of the resources Harlem provided, it is clear that this school district needs to develop a stronger resource bank involving Native peoples role in the history of Montana. Those resources that do contain information about Natives, are often generalized and romanticized and lacking in depth. They have a specific resource about the Fort Peck reservation that is accurate, but fail to provide information about any of the other six reservations in the state.

Section Two: Biased Lesson Plans and Revisions.

Lesson One: Report on a Culture

Lesson Description: Group Presentation-design a group presentation on a world culture.

Reason Biased: The lesson asks the students to describe how the world culture contributed to American culture. This is problematic because it assumes all American cultural groups are assimilated and function within the mainstream society. Though Native people are a part of American culture they do not necessarily share its values and have a distinct culture of their own. For most Native students, the American culture is a secondary culture, one which they learn about through continued exposure to mainstream society. It is important for Native students to understand the complexity of American culture, but they must not be deterred from understanding that being a part of their own culture is very important.

Lesson Revision: Describe how the world culture contributed to American and Native culture.

Revision Goal: Cultural Relevance

Lesson Two: Oriental vs. Occidental Time

Lesson Description: Design and explain verbally or in writing a timeline which compares major developments in Eastern and Western civilization.

Reason Biased: This lesson plan focuses too heavily on Eastern and Western civilization. Though an understanding of chronological events of world history is important, this timeline leaves out the Native perspective and relevant events that took place within North America. This timeline specifically focuses on interactions between Europe and Asia and their cultures and religions. Though an understanding of these developments is important to overall knowledge of world history, to design the lesson in such a dualistic manner marginalizes Native people, and the historical developments of their own culture. World history exists outside the dominant framework of East vs. West. This lesson plan makes various assumptions about the developments of civilization, primarily assuming that one can understand world history by breaking it down between interactions of the East and West. Though these historical actions are important to events in world history, when working with Native students it is important to incorporate the Native viewpoint on world history.

Revision: Design and explain verbally in writing a timeline, which compares major developments in Eastern, Western, and Native North American civilization.

Revision Goal: To provide cultural relevance for the students and emphasize the importance of Native history.

Lesson Three: Why you are a US citizen:

Lesson Description: Use a creative writing form to explain why, when and how your family came to America and relate to key forces in the history of the world.

Reason Biased: This lesson is particularly insensitive to Native students for several reasons. The first is that Natives did not become US citizens until 1924, after both women and blacks. The main reason they became citizens was because many Indians fought in WWI, without even being citizens of the country, thus the federal government thought it appropriate to grant them citizenship. The second is that the Native people were already in North America for thousands of years, and they are told why they came to this land through their myths and creation stories. This lesson also assumes that all citizens came to America after it became a country. Native people existed on this land before America even existed. The lesson marginalizes Native students and assumes all people in this country came to America, when in fact people were already in North America at the time of European arrival.

Revision: Discard this lesson because it contains too much bias.

Lesson Four: Be a World Culture for A Week

Lesson Description: Present a world culture to class and speak and act for the culture for one week. Each student chooses a significant culture of another nation and researches it. For one week each student participates in the various activities always acting as a member of the culture.

Mon & Tues: In three minutes introduces self- with typical name and explains where and how live, what is important in culture, and key cultural differences.

Wednesday: In 1-2 minutes explains how U.S culture is impacting own culture and how feels about it.

Thursday: In 1-2 minutes explains a current event at home and how it does or could impact U.S.

Friday: In 1-2 minutes explains what U.S. should learn from this culture.

Reason Biased: This lesson again assumes that all Americans share the same cultural beliefs and history. It marginalizes Native students by placing them in the mainstream culture when they are not. Standard 5 for Advanced Social Studies/Social Problems states “Be able to use other cultures to better understand our culture.” The standard itself is problematic because it assumes all members of the United States are part of American culture. Native people are not part of

mainstream culture, so a lesson plan such as this should analyze the impact of world cultures on American culture, but it also must be brought back to the practical level. How do these world cultures affect Native culture? The mainstream culture of Native students on is not American culture, but rather their tribal culture, thus a lesson plan cannot assume that everyone looks through the lens of mainstream American culture and values. Doing so provides no educational benefit for Native students and further distances them from their own heritage.

Lesson Revision: Present a world culture to class and speak and act for one week. Explain how that culture affects both Native and U.S. culture.

Revision Goal: Cultural relevance.

Lesson Five: Present/Predict Cultural Trends

Lesson Description: Collaborate to present three major cultural trends and predict their future impact.

Reason Biased: This lesson plan is well formulated but once again the curriculum is addressing Native students as if they were part of the mainstream culture when they are not. Standard 4 (Understand current and past cultures of the U.S.) is very problematic because its dominant reference is U.S. culture, and consistently uses the word "our." This word is assimilationist and assumes that we are all part of the mainstream American culture. Though anyone who is a citizen is a part of American society, not all people are part of mainstream American culture. Teaching in this way marginalizes minority groups and inhibits their ability to understand and relate to their own cultural background in the face of mainstream society.

Lesson Revision: Collaborate to present three American cultural trends and predict their future impact on your own culture.

Revision Goal: Cultural relevance

Lesson Six: U.S. Cultural Debits and Credits

Lesson Description: Analyze U.S. culture for strengths and weaknesses and report in debit and credit balance sheet.

