Interdisciplinary Manual
for
AMERICAN INDIAN INCLUSION

Martin Reinhardt
Traci Maday
First Edition 2005

Retail 24.95

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Preface

An outline of the content of this manual was reviewed by a group of National Indian Education Association 2004 conference attendees during a session titled "Sharing Circle and Friendly Critique of Curriculum Materials" in October of 2004. A draft copy was later reviewed by participants of the Northern Michigan University Native American Inclusion Retreat in November of 2004. We fully expect to make changes as we receive feedback from practitioners in the field upon release of this first edition.

Please send your comments and/or suggestions on how we might improve this manual to:

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It is intended that this document be used by teachers and educators to expand the inclusion of Native American content at all levels of the educational system.

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Interdisciplinary Manual for American Indian Inclusion

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Introduction

This manual was developed for a broad range of educators, both Indian and non-Indian, engaged in the process of teaching others about American Indian concepts and issues across the curriculum. It is not intended to be used as a text for any specific area of American Indian or Native American Studies, except perhaps as supplementary or complementary material for a methods course for classroom educators. For the purposes of this manual, we will define the term *classroom* broadly. The classroom is anywhere learning can take place. We have purposefully left the definition general enough to be useful in many types of educational environments. When used in conjunction with the various resources we reference, this manual provides a starting point or restarting point for good American Indian inclusion.

We will define the term *American Indian inclusion* broadly to encompass: people, curriculum content, pedagogy, educational philosophy, history, and the law. The people may be Native or non-Native, the teacher or the student. Curriculum may refer to topics or themes typically left out of a public school curriculum, as well as existing content which historically has been biased or inaccurate. These two aspects, the people and the content, tend to be what most people think of when the topic of Indian Education is discussed. However, we would like to expand this definition to include: pedagogies employed by Native American people, both historically and contemporarily, philosophies, values, and worldviews of Native American communities which inform both the intent and the content of education, and the historical and legal aspects of Indian education which give this type of education unique considerations.

The type of inclusion we address in this manual goes beyond merely including Indian students in public schools, or including Indian-related content in a math lesson. In our view, American Indian inclusion is something that should permeate an entire educational system. The use of the term *inclusion* should not to be confused with the term *liberal inclusiveness*, as the latter relates to the inclusion of diverse perspectives and histories into the curriculum. Nor should the use of the term *inclusion* in this manual be construed to refer to mainstreaming or the inclusion of students with special needs into the general education classroom. Both definitions are useful and appropriate but not the topic of this manual.

Educators can use this manual as a common starting point from which to build, or rebuild, curriculum on American Indian activities, lesson plans, and units. This manual is not the be-all-end-all of American Indian inclusion, although we did strive to include the major points of consideration for what we feel are the most serious, and often the most contentious, aspects of American Indian education.

American Indian or Native American?

The term *Indian* is an English translation of the Latin term *Indios* used by Christopher Columbus and others of his day when referring to the inhabitants of the Indies--those lands comprising all of South and East Asia. Columbus applied this term to all of the Indigenous inhabitants of the Americas indiscriminately in his journals. The term has been used widely by colonial governments and peoples ever since, but has been coupled with the term *American* since around 1507 following the naming of the American continent by geographer Martin Waldseemuller after the Italian explorer Amerigo Vespucci.

Many educators in contemporary classrooms make a point of not using the term *Indian*, or *American Indian* in reference to the Indigenous Peoples of the Americas. It should be noted that the term is, however, the primary historical term of reference used by non-Indigenous and Indigenous People when addressing the tribes and peoples of this hemisphere. From a legal and political perspective, the term is used in treaties such as the *Treaty with the Chippewa of Mississippi and Lake Superior* of 1847 where it states that the United States entered into this treaty with the *Chippewa Indians* (Kappler, 1972).

Instead of Indian, many educators now prefer the term *Native American*. However, the meaning of the term *Native American* is easily confused with the concept of being native born in the United States. A son or daughter of an immigrant family from Great Britain could certainly claim to be native American if he or she were born on U.S. soil. In this instance, the term would not carry the same meaning as someone who was born to a Native American family, where the blood line connects them directly to original inhabitants of the Americas. This use of the term is further confused when archaeologists argue that Native American people are merely earlier immigrants to this country, having migrated 10,000—50,000 years prior to the more recent European colonization.

It is suggested in this manual that both terms, American Indian and Native American, have their place in Native American or American Indian Studies when addressing general issues that may be applicable to multiple groups of Indigenous Peoples within the United States. However, when discussing a specific cultural group, it is recommended that the educator utilize the name that the people would use to refer to themselves. For instance, instead of using the terms Aboriginal, Indigenous, Native, North American, or Indian when referring to the tribal peoples of the Upper Peninsula of Michigan, it would be more accurate and respectful to use the term *Anishinaabek* (u-nish-in-ah-beck). This is the term shared by the Chippewa (Ojibway), Ottawa (Odawa), and Potawatomi (Bodwewaadomi) tribes, which all groups would recognize as meaning, *The People*. If referring to a specific tribe, such as the Sault Ste. Marie Tribe of Chippewa Indians, the name of the tribe should be used as opposed to referring to the tribe as "the Native Americans" or "the Indians."

Throughout this manual, we use the following terms interchangeably: American Indian, Native American, Indigenous People, and tribal groups depending on our purpose. Where specific tribal references are needed, they are used. Perhaps in the future, the preference will swing one way or the other, and we will have to reconsider our decision to use multiple terms.

A Brief Historical Overview of American Indian Education

The roots of American Indian education extend far back into the educational practices of the original inhabitants of the North American continent. Traditional practices were and continue to be holistic in nature, family or dodem (clan) centered, essential for survival, and spiritually based. This holistic form of education addressed the growth and development of a person as a spiritual being from cradle to grave. Children were completely immersed in a family learning environment to learn a way of life that was well suited to the pressures of their environment. Another defining characteristic of traditional Indigenous forms of education is that it was and is taught using native languages.

As Dr. Gregory Cajete (1994) suggests in *Look to the Mountain: An Ecology of Indigenous Education*, from a pre-colonial Indigenous perspective, education was for "life's sake." He explains at length that education was meant to produce a functioning, self-actualized human being capable of surviving and thriving in the surrounding environment.

Anishinaabe language teacher, Helen Roy (2003) explains that the most common Ojibway translation for the English term *education* is "kinomaage" (key-no-mah-gay). When literally translated, kinomaage actually means "the Earth, it shows us the way." Thus, from an Anishinaabe Ojibway perspective on education, Mother Earth is the original and primary teacher and classroom.

European colonial interest in the education of the Indigenous Peoples of America extends as far back as the Papal Bull, *Inter Caetera* of 1493. This document called for training and instruction of the Indigenous Peoples of the Americas along with a grant of authority from the Pope to colonize lands for the purpose of propagating the Roman Catholic faith. Subsequent transfer of land claims from one colonial sovereign to another included an assumption of the educational provisions of this initial authorization. Thus, the United States assumed this responsibility when it signed the *Treaty of Paris* with Great Britain in 1783.

Long before the United States was formed, Christian missionaries laid the groundwork for the non-Indian education of Indian people. Initially, missionaries intended to convert Indian people to Christianity. This was believed to be a merciful and divine pursuit as the spiritual practices of the Indigenous People were deemed heathen and uncivilized. Painfully few missionaries recognized the peoples they encountered as civilized spiritual beings in their own right.

Historically, education has been used as a tool of oppression in what may be perceived as an ongoing war against the Indigenous People of America. Missionaries were well aware of the impact their interactions had on Indian cultures. The quest to convert and "civilize" can be seen as a conspiracy by the Church and foreign governments to undermine and overthrow the Indigenous systems of government that were in place when they arrived. Under the guise of converting, training, assimilating, and educating for his own good, non-Native education policies have sought to morph the Indian into a non-Indian concept of the ideal human being.

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U.S. American Indian education officially began in 1776 when the Continental Congress made the first federal appropriation for American Indian education. In 1794, the U.S. entered into the first treaty that included educational provisions with an Indian tribe. The *Treaty with the Oneida, Tuscarora, and Stockbridge Indians* stipulated that:

> The United States will provide, during three years after the mills shall be completed, for the expense of employing one or two suitable persons to manage the mills, to keep them in repair, to *instruct* some young men of the three nations in the arts of the miller and sawyer, and to provide teams and utensils for carrying on the work of the mills (emphasis added, Kappler, 1972).

It has been suggested by various scholars that approximately 116 of the 374 treaties ratified by the U.S. Senate contained educational provisions. These provisions range from general statements about education to specific fiduciary responsibilities for schools, teachers, books, and other education tools. Some treaties even address tribal control of schools and education funds.

By entering into these treaties, the United States became constitutionally obligated to providing a range of educational services for American Indian tribes and tribal citizens. The Supremacy Clause of the Constitution elevates treaties to a level equal to that of the Constitution: "the supreme law of the land." Today, much of the federal funding for Indian education is based on these treaty obligations. Therefore, when Indian people or tribes utilize Indian education programs or services, it can be said that they are exercising their treaty rights.

It is important to recognize the difference between exercising a treaty right and exercising an aboriginal right to education. Aboriginal rights to education are those rights which are retained and have never been surrendered via treaty. For example, when a tribe creates standards for the education of tribal citizens, it is invoking an aboriginal right of self-governance. Treaty rights are rights which have been retained by tribes and are protected by federal law. Treaty provisions were provided as payment in exchange for the right of colonial occupancy. When a tribe petitions the Federal Government to open a school based on a specific treaty provision, it is exercising a treaty right.

While the U.S. Federal Government recognizes that it has an obligation to protect Indian people, tribal sovereignty, and treaty rights, it has shirked this duty throughout the history of tribal/federal relations. One of the most devastating instances of the Federal Government misusing its authority in dealing with Indian tribes and individuals was the Indian boarding school initiative. These schools have been criticized by many Native American historians as being the most culturally devastating federal Indian policy ever implemented.

There are two types of Indian boarding schools: the mission boarding school and the federal boarding school. Mission boarding schools have been around since the early 1500s. Early in U.S. history, churches continued to operate such schools. Often, the funding came directly from federal accounts held in trust for the education of certain tribes according to treaty provisions. Mission boarding schools were primarily focused on

conversion from one belief system to another. The first federal boarding school was opened in 1879 in Carlisle, Pennsylvania, under the supervision of Richard Henry Pratt. These schools were primarily focused on the proletarianization (creating a workforce) and assimilation of Indian people into European-American society.

Student body assembled on the Carlisle Indian School Grounds.
Photo courtesy of Barbara Landis. All Rights Reserved.

Indian children attended boarding schools for multiple reasons. Some children were forcibly removed from their homes by government authorities. Other children were coerced by Indian agents under the threat of incarcerating their parents or losing government rations. Others were willingly sent by their parents or guardians to boarding schools—the choice to go being the lesser of two evils. Some tribes were still at war with the United States near the beginning of the boarding school era, and war time conditions were devastating to Indian populations. Extreme poverty conditions, rampant alcoholism, anti-Indian hostilities, and poor health care in reservation communities motivated many Native families to send their children away to school instead of allowing them to suffer. Finally, some families wanted their children to acquire a European-American education. These families felt if their children learned Western ways, they might also be able to live a more prosperous lifestyle.

Since the treaty—making period ended in 1871 by an act of Congress, the Federal Government has passed many Indian education laws. The Snyder Act of 1921 was the Federal Government's first attempt at legislatively consolidating Indian education as a single program as opposed to administering several treaty—based programs. While this made it easier for the Federal Government to administer such programs, it started a dangerous trend of addressing Indian educational issues en masse, as if all tribes had the

same education rights, needs, and interests. In fact, there is a great diversity between tribal communities, culturally as well as legally.

