A Process Guide for Realizing Indian Education for All: Lessons Learned from Lewis & Clark Elementary School

Prepared by

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Introduction

This guide presents insights gained from a two-year process of implementing school-wide Indian Education for All. During academic years 2005-2007, Lewis & Clark (L&C) School received three grants, including an American Association of University Women (AAUW) Community Action Grant, a Montana Committee for the Humanities Grant, and a State of Montana Ready-to-Go Grant, to develop, pilot, and evaluate innovative strategies for implementing Indian Education for All (IEFA) as a form of place-based multicultural education in a K-5 urban public school setting.

L&C Elementary in Missoula, Montana, is an urban school located on the traditional homeland of the Salish and Pend d'Oreille Tribes, near the current Flathead Indian Reservation in Western Montana. Although the majority of L&C students are White, the number of Indian students has gradually increased over the years to represent approximately 20% of student population.

The outcomes of this project far exceeded expectations. Surveys conducted near the beginning of the first year of our project and at the end of the first and second year indicate that students developed deeper and more accurate understanding of Montana tribes. Moreover, students acquired more than just facts about American Indians. Through meaningful interaction with Indian partners who came to L&C School on a regular basis, students developed empathy, appreciation, openness, awareness, sensitivity, and a willingness to adapt to other cultures.

Both Indian and non-Indian students began to realize that Native people's perspectives, along with other cultural perspectives, are fascinating. "Culture" is a fun area to explore. Diversity is "cool" and "interesting." "My" perspective is only one of many. Some children started to explore and express their own search for cultural identity after listening to our Indian partners talk about how much they valued their heritages. We believe the values and attitudes students develop through these experiences can be transferred to other intercultural contexts. L&C School discovered that place-based multicultural education lays a foundation for local citizenship as well as intercultural competence that will prepare learners for an increasingly diverse society and the globalized world.

Indian students, in particular, are empowered by teachers' efforts to integrate Indian education throughout the curriculum and to infuse an appreciation for Indian cultures throughout the school. Parents and school staff observed that Indian students at L&C School are standing taller since the onset of the IEFA project. In the past, Native students tended to keep their cultures inside. Now many of them have started to express pride in their heritages and confidence in themselves. They have become more comfortable participating in class and they appear to be happier at school.

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Teachers' Comments Recorded at a Project-Evaluation Discussion

o *"My Indian students have been empowered to be an expert and engage the other*
   students in something that is meaningful to them."
o *"Native American students are more confident and proud of their*
   cultures. E.g., Because of our acknowledging Native American cultures
   at Lewis & Clark School, an Indian kid in my class, who used to be very
   quiet, brought in a photo of himself in grass-dance outfit. He came out
   of his shell and participated more. This is huge!"
o *"Indian kids seem much happier in this school than in other schools*
   where I taught before. Respect and appreciation for Native cultures and
   people are in the environment."
o *"Native American students noticing and connecting to the works*
   hanging on the walls i.e., the fifth grade reports about NA leaders."
o *"Native American students, when offered library literature selections*
   about Native Americans, are opting to choose those pieces for personal
   writing."
o *"Open communication with Native American families is happening*
   more often. We have more purpose. Kids bring their culture to school
   with pride (bring parents, drums, dresses, music, etc.)."

For the teachers, the two-year project has been challenging, especially at the beginning. Over time, it evolved into a meaningful and powerful experience in many ways. The process involves personal and professional growth, learning along with students, and developing relationships with Indian people from the local and nearby communities.

Teachers' Feedback Recorded at a Project-Evaluation Discussion

o *"Meeting with elders and hearing their stories and wisdoms has been*
   enlightening."
o *"We have become critical thinkers and teachers of critical thinking*
   about IEFA."
o *"My knowledge has been significantly increased."*

- o *"I am becoming aware of my own deeply ingrained prejudices."*
- o *"The Reservation is not so far anymore."*
- o *"Having the opportunities to learn about the different Indian cultures from Indian people, I have grown as a teacher and an individual from my experiences."*

In this guide, we are interested in sharing with Montana educators, in particular K-5 administrators and teachers in urban schools, what L&C staff learned through the two-year process. The recommendations and suggestions presented in this booklet are based on our observations and reflections, input from teachers through one-on-one interviews and small-group discussions, and tribal educators' feedback and advice. Throughout the volume, you will hear the voices of participating teachers illustrating the lessons learned. In addition, Karen Allen shares insights from the perspective of the principal at the end of each of the five parts of this booklet.