Reason Biased: This lesson focuses on only U.S. culture. Though it is important to understand American culture, when working with Native students, the lesson must be also have practical relevance. Native people are not part of mainstream culture, so learning specifically about the strengths and weaknesses of American culture holds little benefit to students real lives. This lesson must be adapted to fit the Native student, by including tribal strengths and weaknesses. When working

with Native students it is important that the curriculum and lesson plans refrain from generalizing about U.S. culture. Though the impact on U.S. culture must be studied and understood, the impact on Native culture must also be represented within the lesson plan. Not doing so marginalizes the particular cultural heritage and future success of the student. Native students need practical relevance within their education.

Lesson Revision: Analyze U.S. culture for strengths and weaknesses and your own culture for strengths and weaknesses. Report in debit and credit balance sheet.

Revision Goal: Cultural relevance.

Lesson Seven: Go West Brochure or Broadcast Ad

Lesson Description: Design and produce a brochure, TV, or radio ad urging people to go west between 1865 and 1900.

Reason Biased: This lesson is particularly insensitive to Native students. The movement West by Euro-Americans, was the beginning of the end of Native sovereignty and land holding. It was the start of a great time of suffering and genocide of western native people. This lesson should be eliminated.

Lesson Revision: Discard this lesson because of its bias and insensitivity.

Lesson Eight: Role-Play Famous American

Lesson Description: Role-play famous or infamous American of 1865-1965 in visit to elementary classroom.

Reason Biased: This lesson marginalizes Native students. Though the students could role play a famous Native person, Native people did not gain citizenship until 1924, so technically, the famous person would not be an American. This lesson forces the students to recognize the superiority of the American culture, while not allowing a representation of their own.

Lesson Revision: Role-play famous historical person of your choice.

Revision Goal: Removes the citizenship paradox.

Lesson Nine: Historical Movie Poster

Lesson Description: Summarize and analyze with movie poster accuracy of portrayal of daily life set in 1865-1900 American West.

Reason Biased: If students are given an accurate history on the development of the West and its impact on Indian people then this lesson plan is effective. Yet, most Westerns historically portrayed Native people in an ignorant, unintelligent, and savage manner. This lesson is inappropriate for Native students unless it uses these misrepresentations to educate on racial bias in the media. A failure to provide this knowledge will continue the negative internalization many native students face.

Lesson Revision: Make Indian students aware of gross misrepresentation of Native people in the media during 1865-1900.

Revision Goal: Creating an understanding of how media affects image.

Section Three: Lesson plans that do not contain bias, but are revised to contain more cultural relevance.

Lesson One: Chart Group and Institutional Impact

Lesson Description: Analyze and explain with a graphic organizer and paragraph how various groups and institutions impact your life. Each student creates graphic organizer (chart, flowchart, diagram, etc.) which explains how at least four institutions (family, school, religion, etc.) and four groups (circle of friends, team, club, band, etc.) impact his/her life.

Lesson Revision: Analyze and explain with a graphic organizer and paragraph how various groups impact your life and your community. Each student creates graphic organizer (chart, flowchart, diagram, etc.) which explains how at least four institutions (family, school, religion, etc.) and four groups (circle of friends, team, club, band, etc.) impact his/her life and community.

Revision Goal: Include relevance to the community, the building block of human life.

Lesson Two: Compare U.S. and Canadian Governments

Lesson Description: Develop a chart comparing U.S. and Canadian federal government systems.

Lesson Revision: Develop a chart comparing U.S., Canadian, and tribal government systems.

Revision Goal: To develop and understanding of sovereignty, and the relationship between federal and tribal governments.

Lesson Three: Cross-Section of Building

Lesson Description: Research and draw a cross-section of typical or famous historical building and relate to its culture in a technical report.

Lesson Revision: Research and draw a cross-section of typical famous historical building, and a typical building from a Native American society and relate each to its culture in a technical report.

Revision Goal: To include practical relevance for Native students and offer knowledge about Native architecture.

Lesson Four: Portray How Laws are Made

Lesson Description: Develop a bill and explain how federal laws are made and carried out with a graphic or artistic form or your choice.

Lesson Revision: Develop a bill and explain how federal and tribal laws are made and carried out with a graphic or artistic form of your choice.

Revision Goal: To create an understanding of the law-making process on a federal and tribal level.

Lesson Five: Senate Hearing Proposal

Lesson Description: Research current U.S. social problem and role-play sociologist proposing a policy at a U.S. or state senate hearing.

Lesson Revision: Research current U.S. and Native American problem and role-play sociologists proposing a policy at a U.S. or state senate hearing.

Revision Goal: To make students aware of current socio-political problems within the Native American community, and compare to wider social problems in the United States.

Lesson Six: Social Problem Research Paper

Lesson Description: Research current U.S. social problem and explain causes, impacts, and attempted solutions in a research paper.

Lesson Revision: Research a current U.S. and local social problem and explain causes, impacts, and attempted solutions in a research paper.

Revision Goal: To provide practical relevance from national to local (tribal) level.

Lesson Seven: Analyze social structure of a Novel

Lesson Description: Analyze social structure in an American novel and explain in a graphic organizer and essay.

Lesson Revision: Analyze social structure in a Native American novel and explain in a graphic organizer and essay.