Below are listed the most significant Indian education laws still in effect as of 2005.

- **Johnson O'Malley Act of 1934:** Provides financial assistance for supplemental programs designed to meet the specialized and unique educational needs of eligible Indian students.

- **Impact Aid law of 1950:** Provides assistance to local school districts with concentrations of children residing on Indian lands, military bases, low-rent housing properties, or other Federal properties.

- **Indian Education Act of 1972:** Provides formula grant and competitive grant assistance to local education agencies and Indian-controlled schools for programs to address the special educational and culturally related academic needs of Indian children.

- **Indian Self-Determination and Education Assistance Act of 1975:** Declares that the U.S. Congress recognizes a Federal obligation to be responsive to the principle of self-determination through Indian participation, decision-making and administration of educational and service programs.

- **Tribally Controlled Community Colleges Act of 1978**: Provides financial and technical assistance for the establishment, operation, and improvement of tribally controlled community colleges.

- **Tribally Controlled Schools Grants Act of 1988:** Provides grants to Indian tribes and tribal organizations that: operate contract schools, operate other tribally controlled schools, or assume operation of Bureau of Indian Affairs (BIA) funded schools.

- **Native American Languages Act of 1990:** A federal policy statement recognizing the language rights of American Indians, Alaska Natives, Native Hawaiians, and Pacific Islanders. This act does not authorize any new programs for Native American people or additional funding for existing ones. It has been used to facilitate efforts to preserve indigenous languages.

In addition to these Indian specific laws, the Individuals with Disabilities Education Act (IDEA) of 1997 had a great impact on special education in Indian Country. This act contains a section that is specific to Indian tribes. The text of the Indian section of IDEA is unique, in that it does not include the terms *free* and *public,* which are commonly referred to as part of the phrase *free and appropriate public education (FAPE)* as is used in other sections of the act. That is because special education for Indian students at tribal schools is based on federal treaty obligations, therefore the term *free* is not suitable. While the services included in this section of the law are no different than those available

to the general population in substance, to refer to them as *free* would be to ignore the unique contractual obligations of the Federal Government.

There are a great many concerns that Indian tribes have today regarding the education of their citizens. Among the greatest concerns is the loss of native language and cultural knowledge. While the Native American Languages Act has provided some resources to address this problem, there is simply not enough being done to preserve or maintain most native languages.
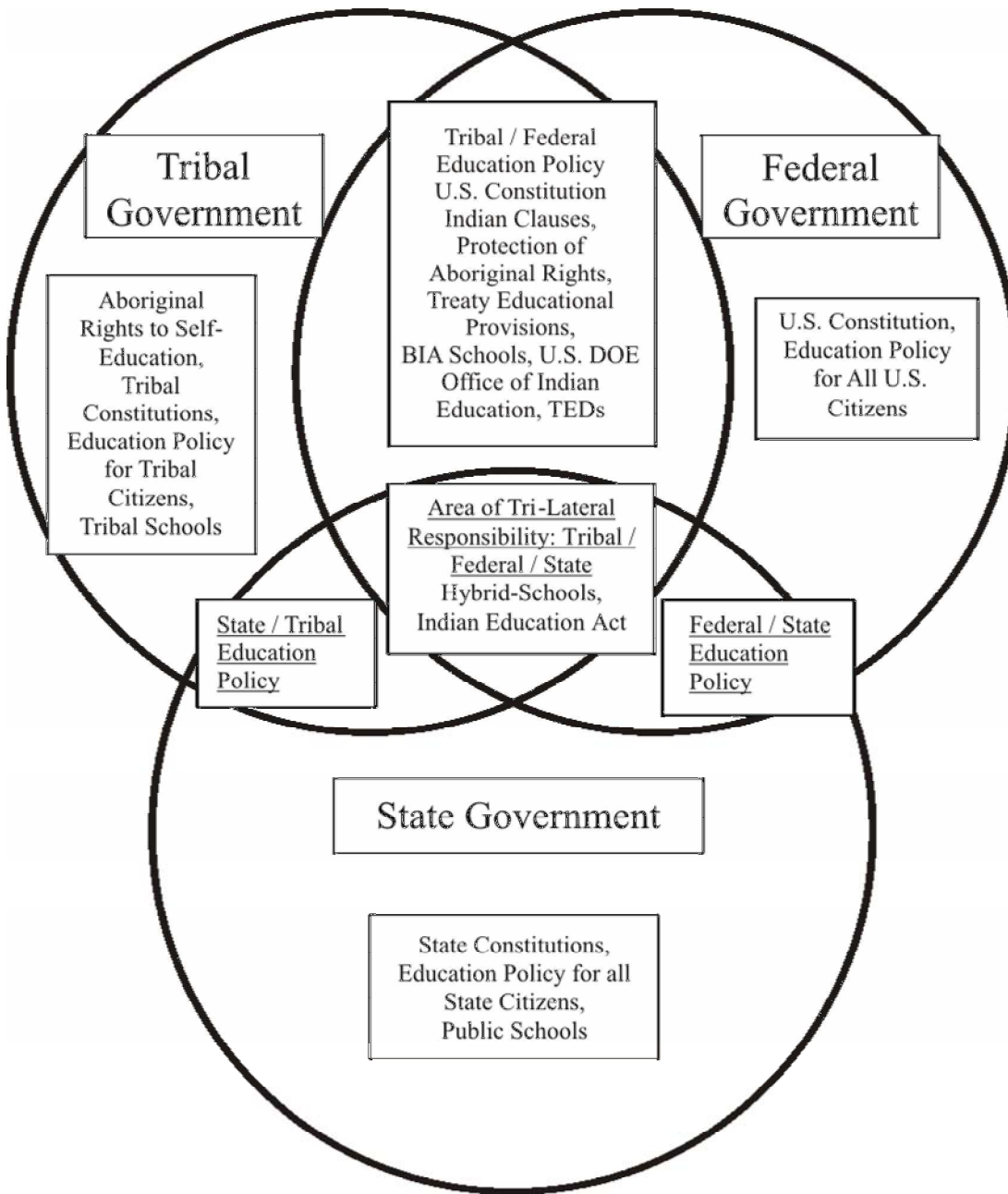
According to Dr. John Tippeconnic, III (Swisher and Tippeconnic, 1999), tribally controlled schools and colleges offer the most promising outlook for Indian education. These institutions are much closer to the issues that American Indian people face in their everyday lives; they are better positioned to assist tribal communities with their educational needs and interests than other public institutions. With the advent of tribally controlled charter schools, tribal schools are now providing education for non-Indian people as well.

Who is Responsible for American Indian Education?

We choose to approach the answer to this question from a legal and political perspective. It is clear that American Indian tribes have aboriginal rights and inherent sovereignty over the education of their citizens. It is also clear that the Federal Government has a trust obligation to tribes based on treaties negotiated in good faith between the United States and American Indian tribes. Through subsequent legislation, the Federal Government has delegated much responsibility for Indian education to state governments. Thus, what has evolved is a tri-lateral responsibility for American Indian education.

The conceptual model on the following page is helpful in understanding the relationship among the three levels of government regarding American Indian education. It is also a very useful tool in helping students understand why American Indian people have rights that other U.S. citizens may not. Included in the Venn diagram are three circles representing the three members of our national family of governments; tribal, federal and state. The seven blocks represent the different areas of governmental responsibility for American Indian education (tribal, federal, state, tribal/federal, federal/state, state/tribal, and the area of tri-lateral responsibility, tribal/federal/state). This model could also be used to show the agencies that are responsible for American Indian education under each government. For instance, tribal education departments (TEDs) and the Bureau of Indian Affairs (BIA) could be included in the tribal/federal area, or the U.S. Department of Education (DOE) and the State Education Agency (SEA) in the federal/state area.

Tribal Government

Federal Government

Tribal / Federal Education Policy U.S. Constitution Indian Clauses, Protection of Aboriginal Rights, Treaty Educational Provisions, BIA Schools, U.S. DOE Office of Indian Education, TEDs

Aboriginal Rights to Self-Education, Tribal Constitutions, Education Policy for Tribal Citizens, Tribal Schools

U.S. Constitution, Education Policy for All U.S. Citizens

Area of Tri-Lateral Responsibility: Tribal / Federal / State Hybrid-Schools, Indian Education Act

State / Tribal Education Policy

Federal / State Education Policy

State Government

State Constitutions, Education Policy for all State Citizens, Public Schools

The area of tri-lateral responsibility is arguably the most important area due to the implications for the future of American Indian education since most tribal citizens are educated in public schools operated by the state, and the Federal Government continues to encourage tribal/state agreements. Furthermore, the tribal/federal/state relationship also represents the area of primary growth during the current policy era.

Due to the nature of the tri-lateral responsibility, it is perhaps also the grayest area of responsibility for American Indian education, as it has yet to be debated—who has jurisdiction over what in this area? While it isn't as easy to provide clear examples of agencies or policies that fall into the tri-lateral purview, one example is the combined tribal/federal/state schools that have recently appeared on the educational scene. In these

schools, leadership must report to three different levels of government. Schools may be required to meet three different sets of standards. While these schools may have greater per-capita funding than surrounding public schools, they often deal with Indian education issues that go unaddressed in the public school system like native language and cultural programming. It is not uncommon for such schools to have a greater level of American Indian cultural content integration throughout the school, and possibly even mandates requiring such inclusion. Tribal schools, although often closer to Indian issues than public schools, still face many of the same concerns regarding American Indian inclusion as do the public schools. In fact, some may argue that it is more important for tribal schools to "get it right," as others may look to tribal schools as models for public schools with regards to Indian students, content, and methods.

Approaching American Indian Inclusion

As stated in the section titled, "A Brief Historical Overview," American Indian education systems are rooted in pre-colonial Indigenous education philosophies and practices. These systems had been in place, evolving for thousands of years before the first non-Indian ever determined that it was his duty to convert Indian people to Christianity. As non-Indian people began learning about Indian people, cultures, and lands and as Indian people were forced into the western school system, Indian education began to look very different from its pre-colonial roots.

The American Indian education superstructure that we deal with in contemporary American society consists of both Indian and non-Indian: educators, students, content, methods, philosophies, and locations. We believe that it is important to define the context of Indian education in order to evaluate and plan for its further development in any given situation.

An Analogy

A tree serves as a useful analogy for Indian education. The roots of the tree are akin to the Indigenous knowledge systems of Indian education; extending deep and wide into Mother Earth and into prehistory. Those knowledge systems still feed and sustain the beliefs, paradigms, and worldviews of Indian societies and educational practices.

From the roots, the trunk of the tree reaches tall and is thick with the added growth rings from years of growing and evolving. The tree nourishes and sustains itself while adjusting to the environmental conditions which surround it. The environment is both elemental and man-made. As human populations have migrated, immigrated, mixed, mingled, and built physical structures, the surroundings of the tree have changed and the tree has responded. Branches compete for adequate light, new sprouts burgeon, scars heal and become incorporated into the grain of the tree. Throughout all the changes, Indian education has continued to be fed by its roots, maturing, developing, and growing. Viewed from the tip of the roots to the top of the uppermost branches, the entire tree embodies the *when* of Indian education. Some parts have been in existence since antiquity while other parts are new and just beginning to bud.

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Imagine the primary trunk of the tree splitting into two large branches. This may symbolize the pre-contact era of Indian education bifurcating into two primary limbs with the advent of contact with and subsequent influx of non-indigenous populations. These two new branches symbolize the education of Indian people and the education of non-Indian people. From each of these main limbs, five secondary (ten total) branches extend out reflecting the structure of the roots. These ten branches represent the *who, what, how, where, and why* of Indian education in a post-colonial context.