Part 1 provides an overview of our project design. Part 2 discusses school-wide implementation strategies. Part 3 explains the importance of partnering with Indian people and suggests ways for building meaningful partnerships. Part 4 highlights cultural differences that might cause miscommunication between Indians and non-Indian partners and recommends strategies for effective intercultural communication. Part 5 synthesizes participating teachers advice for overcoming psychological barriers commonly encountered before and during implementation of Indian Education for All.

In this volume, we use the term American Indians, Indians, and Native Americans interchangeably. See Appendix 1 for an explanation of the use of the terms American Indians vs. Native Americans.

Part I: Integrating Indian Education as a Form of Place-based Multicultural Education

Why should we include Indian Education? How does Indian Education for All (IEFA) fit into what we are doing? Where should we start? Convincing answers to these questions are necessary to motivate teachers to engage in the challenging process of implementing IEFA with positive attitudes and enthusiasm.   If it is just to fulfill the law, we probably feel burdened to have to do "one more thing." To justify investing energy and time into implementing IEFA, we need to be certain that it is a valuable part of student learning. On the basis of our experience at L&C School, Indian education has proven to be relevant and beneficial for all students, regardless of ethnic and cultural background. If Indian education is implemented as an effective form of multicultural education, it serves to improve education for all.

Indian Education as Multicultural Education

At L&C School, we piloted Indian education as a form of *place-based multicultural education*. By using this approach, Indian education not only increases students' understanding of Montana tribes; it also lays the foundation for continuous development of the intercultural competence required for effective and meaningful participation in our increasingly diverse society and the interconnected world. We invite you to consider this model for your school.

First, we need to discard the idea that Indian education is an "add-on." Teachers need to find meaningful ways to integrate Indian education throughout the curriculum. James Banks, Director of Multicultural Education Center at The University of Washington, suggests a curriculum reform process that serves as a helpful model for integrating IEFA.   Figure 1 captures the essence of the model.

Figure 1 A Process of Curriculum Transformation (Banks, 1991, p.17)

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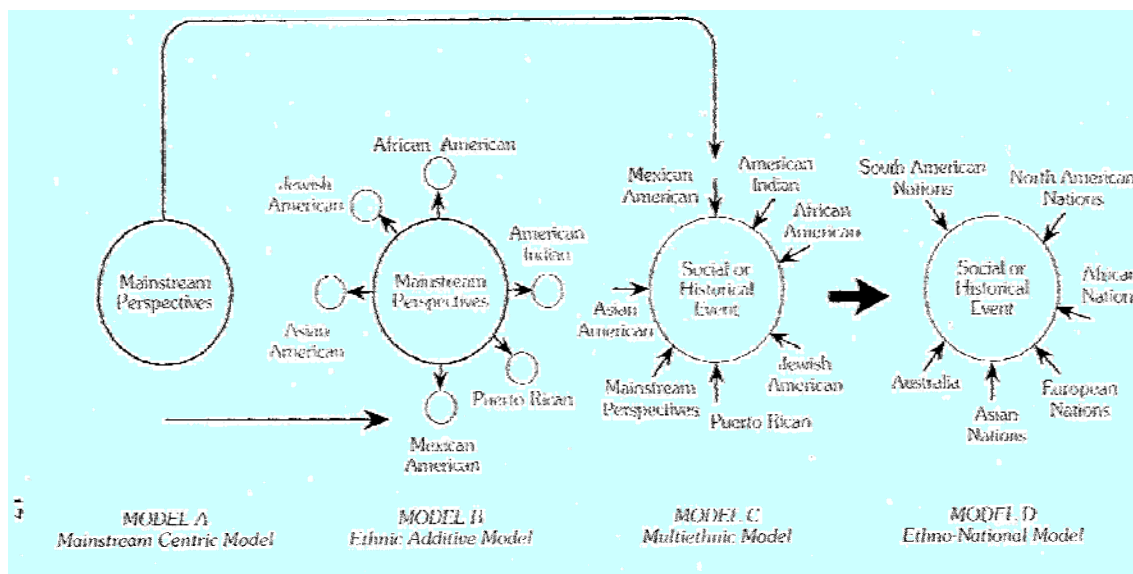
This figure shows how Indian education could fit in the mainstream curriculum. Our goal is to move away from Model A and Model B and on to Model C and D.   Under Model A, there is little or no Indian education at all. Under Model B, Indian education is an add-on. Information about American Indians, along with information about other ethnic groups, is added to the curriculum without changing the basic structure. For example, a few books, a trunk of materials, a couple of videos, a day or even a week of cultural events might be used to provide students with a taste of diversity. The peripheral nature of such additions translates into continuous marginalization of American Indian cultures and histories in the curriculum. Indian education implemented under such a model is inadequate.