Revision Goal: To provide cultural relevance for Native students.

Lesson Eight: World War II Soldier's Story

Lesson Description: Research and tell in fictitious diary life of American soldier in one campaign during World War II.

Lesson Revision: Research and tell in fictitious diary life of Native American soldier in one campaign during World War II.

Revision Goal: To provide cultural relevance, and reinforce the understanding that Native people participated in wars as American soldiers.

Lesson Nine: Promote Local Government Services

Lesson Description: Collaborate to clarify and promote use of local government agencies with a pamphlet or local TV spots.

Lesson Revision: Collaborate to clarify and promote use of local tribal government agencies with a pamphlet or local TV spots.

Revision Goal: To provide cultural relevance for Native students.

Lesson Ten: Candidate Selection Rubrics

Lesson Description: Design and apply rubrics for choosing a candidate for specific local, state, and national offices.

Lesson Revision: Design and apply rubrics for choosing a candidate for specific tribal, local, state, and national offices.

Revision Goal: To provide cultural relevance for Native students.

Lesson Eleven: Local History Magazines

Lesson Description: Collaborate to plan and produce local history magazine.

Lesson Revision: Collaborate to plan and produce local tribal history magazine.

Revision Goal: To provide cultural relevance for Native students and increase their awareness of tribal history.

Lesson Twelve: Track Key Cultural Influence

Lesson Description: Design an exhibit which tracks development of a key influence on U.S. culture and predicts its future impact.

Lesson Revision: Design an exhibit which tracks development of a key influence on U.S. and Native culture and predict its future impact.

Revision Goal: To provide cultural relevance for Native students.

Lesson Thirteen: Role-Play Cultural Conflict

Lesson Description: Collaborate to role-play two cultures in conflict and in peaceful negotiations.

Lesson Revision: Collaborate to role-play Euro-American and Native culture in conflict and peaceful negotiations.

Revision Goal: To broaden the students understanding of colonization in Native North America.

Lesson Fourteen: Analyze a Culture's Myths

Lesson Description: Analyze major myths of an ancient culture and draw valid generalizations about the culture in an outline.

Lesson Revision: Analyze and contrast major myths from your own culture and an ancient culture and draw valid generalizations about each culture in an outline.

Revision Goal: To provide cultural relevance and an understanding of diversity as it relates to culture.

Lesson Fifteen: Genocide Display

Lesson Description: Construct an exhibit of five major genocides from history.

Lesson Revision: Construct an exhibit of five major genocides from history that must include Native North America.

Revision Goal: To provide an understanding of the history and colonization of North America by European nations.

Section Four: Lesson Plans Useful to Indian Students

Lesson One: Compare School Culture Over Internet

Lesson Description: Using Internet, compare your school's culture with that of another school and present what you learned in your choice.

Reason Useful: This provides an excellent opportunity for students to develop an understanding of the unique cultural heritage of the Harlem school and how that differs from other schools within the United States.

Lesson Two: Adopt-a-Nation Portfolio

Lesson Description: Research and present information about a nation in a portfolio of graphic organizers.

Reason Useful: Provides an opportunity for students to research their own Indian nation, and its history.

Lesson Three: Journalize Impact of Sociology

Lesson Description: Analyze and explain in journal how the study of sociology has changed your perspective on self, others, and community.

Reason Useful: Provides an opportunity for cultural relevance and to further understanding of ones culture.

Lesson Four: Historical Novel Radio Show

Lesson Description: Summarize and analyze in taped radio show accuracy of portrayal of history in novel set in 1865-1940 America.

Reason useful: Opportunity for Indian students to examine the portrayal of Indian students in history.

Lesson Five: Citizen Pledge T-shirt

Lesson Description: Design T-shirt with pledge for how you will be a responsible citizen and a list of what government owes you.

Reason useful: Opportunity to emphasize the importance of community responsibility and further examine the relationship between the federal government and Native nations.

Lesson Six: Design Flags for Cultural Groups

Lesson Description: Design new U.S. flag and flags for five United States cultural groups and explain each in paragraph.

Reason Useful: Opportunity to develop an understanding of the unique heritage of Native Americans in relation to other ethnic groups within the United States.

Lesson Seven: Culture Collage

Lesson Description: Collaborate to develop and present collage to explain one American culture.

Reason Useful: Opportunity for students to further understand their own distinct culture.

Lesson Eight: Diagram Cultural Impacts on You

Lesson Description: Analyze impact of various cultural groups on you by diagramming various circles of influence on you for one school day.

Reason Useful: Opportunity for students to understand the impact of mainstream American culture on their own.

Lesson Nine: Chart school and Personal Cultures

Lesson Description: Chart your personal culture's values and beliefs, your school culture's values and beliefs, and write a creed for each.

Reason Useful: Opportunity to examine the differences between Native culture and western pedagogy.

Lesson Ten: Redesign High School

Lesson Description: Propose to school board a new high school building, curriculum, schedule, and program changes.

Reason Useful: Opportunity for students to express opinions on what would make their learning experience more practical.

Lesson Eleven: Three-Generations of Cultural Lag

Lesson Description: Research cultural lag between you, your parents, and your grandparents and explain with graphic organizer and magazine article.

Reason useful: Opportunity for students to understand the cause of social dysfunction on the reservation, and gain knowledge about the boarding school era.