The *who* branches of Indian education deal with who is facilitating the learning process. The facilitator may be Indian or non-Indian. In the section corresponding to this branch of Indian education, we will discuss the importance of Native role models for Native and non-Native students. We will also discuss *who* in terms of the student population.
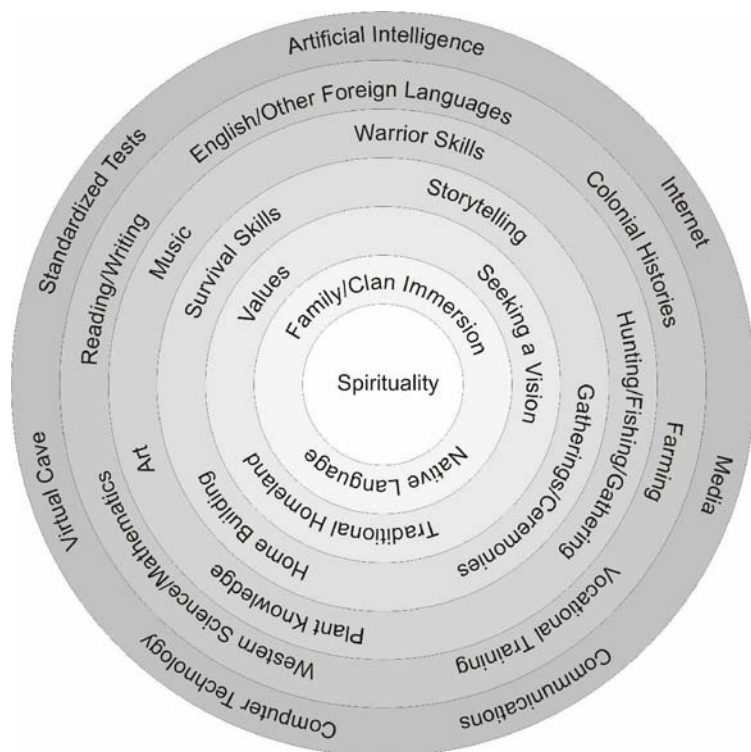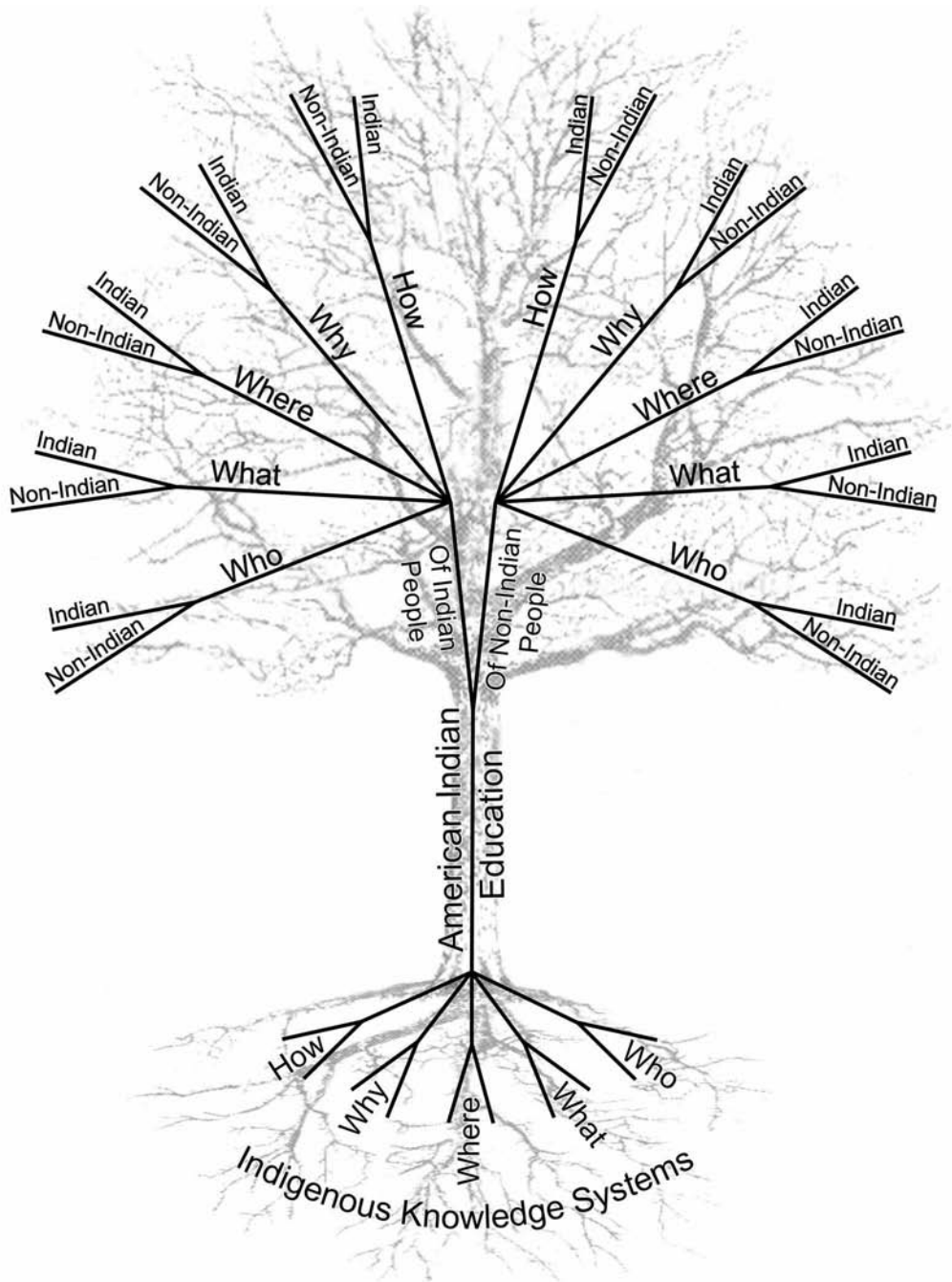

The *what* branches of Indian education address the content aspects of education. While content may include Native and non-Native topics of study we will specifically address components and qualities regarding Native content. Delving deeper into the analogy of the tree, we cut a cross-section of the tree to examine the growth rings. The rings of the tree also symbolize the evolution of content comprising Indian education. At the core we find spirituality. As society and technology grows and evolves over the years we see the addition of computer technology and other modern subjects.

The *how* branches of Indian education deal with pedagogical practices. Some traditional educational practices of Native people are compatible with public school settings. The section of this text dealing with the *how* branch of Indian education offers several suggestions for incorporating teaching practices congruent with the cultural practices of Indian societies. Finally, the *where* branch of Indian education is the section we will consider the physical place or context in which learning takes place.

The Branches and Roots
of
American Indian Education

A tree diagram titled "The Branches and Roots of American Indian Education." The trunk reads "American Indian Education." The trunk splits into "Of Indian People" and "Of Non-Indian People." The branches are labeled How, Why, Where, What, Who — each ending in "Indian" and "Non-Indian." The roots are labeled "Indigenous Knowledge Systems" with How, Why, Where, What, Who.

The tree diagram is intended for descriptive purposes only, and should not be interpreted as a ranking of importance of any facet of American Indian education. Each branch and

subsequent sub-branches have equally important factors that must be considered depending on the given circumstance.

The "Why" of Indian Education

It is safe to say that nearly every certified teacher has had to write his or her philosophy of education while completing pre-service methods courses. Some of us may have even been asked to articulate our philosophy during an interview. It is equally safe to say that few of us have had need to revisit this statement since. However, our philosophy of education is at the very core of why, what and how we teach. The questions: Why do we educate? What is the purpose of education? How should education be practiced? What is worth teaching and knowing? All are informed by our philosophy of education.

While individual teachers hold beliefs and make decisions about the daily practice of education in their classrooms, course content and the outcomes are increasingly determined by standards established by state and federal agencies. Each of these facets of education is informed by the underlying value systems and generally accepted paradigms of our popular culture.

Native standards of education focus on aspects of being beyond the mental or academic realms. Process is weighed equally with the final product. Native educational beliefs and practices allow a child to indulge curiosity, develop individual capacities, find outlets for creative self expression and seek balance within himself and with his surroundings. It is allowing a learner to find his own path to understanding. It acknowledges and nurtures the uniqueness of an individual and a place. Admittedly, this paradigm of education may be difficult to reconcile with the goals and practices of public education today. The importance of accountability and standards notwithstanding, we cannot lose sight of the human factor of education: the uniqueness of desire, skill, and ambitions of each individual.

Medicine Wheel Philosophy

The information in the following paragraph has been generalized and is not intended to represent the specific beliefs of any particular American Indian culture, family, or person. What is shared in this section is not intended to supersede or invalidate what is taught in Native American communities. We fully expect that you would encounter distinctions of thought depending on the individual American Indian teacher or community.

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The number four and the circle are important symbols in most Native American cultures. Both of these symbols appear in the medicine wheel. The medicine wheel is a physical representation of an array of fundamental beliefs in traditional Native communities. Within the medicine wheel, the mental, emotional, physical and spiritual aspects of being are represented in the four directions and colors. Each of these aspects of being must be nurtured and brought into balance in order for a person to self-actualize and fully contribute to the community. The belief that every person is endowed with gifts intended to serve a purpose in the world is a large part of seeking balance with the surrounding world.

Of course, the emotional and spiritual aspects of being are generally outside the realm of standards-based education. The element of spirituality, though not necessarily tied to an institutionalized religion, does raise questions for some about the legal restriction in the United States against promoting a system of beliefs in public schools. Nonetheless, magnet, charter and tribal schools have successfully integrated aspects of Native American spirituality and ceremony into the school day as well as the physical space of the building or grounds. In doing so, the school has made a conscious decision to address the needs of the whole child, not just the mental or academic aspect of development

Classroom Considerations

We are all cultural beings; products of the values, norms, beliefs and worldviews of our culture and experiences. Our philosophies of education are extensions of our culture and worldview. These philosophies subtly and overtly inform our teaching practice as well as the content that is selected for classroom coverage and the context in which information is framed. Whether we realize it or not, our view of the world impacts what we value, what we uphold as ideal, what we talk about, what we strive for, and what we believe is important to teach in class.

No academic subject is devoid of cultural connections. All knowledge is generated from a particular culture at a particular time and place. Some educators may take the stance that subjects such as math and science are based in facts, figures, and are culturally neutral. However, the contemporary study of math and science has evolved from the contributions of many cultures over many years. Just as literary studies, political philosophies, and musical genres have been informed by many cultures, practitioners, and beliefs, so have science and mathematics.

Professor of education, Dr. Alan J. Bishop (1988) explores the cultural roots of mathematics in his book, *Mathematical Enculturation*. In the book he makes a case that every culture has had need of and has developed particular expressions of mathematical principles. He posits that mathematical concepts are inherent in the following activities which take place in all cultures: counting, locating, measuring, playing, explaining and designing (some scholars would add *building* to this category). He proposes a curriculum design for mathematics centered on the cultural nature of math. Dr. James Barta Assistant Professor of Education at Utah State University and Dr. Ron Eglash Associate Professor of Science and Technology at Rensselaer Polytechnic Institute have built on this premise and developed engaging culturally-relevant and culturally-reflective mathematical activities for young learners. Dr. Eglash has developed several online design models

based on various cultural aspects. Dr. Barta has delivered sundry professional development workshops designed to engage learners in culturally relevant ways. Both are working to bring ethnomathmatics to the regular k-12 classroom.

The underlying assumptions on which courses are built should be introduced, discussed, and examined at length so that students may acquire a deep understanding of the subject matter. For the science classroom, this may entail introducing lessons on reductionist and holistic theories of thought as well as acknowledging different ways of knowing. In the math classroom, students can investigate the origins of mathematical concepts or the manner in which mathematic concepts manifest in various cultures.