Banks advocates Model C and Model D as the desirable forms of multicultural education. Under Model C, teachers and students study literature, science, social studies, math, health, etc. from different tribal perspectives in comparison with the mainstream perspective and other cultural perspectives existing in the United States. For example, students learn about Columbus from books written by European Americans. They also learn about the Native perspectives on the arrival of Columbus. Students learn about ecosystems from mainstream scientific perspective as well as from indigenous perspectives.

Model D, integrating perspectives around the world, allows teachers and students to place the local tribal perspectives in the global context. In our interconnected world, it is becoming more and more important for students to learn to connect the local and the global. Table 1 summarizes Banks' conceptualization of multicultural curriculum.

Table 1: A Summary of Banks' Multicultural Education Models (1991; 2001)

Model	Focus
Model A--Mainstream Centric Model (No Indian education at all)	"Teachers and students study American history, literature, art, music, and culture primarily and exclusively from the point of view of mainstream historians, writers, and artists" (p.15).
Model B–Cultural-Additive Model (Inadequate Indian education)	Teachers would add "Content" about diverse cultural groups to the curriculum without changing its basic structure. The emphasis is on the mastery of low-level facts about non-mainstream groups" (p.23).
Model C--Multicultural Model (Indian education as a form of effective multicultural education)	"Students study historical, social, artistic, and literary events and concepts from several ethnic and cultural perspectives. Mainstream perspective is one group among several, all of which are equally valid and valuable for educational purposes" (p. 18).
Model D--Ethnonational Model (Indian education as part of global education)	Ideally, students would study events, issues, and concepts—not just from the diverse perspectives in the United States, but from the perspectives of various cultural groups in different countries.

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Our goal should be Model C and D. Although some teachers find it easier to start with Model B by adding disconnected pieces about Indian heroes, food, clothing, and celebrations, etc. to classroom activities, it is not necessarily a first step. In fact, it is advantageous to skip the add-on approach. To study about Indian culture in a shallow manner will likely to reinforce stereotypes and deepen the divide between Indians and non-Indians. Instead, we recommend that you dive in and adopt Model C, which involves an integrated, comparative approach. The goal is to include selected tribal perspectives, along with other cultural perspectives if possible, when studying various topics, issues, concepts, and events throughout the school year. This approach deepens students' learning of subjects required by the curriculum and allows them to appreciate the wisdom in different worldviews, alternative solutions to shared problems, the power of synergy, and unity within diversity.

"At the beginning of the year, students do not see themselves as persons of color. Since we started the Indian project, we had some interesting discussions that we probably never would have had. [It happened] just because we had a culture we are talking about.... The students are more open to speaking about their backgrounds and their heritage than I anticipated. Two children in my classroom that have Native American backgrounds. [IEFA] is an opportunity for them to really understand that having a Native background is as normal as having an Irish or Hispanic or whatever background. Kids have become more interested in finding out about each other since I started to integrate Indian education." 1st/2nd –Grade Multi-age Teacher

Integrating the perspectives of various cultural groups throughout the curriculum is the key to effective multicultural education. Integrating tribal perspectives is the key to genuine Indian education. "Whose perspectives should we integrate?" you might ask.   The logical selections would be those groups that all students can relate to and those cultures that all students can experience in person. The indigenous cultures, histories, and people of the place where teachers and students reside would be a meaningful starting point.

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Teachers' Comments Recorded at a Project-Evaluation Discussion

"Make connections in your curriculum—Integrate, Integrate, Integrate."
"Indian Ed fits in everything we do."
" Help kids to be aware of cultures at a global level."