Lesson Twelve: Cultural & Geographical Impact on Nation's Borders

Lesson Description: Research and present with maps you draw how culture has helped form current borders of a specific nation and how borders have impacted culture.

Reason Useful: Opportunity for students to study the effects of colonization on Indian people and the development of the reservation system.

Lesson Thirteen: Indian Wars Maps

Lesson Description: Compose two sets of maps and charts on Indian Wars, one from the Indian perspective and one from settler's perspective.

Reason Useful: Opportunity for students to better understand the history of the West from multiple perspectives.

Lesson Fourteen: Rewrite Key Historical Moment

Lesson Description: Predict in a poster what would happen if a key event in world history had come out another way.

Reason Useful: Opportunity for students to examine their own cultures history and relevant events that have placed the culture in their current situation.

Lesson Fifteen: Analyze Movie as History

Lesson Description: Analyze and explain in a theme a feature movie's perspective and historical accuracy.

Reason Useful: Opportunity for students to examine the portrayal of Native people in mainstream media.

Suggestions:

When analyzing curriculum for bias teachers should ask themselves five questions that will prove helpful in the process;

“Are American Indians portrayed with respect or as humorous objects of derision? Is their use of Native languages to be ridiculed, or is it rendered respectfully? Are American Indians portrayed as part of the present and future, or only as a footnote of the past? Are American Indian cultures shown to be vibrant and living, with Native people making contribution to their communities and societies, or as humorous spectacles? Are American Indian heroes and sheroes respectfully portrayed within the materials, or are they given insignificant roles and presented as Disney-like caricatures? (Klug and Whitfield, 156, 2003)”

By asking themselves these questions teachers will be able to accurately deconstruct their curriculums for bias.

Question 3: What cultural activities are being offered in the Harlem school district?

The Harlem school has implemented significant cultural programs to promote Assiniboine and Gros Ventre culture within the school structure. The majority of programs are overseen by Nancy Stiffarm, the Title VII director.

Harlem has developed a math cultural curriculum for 7-12. Mrs. Stiffarm, working directly with the teachers, has had consultants take an existing classroom math curriculum unit and incorporated Fort Belknap culture (language, ceremonies, locations, and family) into it at each level. The school feels that teachers are more receptive to using a unit that they already teach, than to try and implement something completely new. For English/Writing Harlem has an outside writing consultant (Mick Fedullo) do week long units in grades 5-12 on writing and poetry (the fourth year of this project).

For the past 17 years Title VII has presented cultural units in: 1st grade (family units-clothing, homes, & food), 4th grade (family trees-cultural backgrounds-ceremonies & a multi-cultural feed), 8th grade (junior tribal council unit-using Fort Belknap Community Council (FBCC) model- they do history, format and election process with a full election where six members are elected and serve for one year. They meet regularly, attend FBCC meeting, go to a leadership workshop, and do community service), 12th grade (Tribal Government, 12-15 day unit in senior government class on Fort Belknap Community Council and tribal governments (Leo Brockie, instructor).

Mrs. Stiffarm also holds a career day in the elementary with three community based speakers at each grade level to show the importance of education, the job opportunities in the community, and to provide positive role models for the students.

Harlem also has three leadership groups; Junior Tribal council (8th grade, elected by peers), Harlem High School Indian Club, and Fort Belknap First Nations Youth Council. The goals of the Indian Club are to incorporate culture through a youth pow-wow, dancers and singers for games, dance troupe. This develops leadership skills and encourages educational achievement and attendance. The Fort Belknap First Nations Youth Council consists of officers from Harlem, Hays/Lodgepole, and Dodson whom meet and work together on community-based projects and activities to address the needs of all the area students. They are affiliated with the Fort Belknap tribal council.

The Harlem school also offers Assiniboine language and culture classes for 10th-12th grade students four periods daily and they offer a Gros Ventre language class after school, with beading and hide tanning after school. Gros Ventre language will be incorporated into the general curriculum by 2005.

The Harlem school has shown a great initiative towards implementing cultural activities within the overall school structure. After interviewing Nancy Stiffarm it was quite apparent she had a strong dedication towards incorporating culture into overall curriculum. Her work has proved beneficial to many students within the school system. These positive developments show that Harlem has recognized the importance of incorporating culture into the school wide curriculum. It is my recommendation that Harlem continue to develop programs that will further enhance the implementation of Fort Belknap culture into the overall curriculum structure.

Question 4: What is being done within the Harlem

High School to address drop-out?

In an effort to address their drop-out rate the Harlem school has developed an advisement curriculum for grades 7-12. The district has adopted the following guidelines.

“The framework of the advisement program is the 40 developmental assets, which are positive experiences, relationships, opportunities, and personal qualities that young people need to grow up healthy, caring, and responsible. The framework is grounded in research on child and adolescent development, risk prevention, and resiliency. There are 20 external assets and 20 internal assets. The 20 external assets are grouped into the four categories of support, empowerment, boundaries, and expectations, and constructive use of time. The 20 internal assets are grouped into the four categories of commitment to learning, positive values, social competencies, and positive identity (Harlem Public Schools Advisement Curriculum, 2003).”

The purpose of this advisement curriculum is to provide students with support inside of the school. Because many native students come from dysfunctional families, it becomes important for the school system to provide values training to help students make proper choices as they grow older.