For further reading, the writings of Gregory Cajete (1993,1999) and Vine Deloria (2001) address Native philosophies of education. Eber Hampton has investigated fundamental characteristics of Native Education from a Canadian First Nations perspective. The *Twelve Standards of Education for Aboriginal Students* which resulted from this latter study are equally relevant to U.S. classrooms. The mathematics volume of the Creating Sacred Places curriculum which was compiled and edited by Rich Sgarlotti from the Hannahville Indian School is endorsed by the National Indian School Board Association and contains many excellent math lessons based on cultural concepts. While one may be inclined to consider the use of these resources only with Indian children, their use has potential to benefit all learners.

The "Who" Branch of Indian Education

It is the education of Indian people that most people think of when they hear the term *American Indian education*. This is likely due to the long history of U.S. governmental interest in how American Indian children are educated.

At its roots, the tree of Indian education is entirely Indigenous. In the earliest years, until relatively recently, education was for, by, and of Indigenous People. As a result of colonization, the trunk splits into two main branches: symbolizing the education of all people about Native American histories, issues and current events and the education of Indian children. While it is vitally important to understand the educational needs of American Indian learners, it is equally important that educators consider how and what non-Indian students learn about Indian people and issues. Educators must have an understanding of American Indian education which encompasses how and what all students learn about American Indian people and issues. Both branches must be nurtured for the tree to grow strong and healthy. Likewise, attending to the educational needs of both populations is important to grow an informed and civil society.

The Continuum of Cultural Knowledge and Needs

It is important for educators to realize that having an Indian heritage does not mean a student is culturally competent or confident in her traditional knowledge. Rather than making an assumption that a student is knowledgeable about her tribal heritage, or that a non-Indian student is less knowledgeable about Indian issues, we suggest an approach that assumes all students, regardless of their background, can learn about any subject utilizing an American Indian cultural lens. Both Indian and non-Indian students can gain from a positive American Indian inclusion experience, but the needs of each student will be different in some respect.

For the Indian student who has been endowed with a great deal of traditional cultural knowledge, his understandings are reinforced. This allows a student to take on a peer leadership role when involved in an educational activity that focuses on his particular cultural background. Indian students who do not have a great deal of knowledge regarding their Native culture may begin to identify to a greater degree with their Indian background and in a positive fashion. Like their non-Indian peers, they will learn to appreciate that all cultures are valuable and have something to offer us.

Some non-Indian students may have a great deal of knowledge about Indian cultures, even more so than some Indian students. This might embarrass the Indian student, or cause her to "play Indian." By this we mean that because she has not been raised immersed in her cultural heritage or teachings she may readily agree with whoever tells her about her cultural heritage. Or she may begin behaving in a way she believes is expected of her as an Indian person. For instance, if an Indian student is told that Indian people do not look into the eyes of the person to whom she is addressing, she may begin averting her eyes in conversation, even though averting one's gaze was not the cultural norm in her home. While it may be true that some Indian people are socialized to not look directly into people's eyes, this is not the case for all Indian people. Playing Indian can also occur simply out of searching for expression of oneself as Native, taking on the stereotypical actions and images present in society.

Indian Student/Teacher Cultural Knowledge Intact	**Indian Student/Teacher Cultural Knowledge not Intact**
Non-Indian Student/Teacher Knowledgeable about Indian Cultures	**Non-Indian Student/Teacher not Knowledgeable about Indian Cultures**

Native People in the Classroom

The importance of Indian role models in the education of both Indian and non-Indian students must be underscored. Indian students tend to identify with Indian educators and thus see themselves as potential teachers and leaders in education. Non-Indian students are also afforded an opportunity to see that Indian people can be teachers and leaders within their educational experience. If the Indian educator is also knowledgeable about her cultural background, she could serve as a local tribal resource by sharing her personal experiences. Often times the lone Indian educator in a school is the Indian Education program director. While the presence of an Indian education program in a school is undoubtedly beneficial for Indian students, there is usually limited interaction between such persons and the general school population.

While Indian education program staff often provides culturally based educational activities for Indian students, seldom do such programs have the resources needed to perform continuous school-wide American Indian activities. Thus it often falls on the backs of non-Indian general educators to integrate Indian content into classroom activities.

The "What" Branch of Indian Education

Pre-colonial Indigenous education systems shared certain characteristics that may or may not be incorporated into contemporary Indian education programs today. For instance, pre-colonial systems were based in Native spiritual beliefs, Native language, and other Native cultural customs and traditions. While there are many contemporary Indian education programs that maintain a spiritual core, there are also many instances where the content is devoid of any mention of the spiritual.

Approximately 90% of Indian students in the U.S. are educated in schools that fall beyond the jurisdiction of Indian tribes. About 99% of the teachers and administrators in public schools are non-Indian and have had little to no training on Indian education or Indian issues in general. As teachers, we act as the final filter of what information is presented to the pupil and in what context. Therefore, the approach used by a teacher to be inclusive of American Indian concepts, issues, or methods in the curriculum determines the cultural orientation of the lesson or unit. Glen Aikenhead (2000) suggests in the *Teacher's Guide to Rekindling Traditions: Cross-Cultural Science & Technology Units,* that educators can serve as cultural border crossers when introducing, teaching and exploring content with students. Teachers lead and instruct students in the process of moving from one culture to another: the culture of family to the classroom culture, the culture of the playground to the culture of scientific thought. In this capacity, the teacher sets the cultural stage for student learning from an Indian, Western American or other cultural approach.

In our work, we have identified two primary paths to integrating Native American content into the curriculum. For the sake of convenience, we have dubbed them: finding the Indian in the curriculum and finding the curriculum in the Indian. When an educator makes a conscious decision to integrate American Indian cultural content or methods into an existing lesson plan or unit, he is "finding a place for the Indian in the curriculum".

Interdisciplinary Manual for American Indian Inclusion

That is, making a determination as to where content on Native American issues fit within an existing curriculum. When an educator decides to supplant parts of the curriculum and develop curricular units around a particular aspect of an Indian culture, we call this "finding the curriculum in an Indian cultural context". This technique involves identifying the curricular standards which can be met by through Native American cultural activities, such as loom weaving, building a wiigwaam, or predicting weather in the Artic. Both paths have their place in Indian inclusion, depending on the goals and resources of the school

We believe integrated thematic units of study have the greatest potential to transform the classroom so as to provide good Indian education for all students. An American Indian integrated thematic unit (AI-ITU) is a curricular unit that utilizes an overarching theme to incorporate learning objectives from several subject areas and is based on an aspect of Native American culture. Consider the following illustration for high school:

<u>Unit theme and title</u>: Environmental Stewardship: human interaction with the environment
<u>Subject areas</u>: Literature, science, social studies
 <u>Objectives</u>:
- Literature - Students will analyze the clarity and consistency of political assumptions in a selection of literary works and essays on the topic of the environment including: Aldo Leopold's *A Sand County Almanac*, Rachel Carson's *Silent Spring,* and Winona LaDuke's *All Our Relations*, and other contemporary writings.
- Earth Science - Students will describe the earth's surface; describe and explain how the earth's features change over time; and analyze effects of technology on the earth's surface and resources.
- Earth Science - Students will demonstrate where water is found on earth; describe the characteristics of how water moves; and analyze the interaction of human activities with the hydrosphere.
- Geography - Students will describe, compare, and explain the locations and characteristics of ecosystems, resources, human adaptation, environmental impact, and the interrelationships among them.
- Geography - Students will describe and compare characteristics of ecosystems, states, regions, countries, major world regions, and patterns and explain the processes that created them.

The aspect of Native American culture which permeates this unit is the value and practice of stewardship with the natural environment. Objectives for literature, science, and social studies are met by orienting the topics toward the theme of environmental stewardship. Students examine attitudes and political opinions regarding the environment from several perspectives, including Native American perspectives, investigate the physical processes that take place in the geosphere and hydrosphere, and explore various ways humans interact with their environment.

This type of curricular transformation provides students with an opportunity to meet state standards while, at the same time, delving into concepts that will result in a deep understanding for aspects of Native American cultures and Native American perspectives.

Transformation does not occur overnight; nonetheless, we encourage ongoing Indian inclusion at many levels, and to do so with high levels of inclusion as the ultimate goal. James Banks (2003) suggests in *Teaching Strategies for Ethnic Studies*, that the integration of ethnic content generally occurs at 4 levels. The levels of integration are:

- Level 1 – Contributions Approach: Focuses on heroes, holidays and discrete cultural elements.
- Level 2 – Additive Approach: Content, concepts, themes and perspective are added to the curriculum without changing the basic curricular structure.
- Level 3 – Transformation Approach: Structure of the curriculum is changed to facilitate student understanding of concepts, issues, events and themes from the perspectives of diverse ethnic and cultural groups.
- Level 4 – Social Action Approach: Students make decisions on important social issues and take actions to help solve them.

AI-ITUs, if implemented systemically, would fall into Banks' third level. Although the levels of inclusion are generalized, and we would expect there is often much overlap between categories.

Examples of AI-ITUs that we have found useful in our own classrooms or when conducting professional development on Indian inclusion can be found in the *Creating Scared Places Curriculum* manuals available from the National Indian School Board Association, and within the *Rekindling Traditions: Cross-Cultural Science & Technology Units (CCSTU) Project* available on-line at: http://capes.usask.ca/ccstu/ We have included these and other references in the resource listing in the back of this manual.

Based on our review of the literature surrounding Indian inclusion, we propose that there are at least 5 other areas that educators should be aware of when approaching the inclusion of Native American people, content, or methods in an educational environment. These areas are: stereotype, historical accuracy, anti-Indian bias, tribal specificity, and cultural accuracy.

Stereotype

Both positive and negative stereotypes can have a detrimental impact on a child's education. While most of us have been taught that negative stereotypes can damage a child's self image, we often overlook the impact that positive stereotypes have on his socialization. The noble savage/eco-warrior is a stereotype popularized by the writings of Rousseau and others and an anti-pollution public service ad campaign featuring Iron Eyes Cody as "the Crying Indian" A child growing up in a traditional American Indian cultural community may be taught to respect and care for all parts of creation. However, this common Indian value has been misinterpreted by some to mean that Indian people should

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not cut down trees, kill wild game, or become soldiers. A misconception based on this stereotype is that all Native people are somehow more tuned-in to nature than others. This stereotype seems much different from the overtly negative stereotypes of drunken Indians, or poor dumb Indians. Nonetheless, it has the same effect as a negative stereotype. It robs an individual of his opportunity to define himself based on his unique experiences and beliefs. It is also important for educators to help students understand that personal faults are not cultural faults. It is proposed here that educators should be just as vigilant regarding both types, and should look for teachable moments to address stereotypes when they arise in a classroom context.

Historical Accuracy

Poca-HAUNT-US is a term used in Indian education circles to refer to the way that the history of Pocahontas has been distorted and recreated into an American myth. The myth of Pocahontas is similar to the myth of the first Thanksgiving. Both serve as foundation stories for the advent of European American claim over traditional Native American homelands. Some renditions of the legend suggest that Pocahontas is the female equivalent to George Washington, the father of the United States of America. We are not suggesting here that Pocahontas was a make-believe character, or that a fall feast with Indian people and pilgrims never occurred. However, we are suggesting that educators make time to research such historical interactions before assuming that what they learned in their own education is accurate.

Anti-Indian Bias

Anti-Indian bias is found in many forms including: terminology, images, illustrations, mascots, caricatures, absence of information, and contemporary artwork. Discerning anti-Indian bias is not always easy, especially when an educator is not accustomed to looking for it. It is important to realize that some people are hyper-sensitive to discerning anti-Indian bias, and some are hypo-sensitive. If you are not sure if something contains anti-Indian bias, it is always best to check with someone who is more sensitive to it, or compare it to examples that found in texts like Slapin and Seale's (1996) *How to Tell the Difference: A Guide to Evaluating Children's Books for Anti-Indian Bias*.