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" Create opportunities to interface multi-cultures."
" Indian Ed is a way to celebrate everyone's
culture."
"Global citizenship--Diversity content is an
important piece at all grade levels."
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Indian Education as Place-based Education

Indian Education as a form of place-based education means that (1) we focus on integrating the perspectives of the nearby Indian tribes into the curriculum; and (2) we build relationships with tribal members from the local and nearby communities. For instance, L&C School's students learn about the Salish and the Pend d'Oreille tribes throughout their primary years (K through 3rd grade) because they are the closest Indian communities geographically and Missoula is located on the aboriginal homeland of the Salish and Pend d'Oreille people. Then, students branch out to study about other Montana tribes in 4th and 5th grades. At the same time, each class also learns every year about the tribal perspectives represented by students, parents, and/or grandparents of the class.

Focusing on studying selected local tribal perspectives allows for in-depth, continuous intercultural exploration across content areas. It also allows for meaningful comparison between local and the mainstream perspectives, local and the global perspectives, and among tribes in the state and around the country.

"The place-based focus certainly makes it more real, more connected. It allows students to interact with visitors of the nearby tribes. It is more meaningful than just reading it out of something. By taking a closer look at the Salish, the students [become] more interested in all of other cultures and places. It just kind of opened the door...they really wanted to know more." 1st/2nd Multi-age Teacher

Specifically, at L&C School, teachers integrated local tribal perspectives into reading, writing, science, social studies, library literacy, music, art, and health education. Figure 2 captures the L&C conceptualization of a place-based multicultural education approach.

The idea is to use a theme as the Indian-education strand that is interwoven into the curriculum of each grade level (see Table 2 below). Each of the themes includes topics that are identified by educators from a local tribe as culturally appropriate and significant for public education. The selected topics are also aligned with district curriculum standards. At the same time, the Essential Understandings are addressed

within each theme. Development of such a framework should involve Indian educators from local tribes. In the case of L&C School, Julie Cajune, a Salish education leader, helped with developing the details of this framework.

"Integration is huge. I think integration must be there because there are already so many other things that we have to teach. Integration really is the best way to teach Indian education. It is better for teachers and their time; it also is a good model…by not making it a separate chunk of your day…making it part of what you already do." 1st/2nd-Grade Multi-age Teacher

Figure 2 Indian Education as Place-based Multicultural Education
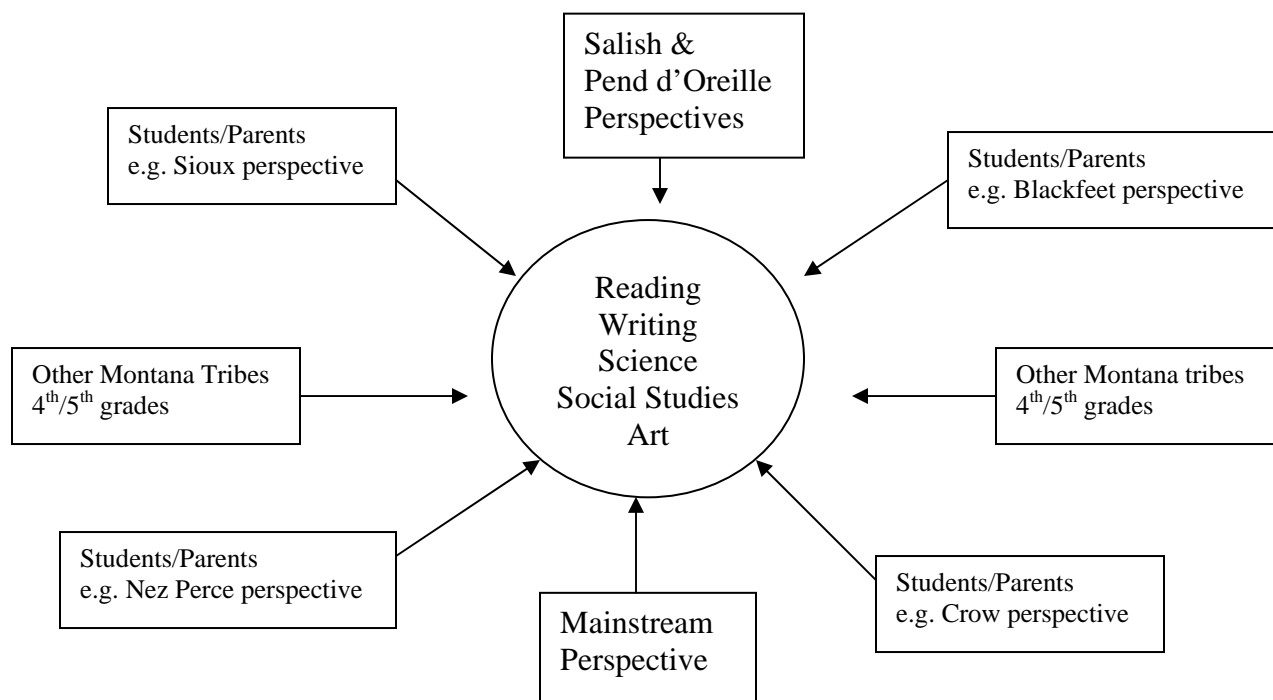
Such a thematic framework provides a focus for teachers of each grade level at the beginning of the implementation process. This also helps to prevent overlaps across grade levels in the long run. The suggested topics are guidelines for inspiration rather than hard and fast rules that limit creativity. If teachers feel unsure whether they know enough to implement Indian education, researching and teaching the topics included in this framework is way to develop needed background knowledge of the local tribe(s). Starting with "small" specific topics and expanding from there are first steps toward ongoing integration of Indian education into everyday teaching.