Assessment:

The advisement curriculum is quite extensive and I recommend the Office of Public Instruction use the curriculum as a resource to help other schools in Montana address high drop out rates. I will provide a copy of the advisement curriculum to the Office of Public Instruction when they receive this document.

Hardin High SchoolQuestion 1: Can the Hardin high school social studies curriculum meet the Indian Education for All benchmarks?

The Hardin curriculum is currently begin revised, and adjusted to better incorporate the Indian Education for All benchmarks. With the information I have been provided by the school and curriculum director Annette Moody, it is not yet possible to give an accurate evaluation of Hardin's curriculum. Currently within the curriculum structure there are three main headings within the lesson plans; benchmarks, suggestions, and assessment. The suggestions and assessment portions of the lesson plans have yet to be filled in. For this reason my evaluation cannot be completed in an accurate manner at this time.

While in Hardin I did interview the social studies department head, Jason Branstetter. Mr. Branstetter's experience with Native culture is somewhat limited and he has stated his willingness to participate in professional development in regards to Indian Education for All. He also acknowledged that the social studies curriculum was going through a revision process and that the information he could provide me was incomplete.

I have agreed with the Hardin school to perform a full curriculum evaluation when their revised curriculum is complete.

Question 2: Does the Hardin social studies curriculum marginalize Native culture?

The revised Hardin High School social studies curriculum has yet to be completed, so an evaluation of its bias cannot be completed at this time.

Question 3: What cultural activities are being offered in the Hardin high school?

Hardin offers extensive cultural activities within their school. Currently within the curriculum structure Hardin offers an Introduction to Crow language course, a Native American literature course and a culturally relevant art program, taught and designed by Mr. Alverado. This program is designed after a college level art program, and integrates Native culture into general art activities. Some of the more culturally relevant activities used within this art program are a buffalo jump slide show, and a buffalo chip fired ceramics project. This program is designed to integrate art and culture into all academic disciplines in an effort to provide students with creative skills that will enhance their whole education. Mr. Alverado is an Apache who has extensive knowledge of his own culture and Crow culture which allows him to integrate culturally relevant themes into his Art classes. Mr. Alverado has agreed to allow me to provide a copy of his curriculum to the Office of Public Instruction.

Within the activity program, Hardin hosts a chapter of the American Indian Science and Engineering Society (AISES), and the Hardin High School Indian Club. The philosophy of AISES states,

“AISES promotes the bridging of science and technology with traditional values. Through its educational programs, AISES provides opportunities for American Indians and Alaskan Natives to pursue studies in science, engineering, business, and other academic arenas. AISES maintains a comprehensive communication network of American Indian tribes and leaders, schools, colleges, agencies, organizations, and educational professionals: both American Indian and non-American Indian (Hardin High School Curriculum, 51, 2003).”

Hardin also holds an annual Native American awareness week.

Suggestions :

The Hardin School offers several cultural activities within the general academic curriculum, but more must be done to integrate culture into the classroom. Though the racial climate of Hardin makes this a more difficult task, the school must begin incorporating more culturally related activities into the classroom. I have agreed to help develop a multi-cultural curriculum professional development program that will further develop teacher's abilities to integrate culture into the classroom.

Question 4: What is being done within the Hardin high school to address drop-out?

Hardin currently offers five programs that address high American Indian drop-out; the Evenstar program, the After-School program, the credit recovery program, the reading program, and the alternative school program.

The Evenstar program is designed to assist pregnant women in completing their high school education. The After-School program provides opportunities for students at risk of failing to receive tutoring after school. This program also provides busing. The credit recovery program is designed to help students who have temporarily dropped-out to regain credits towards graduation. The reading program is used to improve reading skills among students during the school day. The alternative school is designed for at-risk students in grades 9-12. It's purpose states,

“The overall goal of the Alternative program is to prevent students from dropping out of the educational arena. This program provides a different track for success. Smaller class-size, project-based curriculum, block scheduling, individualized, less movement between classes, computer assisted learning, field trips, credit recovery options, and an Evenstart program highlight a very successful academic option for many students (Hardin High School Curriculum, 24, 2003).”

Assessment:

The Hardin school has made remarkable strides in addressing drop-out prevention. With the alternative program in place they have developed a viable second option for students who struggle in the traditional classroom setting. They are also addressing some of the common social problems Indian students face, such as teen pregnancy and at-risk behavior such as drugs and alcohol. The most common problem these programs face is a lack of participation from the parents. This is a problem that is not easily solved, but one that must be examined further so students can be provided more academic support in the home. I recommend that the Office of Public Instruction use Hardin's alternative program as a resource to assist other schools with high drop out rates

CHAPTER 4

PROFESSIONAL DEVELOPMENT

Chapter Four includes professional development strategies for the Harlem and Hardin schools. Each strategy will be specific for each school system. The underlying format for each strategy will be based upon a college level Introduction to Native American Studies course offered at Montana State University. The goals of the professional development are to create a better understanding of Montana Indian culture and worldview, provide an accurate portrayal of history within Montana and the United States, bring to light particular contemporary issues that may affect students currently, and provide teachers with the introductory knowledge to begin developing culturally relevant curriculums. For social studies teachers, there will be a particular emphasis on developing the skills to teach to the Indian Education benchmarks for grades 8, and 12.