Bias can be very obvious or it can be sneakily subversive. One example of subtle anti-Indian bias is found in the predominant social standards of success. Careful examination of the Indian people presented in school curricula would reveal that most often, those individuals selected for inclusion conform to the ideals of the mainstream middle class. Curricula are more likely to include those who have assimilated and found success in Western American jobs and arenas: lawyers, doctors, astronauts. These role models are important to counter the negative images encountered, however inclusion of these role models should be balanced with those who have been successful in the ways Native People have traditionally regarded as important. These individuals may not be wealthy or formally educated, but they have been successful at teaching a Native language, maintaining spiritual practices, living close to the Earth or mentoring younger generations.

Tribal Specificity

While there are times when it is appropriate to utilize a pan-Indian approach in dealing with American Indian issues, there are also times when educators should use a tribally specific approach. We encourage teachers to draw on local tribal resources as often as possible to provide students with a sense of Indian inclusiveness that fits their local reality.

A danger inherent in the pan-Indian approach to Indian inclusion is the tendency to clump all tribes together as one group regardless of the diversity that exists between and within tribal cultural groups. For instance, when discussing local American Indian issues in Sault Ste. Marie, Michigan, educators should reference the specific tribal title, cultural group, or individuals of the local Sault Ste. Marie Tribe of Chippewa Indians in the classroom discussion. When one is discussing concerns about all tribes as a whole, as in the case of national health statistics, the term American Indian is more appropriate. What often occurs, however, is that educators speak of local tribes in pan-Indian terms. Instead of referring to the Sault Ste. Marie Tribe specifically, the tendency is to refer to *the Indians* as if Indian people comprise one cultural group.

Cultural Accuracy

This is often an area of concern between Indian community members and educators. All too often, educators find themselves presenting information about Indian cultures that they are not sure of. Their knowledge about Indian cultural customs and traditions may come from a text or the internet, whereas the knowledge of Indian cultures that members of tribal communities possess comes from experience and may have been handed down through multiple generations. An educator who has not grown up in a Northern Michigan Ojibway community may not realize that the Ojibway medicine wheel has the color yellow in the east rather than the south. This may seem easily correctable, but for a person or community with years of teachings behind them, it may not be a small thing at all. What if multiple groups of students cycle through a lesson or unit about the Ojibway for decades never realizing that the information they received was inaccurate? Given the great amount of diversity between tribal communities, it is possible that even communities that are from the same cultural background may have different local traditions.

The "How" Branch of Indian Education

As mentioned previously, incorporating pedagogy congruent with traditional American Indian educational practices into mainstream classrooms may inadvertently be the first step to systemically enhance curriculum in some schools.

Despite current efforts to standardize education and require all learners to fit the same mold, the effort to "Leave No Child Behind" has in fact, contributed to an increase in research and professional development designed to empower teachers to meet the needs of diverse learners, who have struggled to succeed in traditional educational settings. Teaching practices falling under the heading of, culturally-responsive, culturally-congruent, culturally-compatible, or culturally-relevant generally aim to create a

community in the classroom and school which is consonant with the cultural norms of the student population.

It is important to keep in mind that American Indian communities are diverse. What may be culturally congruent teaching practice in a Native Hawaiian school may not be culturally appropriate for Diné children. The same can be said for children who have grown up in an urban setting versus a rural setting or students who have grown up immersed in a cultural setting other than that of the teacher or other students. Because American Indian communities are diverse and traditions vary from region to region, it is likely that tribal community members will have further insight into traditions which educators can draw on to enhance their pedagogy.

While many other examples of culturally congruent teaching practices exist, we will limit our discussion here to two examples that have a pan-Indian appeal: storytelling and multi-generational learning. A brief discussion of learning style preferences will follow. As a starting point for a deeper exploration of culturally responsive educational practices, the Alaska Native Knowledge Network has compiled an excellent set of guidelines in the form of booklets. These booklets, which are available on-line, are listed in the section of this manual titled, *Standards for American Indian Inclusion*.

Storytelling

The tradition of storytelling and oratory run deep in almost all Indian cultures. Stories were and are told during specific seasons with specific purposes; primarily to teach or to entertain. Storytelling also has a long-standing tradition in mainstream American culture. The use of storytelling as a teaching tool and pedagogical practice can be an effective interest-builder. Furthermore, critical reflection of stories may be able to reveal insights and understandings into a subject more effectively than a non-contextual examination of facts and figures.

Stories may be told to introduce lessons from subjects across the curriculum. Joseph Bruchac's (1994, 1997, and 1998) *Keeper* series is a wonderful example of how traditional Indian stories might be incorporated into science classrooms. Many traditional American Indian stories contain scientific wisdom complimentary to modern science course objectives. Teacher Guides are also available for these books.

Storytelling is also an engaging way for students to explore literature and build on understandings of; character, plot, setting, foreshadowing, morals and other aspects of literary studies. In social studies classrooms, students could collect family stories as a means of exploring personal histories. Also a growing body of materials and books connect mathematics and literature. With guided instruction, storytelling can enhance a learner's ability to form mental images and maps which are useful tools for comprehension, memory, and critical thinking.

Of course, the educator must beware that the literature chosen is not biased, stereotypical, or inaccurate in some way. Fortunately, several excellent books and publishing companies can help. The publishing company Oyate has a particularly useful website which includes a critical analysis of books to be avoided due to the stereotypical or

biased treatment of American Indian cultures and people. The book, *Through Indian Eyes: The Native Experience in Books for Children* by Beverly Slapin and Doris Seale (1998) is also an accessible and concise resource which offers advice for what to look for and avoid with regards to American Indian literature.

A final cautionary note regarding the use of traditional American Indian stories. Each Native community will have protocols and customs regarding the telling of traditional stories. If an educator wants to incorporate these into the classroom, we recommend working closely with the Title VII Coordinator or recognized community representative to ensure respectful inclusion. Some stories may not be deemed appropriate for classroom learning by the Indian community or may only be shared during a particular season.

Multi-Generational Learning

In Indian communities across the American continent, storytelling walks hand-in-hand with grandparents or elders. Historically, traditional oral histories and lessons have been passed down to younger generations by the Elders of a community. At the Hannahville Indian School, grandparents have been invited into classrooms to share traditional cultural stories with the students, to read from books, or to have students read to them. This practice reflects the traditional teaching practices of this Anishinaabe Potawatomi community and would be familiar to Native communities across the United States.

Historically, in many Native communities the socialization of Native children often entailed older children looking after younger children. While adults tended to daily tasks, these multi-aged peer groups were responsible for each other and often held accountable for the actions of the group. Children may have been expected to perform certain chores as well. Play often imitated adult behavior and roles, thus preparing children for their future roles as adults. This type of multi-generational teaching and learning can be incorporated into modern classrooms.

Multi-generational learning can connect high school students to elementary age students or take place between grades closer in age. Some schools, like the example noted earlier, have successfully implemented programs with k-12 students and Elders in the community. Interactions such as these allow students an opportunity to assume leadership roles and practice modeling appropriate behavior in a genuine social context. Older students can read to younger students, lead activities, assist with school work perhaps even assist a teacher in teaching a concept or demonstrating a lesson. Undoubtedly, many students have experience interacting with children of other ages: at home with siblings or extended family, in church groups, after school activities, community clubs and events, even on the playground. All learners would benefit from practicing responsibility and mentorship of one another.

Learning Style Preferences

No discussion of Native American inclusion and pedagogy would be complete without at least a nod to the amount of research which has been conducted on the learning styles of American Indian students. Research concludes that significant differences exist in the learning style preferences and cognitive styles of learners of diverse cultural

backgrounds. Studies further conclude that these differences depend in large part on the early learning experiences of the child.

Studies have shown that many American Indian learners display a preference for visual, cooperative and holistic learning styles. This may be attributed to the type of learning which permeates traditional Native families and communities. Modeling and apprenticeship of vocations and skills have traditionally taken place in the communal and environmental context. Learners acquire proficiency through careful observation and imitation of their mentors. The value of giving back to the community by sharing one's talents and material blessings is emphasized. Finally, in the process of coming to know, connections are made to all parts of being thus emphasizing the larger picture.

Classroom practices have typically emphasized auditory, independent, competitive, modalities out of context from the realm of authentic application of knowledge. While successful learners must be adaptable and these methods do have a place in modern public education, the growing diversity of today's classrooms require teachers to be ever-more responsive to the needs of students with different strengths. Incorporating teaching strategies which capitalize on less-predominant learning styles will afford all students an opportunity to succeed and lead.

The "Where" Branch of Indian Education

Pre-colonial Indian education occurred in Indian communities within a cultural context defined by life needs such as gathering food or constructing homes, tools, and clothing. All of these needs were met with products supplied by Mother Earth. Thus, much of a child's time was spent interacting with family and community members in earth based activities. Hunting, fishing, gathering, gardening, and building were all part of the knowledge that was needed to survive depending on the environment.

Whether a child was listening to oral traditional stories in a wigwam, learning to paddle a kayak across the water, or being taught how to properly plant corn in the arid southwest, education happened most often in the physical place where the knowledge was to be applied. This meant that every place was a potential classroom, every situation was a potential learning experience, and every person had the potential to be the teacher of another. This aspect of pre-colonial educational practices is, in part, a manifestation of the holistic nature of Indian education.

Today, it is commonly understood that students who are educated in rural schools face different circumstances than their peers who are educated in urban or suburban schools. In the same vein, students who are educated in tribal schools or public schools with a high percentage of American Indian students share learning experiences that are less common in schools that are more distant from Indian communities.

Simply put, where Indian education occurs often has a bearing on the philosophical orientation of the school, who is teaching and being taught, the integration of Indian content, the quality of Indian curriculum and instruction, and legal or political jurisdiction. Students attending a school located on a reservation are more likely to be aware of tribal jurisdictional issues than students attending a school in downtown Chicago. It is much more likely that students attending tribal schools will receive instruction in an American Indian language and that they will encounter American Indian role models as part of their educational process. Schools that fall within reservation borders may also have to comply with tribal education standards or codes. Schools located off-reservation follow state standards which are often lacking in American Indian content if they mention it at all.

American Indian and Special Education

We assume that what constitutes best practices for students with disabilities can be good for all students, much like our assumption that what is best for American Indian students can be good education for all students. For students with disabilities it is the educator's responsibility to find a way to accommodate student needs.

In keeping with the idea of providing the least restrictive environment for students with disabilities, we propose that Indian education should be based on the most enabling experience for all those involved. When designing American Indian educational activities, it is important for educators to think of the needs of all students that may participate. We propose that the seven *Universal Design Principles* developed by the North Carolina State University, Center for Universal Design (available at: http://www.design.ncsu.edu:8120/cud/univ_design/principles/udprinciples.htm) should be considered when developing American Indian or any curriculum materials.

For instance, if an educator were going to develop a wiigwam building unit, the first thing the teacher should consider is whether the building of a wiigwam would be useful for all students involved, including students with disabilities. In this case, it might be proposed that developing a sense of place is an important educational goal, and that gaining knowledge about historical interactions between people and the land is an objective that is addressed in state and/or tribal standards.

Next, the teacher should ensure that flexibility is built into the unit. The activities should be designed in a way that will allow students with and without disabilities to participate fully. If an important part of the unit is harvesting the needed materials from the natural environment, how could the unit be designed to allow a wheelchair bound student to share the experience? Perhaps the student could be carried, or maybe there is a more accessible area through which the student could maneuver a wheelchair. Conversely, for any student who cannot go into the woods, the experience could be simulated in an environment that better meets their needs. As another example, if identification of a specific tree is the goal, photos or sections of actual trees could be used. *Note: we are not recommending cutting down trees unnecessarily – conservation districts, forest service agencies, environmental protection offices, or nature centers are excellent sources for these types of materials.*

The teacher would want to break the unit goals down, to individualize it as much as possible without taking away from the intended goals. For example, if Native language revitalization is a learning objective, then the teacher must have a clear understanding of the fluency of the learners. Introducing new vocabulary or phrases while students are engaged in a contextual hands-on learning experience may prove the most effective method for the intended objective. If students are further along in their (second) language development, perhaps teaching the entire unit in the Native language or bi-lingually would be more effective."