As examples, L&C School's kindergarten teachers invited a local Blackfeet artist to create a miniature traditional camp that includes a variety of traditional wooden tools

and toys to go with kindergarten's study of natural resources. The miniature camp serves as a jumping point for teachers and American Indian visitors to explain the use of natural resources then and now from the indigenous perspectives.

"[I try to be] …more aware of the connections we can make on a day-to-day basis with the Indian culture. I don't think I should limit my talking about Indians just with the unit about wood. I can also ask when I am studying bears "How there might be relevance with bears?" Then when we are doing their fish unit, I might mention how dependent on fish at certain times of the year Salish people were. So I just have it in the front of my brain instead of the back, thinking about how to make small connections, and especially with some of my Native American students. [They] know that they are being included and thought about and valued." Kindergarten Teacher

Table 2 Thematic Framework for Guiding School-wide Implementation

Conceptual curriculum-integration framework	Essential Understandings Addressed
• Kindergarten Natural Resources (e.g., tools, the use of wood, relationships with the natural world, native fish species, forests, traditional food, etc.) of the Salish/Pend d'Oreille tribes and the tribes to which students belong	• Diversity • Culture • History
• 1st grade Symbols and Traditions (e.g., games, celebrations, beading, quilting, drying meat, tanning hides, canoe making, clothes making, stories associated with names given to children, etc.) of the Salish/Pend d'Oreille tribes and the tribes to which students belong	• Diversity • Culture • History
• 2nd grade Kinship (e.g., extended family, the Native concepts of respect and honor, interpersonal relationships, meanings of living in a community, stories of elders' lives, relationships with the mother earth, animals, etc.) of the Salish/Pend d'Oreille tribes and the tribes to which students belong	• Diversity • Culture • History
• 3rd grade Seasons (e.g., the life way, plants, flowers, bitterroots/camas digging ceremony, ways of living in the land) of the Salish/Pend d'Oreille tribes and the tribes to which students belong	• Diversity • Culture • History • Sovereignty

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• 4th grade Sense of place (e.g., place names, aboriginal territories, historic use of land, travel, reservations, cultural landscape, etc.) of the Salish/Pend d'Oreille tribes, the tribes to which students belong, and other Montana tribes.	• Diversity • Culture • History • Sovereignty
• 5th grade History and contemporary tribal society (e.g., tribal history, the interracial relationships between Whites and Indians, contemporary local issues from multiple perspectives, etc.) of the Salish/Pend d'Oreille tribes and the tribes to which students belong	• Diversity • Culture • History • Sovereignty

L&C 1st and 2nd grade learned about the Salish story of the bitterroot as part of their unit on native plants. Some of them also studied the cultural significance of buffalo as a science topic for a non-fiction writing project and some studied the winter survival traditional knowledge of the tribes represented by our Native students as part of writing, reading, art, social studies, and science.