Harlem High School:

The demographics of the Harlem high school (95% Indian) make it a prime candidate for the implementation of school-wide culturally relevant curriculum. Though the Indian Education for All Benchmarks are a positive first step towards requiring schools to begin incorporating Native culture into the social studies curriculum, schools with demographics such as Harlem must be considered for an overall curriculum adjustment that orientates towards a cultural relevance.

The Harlem school has shown its dedication towards incorporating Native culture into the overall curriculum. After interviewing the Title VII director, the principal and several school board members, it is my recommendation that a comprehensive professional development course be developed for all teachers of grades k-12 in all subject areas. Though the Harlem student body is 95% Indian, there is a significant lack of Native teachers within the school system. This lack of Native teachers is problematic, because it affects the ability of the school district to successfully implement a culturally relevant curriculum. By providing the professional development course outlined in Chapter One, teachers within all grades levels will gain a better understanding of Native culture, while also learning better ways to properly implement Native culture into their curricula.

The liaison for this professional development will be Sean Chandler, the director of Native American Studies at Fort Belknap College. He will teach the course and help in its design, though the primary format will follow the outline from chapter one. The professional development will be funded by grant and implemented by the fall of 2005. The extensive use of professional development in the case of Harlem is designed to provide teachers the knowledge to successfully teach Native students, while also providing them with the skills to better incorporate Native culture into their already existing curriculums.

Hardin High School

The demographics of Hardin school (50% Indian, 50% white) make it a more complex case when trying to identify a particular professional development strategy that

would be successful. Hardin, because of its demographic, is not a prime candidate for a school wide culturally relevant curriculum implementation. The implementation of such a curriculum at this time would exacerbate the already tense racial relations that exist between Indians and whites at the school. The likely result from implementing this style of curriculum would be a backlash from the non-Native community in both the student and parent sector. For this reason it is my recommendation that Hardin provide professional development specifically for its social studies teachers in grades k-12. The social studies teachers in the high school have presently agreed to take a professional development course, and feel it would be useful to their overall development as teachers.

At this time, a liaison from Little Big Horn College has not been found, but I am currently networking with the school to find an individual who would be willing to teach the course. Implementation of this professional development is scheduled for the fall of 2005, and will be paid for by grant.

CHAPTER FIVE

CONCLUSION

Reflections:

When I began formulating ideas for this thesis my main goal was to develop a project that would be useful for the Indian communities of Montana. Throughout modern academic history Native people have repeatedly been robbed of their cultural traditions. Many anthropologists have entered Native communities to observe these traditions with an agreement to give something back to the community in exchange for this cultural knowledge. Often times these anthropologists have gained valuable cultural knowledge from the tribe, but failed to follow through on their promises, leaving the tribal community empty handed and distrustful of the outsider. As I waded through the ideas about a thesis this historical trend was very much on my mind. I eventually chose to use my skills as an educator to create a project that would facilitate collaborative educational reform. Native people must have the primary voice in the development of their education system.

“The Native Education Equity Project” is my attempt to improve the quality of public education for Native students in Montana. The NEEP projects primary function is to evaluate curriculum and create professional development strategies. Though the project has yet to be fully implemented in Harlem or Hardin, the process has begun with high hopes.

The process of creating and implementing this project has at times been difficult. Education reform is slow and ever-changing. The constant struggle between what is taught, what should be taught, and who is willing to teach it, is continual. Change, for many teachers, is scary and not welcome. Overcoming this barrier took patience and understanding. At times I would question what I was doing and whether it was even worthwhile, but these insecurities are natural and the positive cooperation I received from each school has shown me the value of this thesis.

My experiences at Harlem and Hardin schools were both very positive. I was treated respectfully and praised for the goals I was trying to accomplish. Administrators and teachers alike were willing to explore opportunities for reform, but like most outsiders going into a foreign environment I did not completely understand the complexity of the issues. This was particularly true of the Hardin high school. Hardin has a negative racial climate that affects the decisions teachers and administrators make about curriculum development and reform. Until Hardin is able to mediate this racial climate and create high levels of tolerance within its student body, change will come at a snails pace. This is especially frustrating because there are many students at Hardin who would benefit from the implementation of a culturally relevant curriculum.

Changing societal structures like schools and government takes time and resilience. For many of these institutions it is easier to maintain the status quo, than to go through the complicated process of change. Yet within Montana, the current educational status quo for Indian people must be deemed unacceptable, so there can be no other option but reform. We live in a society where education has become the key to opportunity and success. The question educators must ask is “does the Montana

educational system provide equity for the masses, by providing them with the knowledge to succeed in life?” I would say it does not. Presently, we see drop-out rates remaining particularly high for Indian students, and the state has moved slowly to address this problem. This past year the state of Montana allotted 30,000 dollars towards Indian education (Office of Public Instruction, 2003). The state must realize that the economic, social, and political success of Indian communities enhances the overall success of all Montana citizens. The key to this success lies in the development of a fundamentally sound educational system for all citizens of Montana.