Close attention to the way in which important information is presented to the students is another universal design consideration. Different presentation modes can be extremely beneficial for all students, including those who have different sensory abilities. For

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example, in our wiigwam unit example, it is important that students understand the concept of orientation; hence, the teacher could utilize Ojibway language and cultural references about the cardinal directions, the sun, the moon, and the stars in relation to wiigwam placement. A blind student could feel the warmth of the sun rays and determine orientation based on that feeling. The lessons also include the use of a compass or Global Positioning System (GPS) to demonstrate the relationship between historical and contemporary perspectives, but may require some assistance in reading the GPS coordinates. Both exercises would lend to a deeper understanding of orientation.

The teacher should seek to minimize or eliminate any hazards that could interfere with a student's ability to participate in a unit of study. If there are any potentially hazardous materials or activities that cannot be eliminated, ample warning should be given through the placement of signs, a verbal warning, and instruction on how to deal with the hazards. One peril that students would need to be aware of in the process of building a wiigwam is getting poked by lodge poles which form the frame of the structure. To mitigate the possibility of injury, the teacher could have students tie a piece of brightly colored ribbon to the ends of the poles until they are secured. Another hazard may be working with sharp tools, in which case, the teacher would demonstrate the proper use of such tools and assess the students' ability to use the tools safely, before allowing their use.

Unless physical exertion is an intended part of the unit, teachers should seek to minimize sustained physical exertion and repetitive actions. This will allow students with lower levels of strength to participate as fully as their peers. For instance, if an individual has to clear a space for the placement of a wigwam, the physical exertion required may be great. However, if a group of students worked on the project, it would require much less physical strain on each person involved. Individuals who cannot endure extended periods of physical exertions could work on other aspects of clearing, such as identifying the plant life requiring removal.

Finally, teachers should consider the learning environment size and location. Questions to be considered are:
- Is the space adequate for an assistant to work with an individual who may need physical assistance to accomplish a task?
- Are the doorways in the wiigwam wheelchair accessible?
- What tools and needed materials will the teacher want to keep within sight and reach of students to allow for greater generalization of and continuity between concepts?

It is our hope that as schools transform their general education practices and materials to reflect a more respectful approach to American Indian education that all aspects of school culture, including how disabilities are accommodated will also be addressed and enhanced. The following sections offer some guidance regarding the approach to American Indian Inclusion in the classroom.

American Indian Inclusion Scenarios, Analyses, and Recommendations

On the following pages, we have provided compositescenarios of situations that are reflective of actual educational interactions that we, or our associates, have witnessed. These scenarios represent the types of pitfalls that teachers or administrators have fallen into from time to time. There are also many more good examples of inclusion throughout the Bureau of Indian Affairs American Indian Content Standards located on the web at: http://www.ldoe.org/cetia/subject.htm

We present the scenario, followed by a bulleted analysis and recommendations for how the particular approach to American Indian inclusion could be improved. The points of analysis and recommendations come from discussions held during an American Indian inclusion retreat in November of 2004. Contributors included: Dr. Sandra Fox, the author of the Creating Sacred Places Curriculum; Mrs. Helen Roy, Anishinaabemowin (Native language) Teacher at Michigan State University; Dr. Rose Marie Matuszny, assistant professor of education at Appalachian State University; Mrs. Tina Moses, director of the Marquette Area Public Schools Title VII Native American Education Program; Mrs. April Lindala, the interim director of Native American Studies at Northern Michigan University; Mr. Matt Kull, curriculum developer for Educational Options, Inc.; Mrs. Suzanne Flory, executive director of the Clear Lake Education Center; Mr. Glen Young, outdoor recreation student at Northern Michigan University; Ms. Traci Maday, assistant director of the Center for Native American Studies at Northern Michigan University; and Dr. Martin Reinhardt, the vice president for diversity and research for Educational Options, Inc.

The NMU Center for Native American Studies has developed an interactive website http://www.nmu.edu/nativeamericans/WEBPAGE/scenarios.html for you to submit your own scenarios, to comment about the ones already posted, or to ask questions about activities, lesson plans, or units that you are considering for your classroom.

Scenario 1

A Kindergarten teacher creates a Native American unit to help celebrate the Thanksgiving holiday. She goes about having the students develop a traditional Native American village scene in the corner of the classroom, complete with paper tipis with Native art designs on them and handprints. She also has every child choose an Indian name to add to the authenticity of the experience. On the day before the Thanksgiving break, she has some students dress-up like pilgrims (black clothes and shiny belt buckles for the boys), and some students dress up like Indians (fringed paper bag vests and construction paper feather headbands). One Native American student points out that he already has an Indian name and that he has real Indian clothes that he would like to wear instead. The teacher responds, "that's nice, but we are going to give you a new Indian name and have you create an Indian costume just like everyone else to be fair." The student was upset about the situation and told his parents who complained to the teacher. The teacher decided not to have an Indian unit the following year.

Points of Analysis and Recommendations:

- The teacher did not validate the Indian student's experience and background.
- The teacher should have at the very least attempted to contact local or regional Indian education professionals at school Title VII program offices or college Native American Studies offices.
- Even if there were no local Indian education professionals available, there may be others at the national level that are willing to work with educators.
- The teacher should have made a point of getting to know the cultural knowledge base of her students beforehand.
- It is usually unclear what tribe educators are trying to portray when they mix cultural artifacts at random. The mix of artifacts makes it seem like there was no difference between tribal cultural groups, when in reality there are considerable differences. In this instance, a tipi is not a culturally accurate portrayal of the Wampanoag tribe that the teacher was trying to portray.
- The inclusion of tipis may be appropriate for plains tribes, but it is often the one and only thing that most schools show about Indians.
- Students need to be sensitized to real stories about Thanksgiving and historical relationships between Indian and non-Indian peoples.
- Indian people are put at a disadvantage when they witness this type of situation in their own classroom or their children's classroom. If they complain, then they are seen as trouble makers, if they don't complain, it just keeps happening.
- The teacher was not sensitized to the way the word *costume* elicits images of the land of make believe. *Regalia* or *traditional clothes* are special outfits that are worn for special occasions like ceremonies. Costumes are worn when a person is pretending to be something she is not. Indian people don't wear regalia to be something that they are not, the outfit is an extension of who they are.
- If an Indian student becomes frustrated by the way Indian content is presented, the teacher and other students may never see it or hear about it, the student may feel isolated and may even fake their enthusiasm for the activity as they try to fit in.

- Often times, if a teacher feels like they have been attacked for trying to do something that they thought was good, they will just shut down and may not make the attempt again. It is more difficult to control for Indian parental and community reaction than it is to prepare our teachers better to avoid negative reactions in the first place. It is important for the teacher to not give up. If they are truly dedicated and student focused, they will learn from their mistakes and improve on their unit next time.
- Teachers have to be careful where they get their ideas and information regarding Indian cultures. There is a lot of low quality stuff out there that has not been reviewed by Indian education professionals.
- It is sad when teachers make it seem that it is ok to dismiss inclusion if it can't happen on their terms.
- The teacher should be careful to say this is just a representation of culture versus letting the student make own assumptions. Maybe have representative samples of authentic materials. A line can be found between cultural sensitivity and affordable materials for classroom use.
- The potential to offend is high with ignorance. Educators need training about any cultural group that the students will be interacting with or studying.
- Teaching materials like the TRG-trip resource guide may help students understand cultural differences and similarities better without having to actually be there. It requires the educator and their students to make contact and act as if they were actually going to go some place that they may not be used to. For Indian children in a class, this may give them an opportunity to be a leader. The idea of the educator being a cultural border crosser fits in here.
- Even if there are no Indian students in a class, it is important to have inclusion of Native topics and issues.
- Indian people must be careful how we lead people to believe in inaccuracies etc. It only takes one Indian person to lead people astray from accurate Indian content.
- Cannot expect one Indian to represent all Indians.
- Educators need to do some self reflection. They need to realize that what they think they know about Indian people may be stereotypical, biased, and inaccurate.
- Educators shouldn't single out Indian students, but should be attentive to the student's needs or wants to express themselves when the opportunities arise. In fact, teachers should try to find opportunities.
- Contextualization is always better. Try to be authentic and focus on local relevancy.

Scenario 2

A 4th grade classroom lesson in American history focuses on the First Americans. The text that is used includes a section on the origination of the first Americans. The teacher begins the lesson by talking about the Bering Straits and archaeological evidence of the first humans on the American continents. The lesson is a precursor to the upcoming Columbus Day celebration lesson. As the teacher explains that the first Americans are the ancestors of modern day Native American people, a student raises her hand and tells the teacher that she is Native American. Another student in the classroom says, "You don't look like an Indian". The teacher politely says to the student that he prefers the term Native American, and asks the Native girl if she knows what tribe she belongs to. The girl responds that she is Lakota. The teacher then points out that "the people we are talking about are your ancestors." The teacher goes on to explain that the Lakota, like many other Native American tribes migrated from Asia to the Americas and eventually settled where they are today.

Points of Analysis and Recommendations:

- The teacher is using a text that supports the Bering Straits theory as the predominate explanation of where Indian people originated, but there are at least three other theories that have some scientific base.
- The teacher was obviously concerned about being politically correct and using the term Native American versus Indian, but did not explain why.
- The teacher missed a teachable moment regarding an individual's looks (or phenotype) and stereotypes about who is Indian.
- The teacher did the right thing by following up on the student's contribution.
- Tribal histories, origination stories and cultural connections to the land for thousands of years should be respected, saying that an Indian person's ancestors are not from here minimizes the importance of the cultural identity they have with the land. Not right or wrong just different.
- Indian people have traditional stories that have been told for thousands of years and explain the origin of their people. Educators should not say that one or the other is correct. Traditional stories are not just stories, they are living histories.
- Theories of origination are used or misused by politicians and lawyers to undermine tribal sovereignty. As such, educators should be aware of this and act responsibly when supporting one theory above another when it has such an impact on social justice issues.
- There are ways to bridge the two or multiple paradigms. Looking for the ambiguity in the terminology is one way to talk about origination. The idea of *here* is a good example. What does *here* mean? Can *here* change over hundreds of years?
- As stated by NMU president Les Wong, education should never be an instrument of oppression.
- The teacher could have capitalized on the stereotypical comment about looking Indian. Could have discussed intermarriage and you can not judge a book by its cover.

- The teacher could have explained that those kinds of comments hurt peoples' feelings.
- Educators should have a greater understanding of the three aspects of Indian identity: biological, cultural, and legal/political.
- The historical significance of Indian identity and the way our government has identified Indian people and Indian tribes needs to be explained to educators and students. There has been a "one drop rule" in place. One drop of non-Native blood means you can no longer be categorized as Native. Once you fall below 4/4 you can never be full blood again. This is the exact opposite regarding how the government has treated African American people, where one drop of African American blood has meant that you were Black. There are socioeconomic motivations for these differing designations

Scenario 3

A 7th grade social studies lesson focuses on citizenship and cultural values. After the teacher reveals her own cultural background, a student raises her hand and says that she is Anishinaabe Ojibway. The teacher encourages the student to say more to the class about her tribal heritage. She asks the girl if she does anything special that has to do with being Native American. The girl responds that her family goes to pow wows. The teacher asks her to explain what a pow wow is to the class. The girl says, "it's where people dance and eat and where you can buy things from traders." When the teacher asks if she dances at pow wows, she responds that she is a fancy dancer. The teacher then asks her to explain what a fancy dancer is. The girl explains that she has a shawl and that it represents a butterfly. The girl then volunteers to ask her parents to come in and give a presentation if the teacher wants. The teacher eagerly agrees that she would like the student to ask her parents and says that she will call them that night.