"[When we went on the field trip with our Salish partner to find bitterroot on Mount Jumbo], you can see the birds chirping and you hope to see bitterroot. Our Salish partner was crying because there was no bitterroot…. It's like Wow, it's so different for them. That really connected me to the place." 2nd-Grade Teacher

The third grade's integrated curriculum revolves around the Salish seasons. Salish ecological knowledge embedded in traditional seasonal practices is integrated into writing, reading, science, or social-studies lessons of each month. For the 4th grade, powwow was the theme linking social studies, their study of Montana tribes, and music. The music teacher worked with fourth-graders on learning about different Native dance styles.

"I have a 4th-grade unit for the pow-wow dance. My challenge is to make meaningful units. I don't think it's as effective if we just sing the one song and then you are done with it. It is much more effective to use it in … a music teaching way…to analyze it, decode it, rearrange it, to get into the real cultural part of it and really look at the culture that created it." Music Teacher

In addition, the health teacher taught children Native games throughout the year and integrated selected games into the end-of-school-year Sports Day. Across grade levels, a

1st/2nd -grade multi-age class collaborated with a 4th-grade class on writing a peace song using the Salish concept of circle and the Salish words for "circle in my heart."

Last year, fifth-graders completed a research/writing project based on conversations with Salish tribal elders about Salish history and life ways. Together students "published" a little book with illustrations about what they learned from the elders.

"Fifth grade—two elders came to talk with us. We had two speakers speak off the top of their heads about the Salish culture. The students were very respectful, had good questions, and understood their messages. Respect—is the major idea from the oldest elder." 5th-grade Teacher

These are just a few examples of the variety of Indian education lessons, units, and projects developed by L&C School teachers. As part the grant project, Margaret Petty, using the contributions from teachers of various grade levels, compiled a collection of K-5 Indian- education integration curriculum materials. The collection is accessible through OPI.

For those who do not have access to materials about local tribes and would like to develop your own materials, you might be wondering—"How do I find out what the local Native perspectives are about natural resources, kinship, seasons, history, ecosystem, etc.?" Books are one source of knowledge. However, printed records of tribal oral knowledge are limited. With the place-based emphasis, children and their teachers do not have to rely just on books. They can learn directly from people from the local and nearby Indian community.

Through fieldtrips to the nearby reservation, to cultural and historical sites significant to the local tribes, and through participation in activities conducted by tribal members, teachers and students experience the local diversity of one's place with all their senses. They connect face-to-face in positive ways with local tribal communities, their neighbors. Learning comes alive through interpersonal connections, and learning is contextualized through place-based applications. Elders, tribal educators, Indian parents and grandparents came to L&C classrooms regularly over the past two years. They shared stories, taught about what they learned from their ancestors, spoke with students in their heritage language, brought humor and wisdom, and opened the hearts of the young for new interracial relationships. Building relationship with Indian people is a key component of an effective IEFA project. When asked what has been most meaningful and powerful for them, many teachers mentioned their experiences with local tribal cultures and their interactions with local tribal members.

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Teachers' Responses Recorded at a Project-Evaluation Discussion

What has been meaningful and powerful for you in our Indian Education for All project?

- o "Professional-development trip to Salish and Kootenai Reservation."
- o "Experiencing the culture leading to appreciation."
- o "Assembly in the gym with lighting of the sage—prompted NA students to share his culture. It helped to build respect between teachers and students."
- o "Visit to tribal complex helped me dispel past stereotypes. Now I have more respect.
- o Indian visitors in school –drumming and dance."
- o "People connection is a key, especially elders' visit. It serves as the foundation that helps to build children's respect for Native people."
- o "The Indian learning partners."
- o "Having elders and Native American speakers within the building to share stories with kids. This made calling those individuals later as resource much easier this year."
- o "Recognize faces of Indian leaders in the community."
- o "At River Honoring, we met Native biologists."
- o "Having the opportunities to learn about the different Indian cultures from Indian people. I have grown as a teacher and an individual from my experiences."
- o "Meeting with elders and hearing their stories and wisdoms has been enlightening."

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    During the first year of implementation, focusing on connecting with and learning from a couple of local or nearby tribes helps to alleviate the feeling of being overwhelmed. Another advantage of adopting a place-based approach is that it allows for in-depth study of selected tribes or cultures. Eventually, teachers can branch out to learn about tribes that are farther away. Comparative analysis of intertribal and intercultural

differences and similarities helps students build on what they have learned and develop a strong sense of self-understanding and greater appreciation for diversity.