Recommendations:

Within the field of American education Native people have historically had little influence what their children were taught. Not until 1975 did Native people start to gain control over their children’s education. Much of this oppression stemmed from government policy and historical assumptions about the place of Native culture within a developing America. The American government did not see Native tribes having a place in this country, so they undertook the venture of “killing the Indian and saving the man”, a venture that failed miserably. Still currently, many tribes fail to completely control their education systems. Most schools on Indian reservations have non-Native teachers, many who are lacking the proper cultural knowledge to teach Indian students. Most schools are still using Western based curriculums that often marginalize native students. Montana's educational standards developed within the core academic areas also place unneeded restrictions on teachers and what they must be teaching their students. These

standards also contain bias, and fail to recognize the particular educational needs of Indian communities. With the passage of the No Child Left Behind Act, schools are even more restricted on what they must teach their students. Though standards must be set to ensure a well-rounded education, the state's standards should be culturally sensitive to Montana's Indian people.

The community education model and culturally responsive curriculum model are two educational tools, which if implemented properly, will give Indian people more control over their education. Moving beyond that, the state's Office of Public Instruction should begin to develop a comprehensive Indian education strategy to be used throughout the state. This will require the creation of partnerships with various Native American studies departments, education departments, and tribal colleges throughout the state in an effort to promote collaborative, community-based reform, with a common purpose. Such a partnership program will promote positive educational relationships throughout the state allowing change to come more quickly and efficiently. The development of a partnership program also creates broader opportunities to receive high dollar federal and private grants for Indian Education.

Aside from the partnership program university education departments should develop an Indian Education option within their curricular structures. This will do three things; attract more Native students to the larger universities, increase the knowledge of Native culture in non-Native education majors, and increase opportunities statewide for students to become involved in Indian Education. I recently visited with a Crow woman who was enrolled at Utah State for Indian Education because there were no such educational opportunities in Montana.

My final recommendation is that the Montana legislature must begin providing more funding for Indian Education. Sufficient funding creates the ability to properly implement the educational reform that is needed in Indian communities. Proper funding also increases the pace of reform.

Improving the education system for Montana's Indian people will take a state-wide community-based effort. Such an effort will be complicated, requiring much patience and understanding of difference. It will not be an easy process, but it is necessary to ensure the future success of Montana's Indian communities.

BIBLIOGRAPHY

Adams, David Wallace, *Education For Extinction: American Indians and the Boarding School Experience*, University Press of Kansas, 1995.

American Indian Studies Center, *Multicultural Education and the American Indian*, University of California, Los Angeles, 1979.

Barman, Jean, Yvonne Hebert, and Don McCaskill, eds. *Indian Education in Canada, Volume 1: The Legacy*, University of British Columbia Press, 1986.

Battiste, Marie, *Reclaiming Indigenous Voice and Vision*, University of British Columbia Press, 2000.

Battiste, Marie, and Jean Barman, eds. *First Nations Education in Canada: The Circle Unfolds*, University of British Columbia Press, 1995.

Benham, Maenette, and Wayne Stein, eds. *The Renaissance of American Indian Education: Capturing the Dream*, Lawrence Erlbaum Associates, Publishers, 2003.

Boyer, Paul, *Native American Colleges: Progress and Prospects*, The Carnegie Foundation for the Advancement of Teaching, 1997.

Cleary, Linda Miller, and Thomas Peacock, *Collected Wisdom: American Indian Education*, Allyn and Bacon, 1999.

Deyhle, D., and K.G. Swisher, *Research in American Indian and Alaska Native Education: From assimilation to Self-Determination*. In M.W. Apple Ed., *Review of Research in Education* (pp. 113-194.) Washington, DC: American Education Research Association, 1997.

Dilg, Mary, *Thriving in the Multicultural Classroom: Principles and Practices for Effective Teaching*, Teachers College Press, 2003.

Gilliland, Hap, *Teaching the Native American*, Kendall Hunt Publishing, 1988.

Harlem High School Curriculum, 2003-2004.

Harlem Public Schools Advisement Curriculum, 2003.

Hardin High School Curriculum, 2003-2004.

Indian Education For All, MCA 20-1-501, Montana Office of Public Instruction, Helena, MT, 2000.

Ismat, A-H. Culturally Responsive Curriculum. ERIC Digest. Appalachia Educational Laboratory, Charleston, WV, 1994.

Juneau, Stan, A History and Foundation of American Indian Education Policy, Montana Office of Public Instruction, 2001.

Kawagley, Oscar, A Yupiaq Worldview: A Pathway to Ecology and Spirit, Waveland Press, 1995.

Klug, Beverly, and Patricia T. Whitfield, Widening the Circle: Culturally Relevant Pedagogy for American Indian Children, RoutledgeFalmer, 2003.

Little Soldier, L. Cooperative Learning and the Native American Student. Phi Delta Kappan, 71(2), 161-163, 1989.

Mihesuah, Devon, ed. Natives and Academics: Researching and Writing about American Indians, University of Nebraska Press, 1998.

Nee-Benham, Maenette Kape'ahiokalani Padeken Ah, and Joanne Elizabeth Cooper, eds. Indigenous Educational Models for Contemporary Practice, Lawrence Erlbaum Associates, 2000.

Napier, L.A., "Building Linkages Across the Community: To Take Action Takes Great Courage and Strength", eds. Nee-Benham, Maenette Kape'ahiokalani Padeken Ah, and Joanne Elizabeth Cooper, in Indigenous Education Models for Contemporary Practice, Lawrence Erlbaum Associates, 2000.