Points of Analysis and Recommendations:

- This seems like a culturally responsive teacher who understands herself as a cultural being as well.
- Need to be careful in calling on students to represent their entire culture, some students have more knowledge than others, and some are more willing to share their knowledge of culture with others. Some tribal cultures have social or spiritual taboos about sharing certain things with people who are not members of the community. Educators need to pay attention to the comfort level of a student's willingness to share cultural knowledge, and learn from their experience, even if they mess up at times.
- It is nice that the teacher encouraged the Indian student to share her knowledge. Perhaps if the parents did come in and present she could contact them again in the future. The teacher could add their names to a database of local resources.
- It is important to link the volunteered information back to the lesson so that all students, including the Indian student, can see how the information she shared is relevant to the lesson on citizenship and cultural values.
- As the teacher progresses through the lesson, she should consider the cultural backgrounds of other students and think about ways to lead her students across the cultural borders separating their home lives, school, and the lives of other students.
- Often times, the pow wow is the most visible form of Indian cultural expression for both Indian and non-Indian people. While not taking away from the splendor surrounding pow wows, it is important that other major components of Indian culture are presented as well, like native language, government, history, etc.

Scenario 4

A 10th grade government teacher, trying to be inclusive of Native American tribes in the local area has her class read through the information available on the internet about the tribes, and subsequently asks a local tribal council representative to come talk to his class about tribal government. The students find many websites that are focused on the gaming enterprises of the local tribes. The students are curious about why tribes have casinos and non-Indians do not. The teacher knows little about tribal sovereignty. When the tribal council representative arrives at the class, the teacher asks her to explain why tribes can have casinos and others cannot. The tribal council representative says that Indian tribes are sovereign, and that means that they are like a different country. A student asks "If they are a different country, then why do they get to vote?" The presenter responds that they can vote because they are also U.S. citizens. The student says that it is not fair that Indians can do things that other U.S. citizens cannot. The presenter explains that the reason Indian tribes can do these things is because of treaty rights and sovereignty. The teacher then asks the presenter to talk about the different programs that the Tribe has and to explain how the government is structured. After going through a number of factoids about the Tribe, the bell rings and the students depart.

Points of Analysis and Recommendations:

- The teacher might have actually done some research herself about the websites and predetermined which sites were appropriate prior to the assignment. There is an evaluative tool for web sites, developed by Elaine Cubbins, available that can help educators decide the quality of an internet source on American Indian people or topics.
- Indian casinos tend to be the basis of tribal economies and are usually the first thing local non-Indian people think about they think of Indian tribes or people. The new Indian stereotype is that every Indian owns a casino or a slot machine. While it is true that many tribes do operate casinos, it is also true that most do not. If an educator used Indian casinos as a way to introduce students to other aspects of tribal law and government, it may dispel a lot of myths surrounding this subject.
- The fact that a government teacher does not know much about tribal government is not surprising. Colleges and universities usually do not require such information or courses in teacher education programs and it is rarely included in secondary education. This does not excuse the teacher from her responsibility to learn about this, however. As one component of the family of governments in this country, all teachers should have a basic understanding of how tribes fit into our national structure. The fact that the teacher does not know much about the topic is directly related to the importance of learning the information to the students. In other words, if it was not important enough for the teacher to learn and know about, then why should the student care.
- While we would certainly hope that the tribal council representative would be well prepared to discuss such issues with the students and the teacher, the fact remains that many tribal representatives have little education about the history and complexities of tribal relationships with federal and state governments. More

and more have some higher education experience, but most still operate on experiential knowledge. This is not to suggest that such persons are not capable of engaging in high level conversations about tribal issues, but they may do so from a different vantage point than others who have engaged in research through higher education.

- It may have been easier for the students to understand why Indian tribes are allowed to have casinos if the history of Indian citizenship had been explained. Indian people are first and foremost citizens of their tribes, as their tribes existed before the United States was ever formed. It was not until 1924 that all Indian people were granted U.S. citizenship by an act of Congress. Congress never said that the Indian Citizenship Act divested rights as tribal citizens. By becoming U.S. citizens in 1924, tribal people subsequently became citizens of their states as well under the 14th Amendment of the U.S. Constitution which requires equal protection under the law.

- It is common for non-Indian students to feel that Indian rights (better termed treaty-rights) are somehow unfair. They feel that Indian people should be treated just like everyone else. Dealing with such feelings is sometimes like walking on egg-shells. Often times, students are expressing ideas their parents or other family members are verbalizing at home. So, you can not just come out and say that their feelings or ideas are wrong, you have to present the facts and alternative ideas and have them debate the merits of the facts and ideas amongst themselves. By having to consider the different perspectives, students will be better able to decide for themselves what is right and what is wrong with their presuppositions.

- It seems like there could have been a better use of inviting a tribal council representative to school. Factoids about a tribe could be shared via documents before or after (preferably before to better prepare the students and teacher). Having a tribal council representative visit a school should be seen as important as having a U.S. congress person or state legislator visit a school. If the school does not treat such an event as a special occasion, the students will also not see the importance of what such an individual represents—tribal leadership.

Scenario 5

An outdoor education facility has created an interactive Native American activities site complete with a tipi and a wiigwaam. The primary instructor for the Native American activity component has a great deal of background knowledge regarding the local cultural group, and has been working with members of the local tribal community to constantly improve the program over many years. Before students visit the site, they are presented with background information about the local Native American cultural group, and asked to make up a name that says something about who they are as a person: much like traditional Native American names. One of the students is given the name of Silly Putty by the instructor, because he is being silly and stretching all of the time. The instructor then uses "Tonto" speak (deep, broken, monosyllabic stereotypical English similar to that used by an Indian character on the television series The Lone Ranger) when asking the student to carry fire-starting materials to the site. The rest of the students laugh at the way the instructor talks to the student. The students use their new names the rest of the day as they participate in various Native American type activities at the site, including fire starting, and making wild rice and raspberry tea. While at the site the instructor explained that both tipis and wiigwaams were used in the area but by different cultural groups and at different times in history. The students sit in the tipi and are asked to explain why they chose the name they did.

Points of Analysis and Recommendations:

- It is great that the instructor is so committed to instructional improvement, and seems to have an idea of the importance of including Indian people in planning such things. It is all that much more troubling, however, when the same instructor can seem so unaware of the impact stereotypes like Tonto speaking has on student learning.
- When stereotypes appear in situations where you would not expect them to appear, it is awkward to deal with. On the one hand, you want to applaud the instructor for making such an effort to be accurate and inclusive, but on the other hand, you are shocked that someone like that can still be prone to using stereotypes.
- The use of the Indian names provides an opportunity for unsensitized students and educators to act in a stereotypical fashion. Let us consider the name silly putty. While it is funny that someone would be called silly putty, it is not just the individual that is represented in a situation as this, but the entire Indian population and their combined histories, customs, and traditions. It is not respectful to make light of the ceremony and importance of being given a name. In fact, it is very similar to selecting Indian images or names for team mascots, logos, and team names.
- Even if you work with tribal people, it does not always mean that they know the difference between good and bad Indian education. Sometimes they know less than the non-Indian person, but may not say so because they are embarrassed that they do not know. Sometimes what they have been taught is the same stereotypical stuff that was taught to non-Indian people, and they may not know any better. It is always a good idea to work with an Indian education professional,

if one is available. It is always a good idea to pass ideas by someone involved in Indian education at a professional level whether at the local, state, regional, or national level.

- It is important to remember that there are differences between tribal groups, and sometimes even different opinions within tribal groups or families. What may be acceptable in some communities may not be in others.

- The educator should ask a couple of questions when trying to determine if the Indian person or people they are dealing with are good representatives for quality Indian education: 1. Is this person from a local tribe, or from somewhere else? 2. Does this person have an educational or work background in Indian education? 3. Is this person recognized by their tribal government or community culture committee as an expert in the area of Indian education or traditional cultural knowledge?

- Instead of taking on fake names, why not incorporate a lesson on the value that many Native cultures place on names. You could also have the students tell the story of their own names. Perhaps look at historical and contemporary Indian names of local or national Indian leaders.

- Playing Indian is not a good thing to do no matter how you do it. Even if we play Indian with the most honorable of intentions, we are opening the door for dishonoring it.

- If an Indian student was in attendance, it is likely that the student's train of thought could have been derailed by the stereotypical speech, or by the affront to the reverence they may have to the naming ceremony.

- How do Indian education professionals approach instructors like this one without making the instructor defensive and having him shut down or put up walls? It is hoped that teachers like this will remain open to constructive criticism of their approach to Indian inclusion even if the criticism does not always come across in the gentlest way.

- Important for students to know that there is a great deal of diversity in how tribes deal with naming. Some tribes are very open and public regarding traditional names, and some tribes are very private about such things.

- Another way to incorporate the importance of names, naming ceremonies and what it means in the context of Native cultures is the use of group or clan names. Have the group of students come up with a name that they feel represents them as a group based on their own cultural backgrounds and characteristics. This could certainly include animals, plants, land forms, etc.

Scenario 6

A local elementary school committee is responsible for a school wide activity regarding Native American Heritage Month. The committee decides to go with a Native American traditional storytelling and drum and dance demonstration. The school committee decides to bring in a presenter that acts out Native American traditional stories for children. A member of the committee suggests that he knows a Native American person in the local community that sings with a Native American drum group and that he could ask him to bring a drum into the school. After finalizing the arrangements, the committee eagerly awaits the presentations. The local Native American drum begins by lighting a smudge of dried sage and passing it around to each drummer. The children and parents are curious as to what they are doing. The school officials, obviously concerned, approach the drum and ask them to put out the smudge because of the fire code. The drum group hesitantly complies. As they get ready to sing the first song, the drummers place tobacco on the drum, and one of the students makes a comment about tobacco not being allowed at school. The lead singer for the drum explains that the tobacco is an offering to the creator. The drum group sings a Flag Song, and explains that this is like an Indian national anthem. Everyone is asked to stand up and remove their hats. The drum group sings a few more songs, and then the MC introduces the storyteller. The storyteller begins by telling an old story involving the Anishinaabe cultural hero Nanaboozhoo. The story is about how wolves ate Nanaboozhoo's lunch because he got stuck between the branches of a birch tree which he tried to keep from making so much noise as the branches rubbed together. The children laughed and laughed as the storyteller acted this out. After three more stories from different Native American cultural groups, the storyteller asks the students if they have heard any Native American stories other than the ones he presented. One of the students raises her hand and explains that she heard one at girl scouts camp last summer about a little girl who got a jingle dress. The presenter asked her if she wanted to share that story with the other students, but she said she could not remember how it went. Following the presentation, the lead singer for the drum group told the MC that the presenter should not have told the story about Nanaboozhoo until there was snow on the ground. The MC apologized to the lead singer and said that she did not know about the cultural norms for storytelling and even if she had, she did not know what stories the storyteller was going to share.

Points of Analysis and Recommendations:

- There is a great deal of uncertainty regarding what to do when situations like this arise. Indian and non-Indian people may be aware of the inappropriateness of certain activities but not feel comfortable addressing it.
- Smudging with sacred medicines such as sage always seems to be a point of conflict between Indian people and non-Indian administrators or public safety officers. It is something that Indian traditions often call for, but it is unusual for non-Indian people so they do not know how to deal with it. Thus, they tend to default to safety regulations or policy which prohibits smoking or open flames. It is the same with the use of tobacco; they tend to see it as something bad, whereas Indian people regard it as sacred.
- A lot of people who are not familiar with the smell of burnt sage might think it smells like marijuana and that causes some concern and confusion.