"[The comparative approach is] a way to extend what we would already be doing--just a little deeper, from a little different angle." 1st/2nd Multi-age Teacher

      The face-to-face and person-to-person connections that students have established with tribal community members through the place-based approach have had a powerful influence on both Indians and non-Indians. Most young children from the mainstream culture are naturally open to learning from different people and to finding out about different cultures. Embedded in the IEFA Act is a special opportunity to educate students about the value of diversity, social justice, and democracy. Through IEFA as a form of multicultural education, students develop the attitudes, skills, and knowledge required to be effective local and global citizens of the 21st Century.

"[When we studied biographies], I had four or five kids select to read about Native American individuals this time, which they never would have. They would have picked sports stars, but they picked three or four chiefs." Former 2nd/3rd-Grade Multi-age Teacher

      For Indian students, the positive impacts of L&C IEFA efforts also exceeded expectation. We observed that they are sitting straighter and standing taller since the onset of the project. Although boosting Indian students' literacy skills or test scores was not the project's focus, the attempt to teach all students about Montana Indian tribes has dramatically transformed the school atmosphere for Indian students, most of whom come from communities that have been partially assimilated and from families that have been experiencing racism and discrimination until today. Genuine efforts to implement IEFA contributes to creating a just, equitable, and nurturing environment for Indian children to grow and participate without the need to hide, suppress, leave behind, or put aside their heritages, part of who they are.

"I felt I saw happier Native kids in general at this school…. I really was delightfully blown away by one of the quietest, most reserved Native kids. This kid didn't even look in your eye. He didn't smile. He didn't participate. And he's just slowly more and more smiling. And now he tells you if he is having issues,…he asks for help, and he stood up in front of the class and said [you are really the greatest music teacher.] That was huge, just huge. I just feel very positive, happiness coming from Native kids. I've not felt that at other schools before with a Native population. I also am noticing that the kids

are more interested in claiming their Native heritage at this school. It's the whole school. I don't think it is me. I think it's because there is a culture of acceptance of [Indian cultures]. It's a norm, instead of something special in one person's classroom. It's just what we do. I feel like they are much happier and much more comfortable at this school." Music Teacher

From the Principal's Perspective:

For our teachers, living in a place like Missoula, where there is not an obvious Indian presence, it is easy to remain in a comfort zone where we don't know what we don't know. Not knowing causes a sense of benign prejudice where we are unaware of how our thoughts and actions might actually have an adverse effect on Indian students and perpetuate the cycle of marginalizing Indian people.

For non-Indian children growing up in Montana, there is very little real chance to know Indian people; if you don't know any Indian people you will very likely be influenced by negative stereotypes that cause Indian children to be left out of the mainstream.

The contribution that Indian people make to the fabric of our community has come to life at Lewis and Clark Elementary in Missoula, Montana, through a place-based education program designed to help children first learn about the people and cultures where we are and then strengthen the broader community by building personal relationships with Native American learning partners. Implementing IEFA is ultimately about groups of non-Indian and Indian people having a burst of moral will to make it happen.

Part II: Securing School-based Commitment and Teamwork

Why School-Wide?

Part I presented a thematic curriculum framework that allows teachers to coordinate and collaborate on developing lessons both within and across grade levels. Since many teachers tend to work independently, the question becomes "Is it worth it to take the extra steps to implement Indian Education for All as a school-wide project?" Based on the outcomes of experience at the L&C School, we highly recommend a systematic, all-encompassing school-wide approach when implementing IEFA.

The power of a school-wide approach lies in the atmosphere created through consistency within, across, and outside classrooms. For instance, in addition to what they are learning in class, children see on the walls in the hallway the things other classes are learning about Montana tribes. They also see Indian visitors around the school regularly, even though the visitors may not speak with their own class every time. Commitment is in the air. When Indian visitors come to the school, they feel welcomed and respected not only in the classroom that they are invited to visit, but almost everywhere around the school. For instance, our Salish partners, who come to the school regularly but in different classes each time, often were greeted by children in the hallway and on the playground. Sometimes children even remembered to use Salish words in their greetings. Through the school-wide efforts, Native children know that they are included, their heritages are valued, and their friends are interested in learning about Native people, cultures, and histories. Non-Native children come to understand that Indian education is an important part of their learning.