Native American Reservation Trend Data, Montana Office of Public Instruction, Helena, MT, 2003.

Native American Urban Trend Data, Montana Office of Public Instruction, Helena, MT, 2003.

Neil, Roger, ed. Voice of the Drum: Indigenous Education and Culture, Kingfisher Publications, 2000.

Pewewardy, Cornel, Renaming Ourselves On Our Own Terms: Race, Tribal Nations, and Representation in Education, Indigenous Nations Studies Journal, Vol.1, No.1, 2000.

Pewewardy, Cornel, and Patricia Cahape Hammer, Culturally Responsive Teaching for American Indian Students, ERIC Digest, December 2003.

Public and State-funded High School Graduation Rates by Race/Ethnicity, Montana Office of Public Instruction, Helena, MT, 2001-2003.

Reyner, Jon, ed. Teaching American Indian Students, University of Oklahoma Press, 1988.

Schultz, Fred, ed. Multicultural Education: Annual Editions, McGraw-Hill/Dushkin, 2002

Spring, Joel, Deculturalization and the Struggle for Equality: A Brief History of the Education of Dominated Cultures in the United States, McGraw-Hill Publishing, 1994.

Szasz, Margaret, Connell, Education and the American Indian: The Road to Self-Determination Since 1928, University of New Mexico Press, 1977.

Youth Risk Behavior Survey Trend Data for Montana High School Native Americans: Alcohol and Drug Use, Montana Office of Public Instruction, Helena, MT, 2003.

Electronic Sources:

Anez, Bob, Families Larger, Younger.

<http://www.headwaters.org/miss.indianfamilies.html>

Demmert, Jr., William G., Improving Academic Performance Among Native American Students: A Review of the Research Literature. ERIC Clearinghouse on Rural Education and Small Schools, 2001.

<http://www.ael.org/eric/>

The Indian Education Act of 1972, Journal of American Indian Education, Volume 14, Number, 2, January 1975.

<http://jaie.asu.edu>

<http://www.aihec.org>

APPENDICES

APPENDIX A

Indian Education Benchmarks

Grade 4 Benchmarks

Identify characteristics of American Indian tribes and other cultural groups in Montana. Explain the history, culture, and current status of American Indian tribes in Montana and the United States.

Recognize that people view the world and report historical events differently.

Identify and describe ways families, groups, tribes, and communities influence the individual's daily and personal choices.

Identify examples of individual struggles and their influence and contributions (e.g. Sitting Bull, Louis Riel, Chief Plenty Coups, Evelyn Cameron, Helen Keller, Mohandas Gandhi, Rosa Parks).

Recognize local, state, tribal, and federal governments and identify representative leaders at these levels (e.g. mayor, governor, chairperson, president).

Identify major responsibilities of local, state, tribal, and federal government.

Grade 8 Benchmarks

Identify the significance of tribal sovereignty and Montana tribal governments' relationship to local, state, and federal governments.

Compare and illustrate the ways various groups (e.g., cliques, clubs, ethnic communities, American Indian tribes) meet human needs and concerns (e.g. self-esteem, friendship, heritage) and contribute to personal identity.

Explain the cultural contributions of and tensions between racial and ethnic groups in Montana, the United States and the world.

Identify significant events and people and important democratic values (e.g., freedom, equality, privacy) in the major eras/civilizations of Montana, American Indian, U.S., and world history.

Summarize major issues affecting the history, culture, tribal sovereignty, and current status of the American Indian tribes in Montana and the United States.

Explain how and why events (e.g. American revolution, Battle of the Little Big Horn, immigration, Women's suffrage) may be interpreted differently according the points of view of participants, witnesses, reporters and historians.

Identify the basic features of the political system I the United States and identify representative leaders from various levels (e.g. local, state, tribal, federal, branches of government).

Apply economic concepts to explain historical events, current situations, and social issues in local, Montana, tribal, national, or global concerns.

Grade 12 Benchmarks

Relate the concept of tribal sovereignty to the unique powers of tribal governments as they interact with local state and federal governments.

Analyze the significance of important people, events, and ideas (e.g. political and intellectual leadership, inventions, discoveries, the arts) in the major civilizations in the history of Montana, American Indian tribes, the United States, and the world.

Investigate, interpret, and analyze the impact of multiple historical and contemporary viewpoints concerning events within and across cultures, major world religions, and political systems (e.g., assimilation, values, beliefs, conflicts).

Analyze and illustrate the major issues concerning history, culture, tribal sovereignty, and current status of the American Indian tribes and bands in Montana, and the United States (e.g., gambling, artifacts, repatriation, natural resources, language, jurisdiction).

APPENDIX B

Teacher Interview Questions

- 1) Briefly describe your knowledge of native culture and history.
- 2) Briefly describe your understanding and relationship with the local tribe?
- 3) Have you taken any college level courses involving native culture and history? If so please describe.
- 4) What is your attitude towards Native Americans in your classroom?
- 5) What do think are the prime reasons for high drop out rates within the Native student body?
- 6) In what areas should you improve upon as a teacher?
- 7) Do you feel you have the proper knowledge and training to be an effective teacher for Native students?
- 8) What would you like to see happen to improve the current education system?
- 9) Would you be willing to take a professional development course on Native culture and history?