- Indian people get very defensive when it comes to sacred items like sage and tobacco. They may feel like it is a constant battle to preserve or revitalize their cultures. It seems like whatever little cultural expression they have, the non-Indian society wants to take it away.

- Indian education professionals may be able to inform activity planners about what traditional stories are appropriate during which seasons, and which are inappropriate for public consumption. Traditional story tellers who are recognized by their tribal community as possessing authentic cultural knowledge should be consulted if Indian education professionals are unsure.

- The Creating Sacred Places curriculum is organized to respect tribal cultural traditions regarding appropriate seasons and topics for story telling, but educators should always check in with local tribal culture teachers.

- Sometimes traditional storytellers will say that it is okay to tell some stories for a number of reasons. Other times, will say, "If you want me to tell it, I will need to come back later, during the next season (moon, etc)." Then they are not invited back until the following year during the same curricular unit. Educators and activity planners need to be less concerned about the schedule and be more sensitive to the long standing traditions regarding the importance of storytelling and the cultural continuity of Indian cultures.

- Educators should think about storytelling like they think about American traditions in other countries. We would not expect to celebrate Christmas in June, so why should Indian traditions be presented out of season or context?

- When Indian educators tell stories, they will sometimes refer to it in their Native language just to avoid having to deal with the administrative baggage surrounding the idea of having tobacco on a school campus.

- To tell an Ojibway person (or any other Native American person) that they cannot carry tobacco is like telling a Christian person that they cannot wear a cross. In an appropriate cultural context, tobacco is used for praying not for recreational use like a cigarette.

- Indian forms of spirituality are often misunderstood by larger society. Even in federal court decisions. Take Yoder versus Wisconsin for example. In that case Yoder won based on religious beliefs. Yet, in the Case of McIntosh, an Indian family lost the case because the court said that cultural heritage does not rise to the level of religion in protection under the U.S. Constitution. The ruling in this case seems backwards because religion, as an expression of spirituality, is part of culture not the other way around.

Scenario 7

A Title VII Indian Education Program tutor is working with a Native American high school senior on her math homework. The tutor wants to be more inclusive, so decides to teach the student to count to ten in the local Native language. After teaching the student to count to ten, the tutor encourages the student to use the Native word for the numbers instead of the English words. The student tries to remember and use the Native words, but most of the numbers are greater than 10, so she starts to mix English and Native words. The student asks the tutor how to say the larger numbers and add, subtract, multiply, and divide in the Native language, but the tutor does not know how. The tutor then tells the student to not worry about saying the numbers in the Native language and goes back to just helping the student try to figure out the answers to the homework questions in English.

Points of Analysis and Recommendations:

- This scenario represents the dual identity of the Title VII program worker. On the one hand, they are simply there to provide academic assistance to Indian students who are eligible for such services under the law. On the other hand, they are often the only Indian education person that gets to interact with Indian students on a daily or weekly basis. Thus, there is a tendency for Title VII programs to want to incorporate Indian content or methods into their academic assistance programming. However, often times there is little time to introduce or reinforce cultural themes for specific homework assignments where the classroom teacher has not included any Indian content or methods.

- If a tutor wants to incorporate something like native language math concepts into their tutelage, it would behoove them to research it more completely before attempting to teach it. Otherwise, the student is left wondering why it was so important to know how to count in a native language anyway. What did it really have to do with the lesson at hand?

- This scenario actually happens more than most people know because of the push toward standards based education and away from culture based programming. If the two can be melded together in the classroom somehow, that will help accomplish both goals. Thus, when a tutor reinforces the Indian inclusion that is happening in the classroom, there is no question about its relevance.

- Perhaps there would have been a more appropriate time or circumstance to approach the native language lesson. Maybe during a special focus on Indian math.

General Recommendations

- Non-Indian people who teach about Indian stuff should let people know that they are not Indian right away, that way there is no misunderstanding about who they are or what they represent. Sometimes non-Indian people will let others think that because they are presenting on Indian subjects, that they are Indian: a lie of omission. This is what Indian education professionals refer to as *wanabeism* (in other words they want-to-be Indian but are not).

- The best way to determine if someone is authentic is to ask for references, and check with local Indian education professionals. If the professionals do not know the presenter, they could probably help you find out. Do not jump on the internet and find someone quickly, take some time to research.

- If you find someone that is authentic, add them to your database of Indian education presenters for future reference and so that you can help your peers. Create your own customized inclusion manual.

- Work with your school improvement committee to develop an American Indian inclusion plan. This requires an inventory of curriculum materials, grade-level units, supplementary materials, local contacts etc. Then a critical look at the quality of what you or your school is currently doing. We suggest hiring a consultant to help work through the American Indian inclusion plan process. Northern Michigan University could provide this assistance or many others like the National Indian School Board Association or Title VII Indian Education programs.

- As certification/credentialing programs continue to be developed in American Indian inclusion, educators should start looking to see if the people they are considering to hire as consultants have such credentials.

- Museums like the Heard Museum in Phoenix can be a great resource for local schools. The Heard museum has an American Indian boarding school curriculum. Given the tension between archaeologists and Indian people regarding burial items, educators should be careful in who and how they draw on museum resources however.

Standards for American Indian Inclusion

Bureau of Indian Affairs
American Indian Content Standards

The American Indian content standards were developed by the Bureau of Indian Affairs through their Goals 2000 effort. The standards were developed to assist local schools in their determination of how American Indian content is or is not included within their local curriculum. These standards were aligned with national standards across core subject areas. The standards can be found on-line at the following web-site: http://www.ldoe.org/cetia/aics.htm

The following are the guiding principles of the standards:

That language and culture are the central organizing themes of Indian Education and must be the foundation of any school reform movement of Indian America.

That school improvement reform should be an ongoing system wide process based upon high standards for all students.

An emphasis on providing a challenging, real would, an integrated curriculum based on new content standards will help Indian learners through the promotion of high expectation, quality curriculum and instruction, and cultural relevance.

Alaska Native Knowledge Network
Alaska Cultural Standards & Guidelines

The Alaska Native Knowledge Network has the following publications available at their website: http://www.ankn.uaf.edu/publications/

- Alaska Standards for Culturally Responsive Schools
- Guidelines for Preparing Culturally Responsive Teachers for Alaska's Schools
- Guidelines for Nurturing Culturally Healthy Youth
- Guidelines for Respecting Cultural Knowledge
- Guidelines for Strengthening Indigenous Languages
- Guidelines for Culturally Responsive School Boards
- Guidelines for Cross-Cultural Orientation Programs

You might also want to visit the ANKN home page at: http://www.ankn.uaf.edu/
There are links to resources materials regarding:
- Native pathways to education: Includes links to the Alaska Rural Systemic Initiative, Culturally Responsive Units, and much more.
- Alaska Native Cultural Resources: Includes links to regional schools, on-line cultural and native language resources, and much more.

- Indigenous Knowledge Systems: Includes links to Traditional Ecological Knowledge resources, information about cultural and intellectual property rights, and much more.
- Indigenous Education Worldwide: Includes links to Indigenous education resource listing worldwide.

Eber Hampton's
12 Standards of Education for Aboriginal Students

Eber Hampton (Chickasaw), the president of First Nations University of Canada, developed the following standards for educators who will be interacting with American Indian students and other Aboriginal students. Dr. Hampton can be contacted via e-mail at: ehampton@firstnationsuniversity.ca

1. **spirituality** -- At the centre of spirituality is respect for the spiritual relationships that exist between all things.
2. **service to the community** -- The individual does not form an identity in opposition to the group but recognizes the group as relatives (included in his or her own identity). The second standard is service. Education is to serve the people. Its purpose is not individual advancement or status.
3. **respect for diversity** -- The respect for diversity embodied in the third standard requires self-knowledge and self-respect without which respect for others is impossible.
4. **culture** -- Indian cultures have ways of thought, learning, teaching, and communicating that are different than but of equal validity to those of White cultures. These thought-ways stand at the beginning of Indian time and are the foundations of our children's lives. Their full flower is in what it means to be one of the people.
5. **contemporary tradition** -- Indian education maintains continuity with tradition. Our traditions define and preserve us. It is important to understand that this continuity with tradition is neither a rejection of the artifacts of other cultures nor an attempt to 'turn back the clock'. It is the continuity of a living culture that is important to Indian education, not the preservation of a frozen museum specimen.
6. **personal respect** -- The individual Indian's sense of personal power and autonomy is a strength that lies behind the apparent weakness of disunity. Indian education demands relationships of personal respect.
7. **sense of history** -- Indian education has a sense of history and does not avoid the hard facts of the conquest of America.
8. **relentlessness in championing students** -- Indian education is relentless in its battle for Indian children. We take pride in our warriors and our teachers are warriors for the life of our children.
9. **vitality** -- Indian education recognizes and nourishes the powerful pattern of life that lies hidden within personal and tribal suffering and oppression. Suffering begets strength. We have not vanished.
   conflict between cultures -- Indian education recognizes the conflict, tensions, and struggle between itself and White education.

10. **sense of place** -- Indian education recognizes the importance of an Indian sense of place, land, and territory.
11. **transformation** -- The graduates of our schools must not only be able to survive in a White dominated society, they must contribute to the change of that society. Indian education recognizes the need for transformation in the relation between Indian and White as well as in the individual and society.

These standards can be found on-line at the *Rekindling Traditions: Cross-Cultural Science & Technology Units (CCSTU) Project* website under guiding documents: http://capes.usask.ca/ccstu/guiding_documents/index.html

Center for Research on Education, Diversity & Excellence Standards for Effective Pedagogy

The CREDE standards for effective pedagogy have been implemented in schools that serve high Indian student populations and low or no Indian student populations. They have proven effective in increasing both general and Indian student language learning and academic achievement. The standards are available on-line at: http://www.crede.ucsc.edu/standards/standards.html

CREDE has five standards for effective pedagogy for all students:

- Teachers and Students Working Together: Use instructional group activities in which students and teacher work together to create a product or idea.
- Developing Language and Literacy Skills across all Curriculum: Apply literacy strategies and develop language competence in all subject areas.
- Connecting Lessons to Students' Lives: Contextualize teaching and curriculum in students' existing experiences in home, community, and school.
- Engaging Students with Challenging Lessons: Maintain challenging standards for student performance; design activities to advance understanding to more complex levels.
- Emphasizing Dialogue over Lectures: Instruct through teacher-student dialogue, especially academic, goal-directed, small-group conversations (known as instructional conversations), rather than lecture.

The Five Standards articulate both philosophical and pragmatic guidelines for effective education. The standards were distilled from findings by educational researchers working with students at risk of educational failure due to cultural, language, racial, geographic, or economic factors.

The Five Standards do not endorse a specific curriculum but, rather, establish principles for best teaching practices. These practices are effective with both majority and minority students in K-16 classrooms across subject matters, curricula, cultures and language groups.

CREDE also incorporates two additional standards based on their work with Indian students (excerpted from the CREDE Standards Performance Continuum Manual for Classroom Observation):

- Modeling: Lessons for Native American students should include modeling of skills, procedures, and thinking processes that students are to perform. Traditional and contemporary American Indian socialization emphasizes learning by observation. Observational learning is closely tied to the well-documented visual-learning patterns of American Indian children and their holistic cognitive style.
- Student Directed Activity: The way classrooms are organized influences students' participation. Native American students are comfortable and more inclined to participate in activities that they themselves generate, organize or direct. This is not surprising, for American Indian cultures are distinctive in the degree of respect accorded to children's autonomy and decision making.

Resources and References for American Indian Education

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