"I think what made me feel the best about your school is the family feeling conveyed by everybody…even the kids. Now I see them in the store "[They say], 'Hi,…I remember you. You came to our school. You taught us. Oh, that was good," and they gave me a big story. And it's just a good family feeling. [I can feel it] by just walking in there, walking around the school, and seeing the partnership." Salish Learning Partner

"[Two elders, who visited L&C School,] said, 'Do you believe we got into a school and we felt like it was an Indian building. We can walk into our schools here on the reservation and not see an Indian thing in our hallway, not feel like we were even there.' And I said, [the Indian-friendly atmosphere] was the first thing I noticed about L&C School too. This is the coolest place." Salish Partner

"The elders said our school is more Indian than the schools on the reservation when they come to our school. That's to me is the essence of Indian Ed for All"
Principal

"I came to realize that addressing school-wide efforts and making it look school-wide and statewide is going to be more effective in the long run in promoting relationships. Though directly, but in the big picture it will definitely help. Fertile relationships will decrease the amount of time that I have to struggle to get a parent involved." Special Education Teacher

A number of influential writers have advocated that schools in complex, knowledge-based societies should become "learning organizations" (Senge, 1990). This idea is especially relevant when implementing a "new" initiative such as IEFA because Indian education is perceived by most teachers as drastically different from what they are used to. This initiative involves integrating into the classroom perspectives that teachers are not familiar with. Furthermore, the concept of a school-wide approach challenges to change work styles in a traditionally independent, individualized educational environment. Collaborating among staff and with Indian people pushes teachers out of their often tightly scheduled comfort zone. It takes time and it takes conversations to bring about change.

"Change does not happen without struggle. If you are not having any struggle and you are not changing. It is not going to happen without stress."
Principal

As learning organizations, according to Giles (2006), "schools … would operate as genuine communities that draw on the collective power of a vision and the collective intelligence of their human resources in pursuit of continuous improvement" (p. 126). At Lewis & Clark School, teachers identified two key elements for successful school-wide implementation of IEFA: a shared vision and teamwork.

Common goals serve as reassuring signposts. Clear expectations serve as impetus. The collegial spirit of a whole team working together turns new challenges into exciting and empowering learning experiences. In order to ensure common goals, clear expectations, and opportunities for grade-level teamwork, administrative support and leadership are crucial.

Successful school-wide implementation of IEFA requires a careful plan for each building. At the district level, principals and leadership teams from several schools can form a support network for sharing ideas and even collaborate on planning for the change. This section presents ten suggested steps for a school-wide implementation of IEFA. This process can last for one or two years, depending on teachers' levels of

readiness. Some may be ready to teach newly developed lessons or units during the first year; some may need longer preparation and observation time. A reasonable goal is that by the second year all teachers should be equipped to integrate Indian education into their teaching and be active participants in the school-wide implementation process.

"You need your partnership; you need your curriculum. You need to understand your curriculum, so you can understand where it can fit. You need the resources, and you need time to put all those together." 1st/2nd –Grade Multi-age Teacher

Step 1: Lay the Groundwork

The first step involves laying the groundwork by setting in place a thematic curriculum framework, library resources, Indian partnerships, and leadership training for lead teachers. A school-based Indian Education Committee, composed of the principal, lead teachers, the librarian, Indian parent representatives, and a university liaison who has background knowledge and connection with Indian communities, can serve to facilitate the implementation process.

Part I of this booklet described a suggested thematic curriculum framework. The school-based Indian Education Committee can work with an Indian educator or a consultant from the local or nearby tribes in the process of developing the framework. The Indian educator or consultant should preferably be someone who has an understanding of themes, topics, subjects, and issues concerning the local tribes that are important and appropriate for public education purposes.

Some teachers ask, "What do tribal people want us to teach about them?" This is a difficult question. We should not expect any one tribal member to be able to give a definitive answer on the spot. It is likely that a consensus among respected elders and tribal leaders is required to answer that question, and such a consensus might or might not exist for some tribes. Therefore, to determine meaningful, relevant, and appropriate curriculum materials for IEFA requires continuous interchange of ideas between teachers and respected members from specific tribes.

Before kicking off the school-wide implementation process, Indian parent representatives and the university liaison can help identify tribal members (Indian partners) who are willing to work with teachers and visit with students throughout the academic year. These partners could include Indian parents and grandparents of students enrolled at the school, tribal members from the local and nearby tribes, Indian students studying at the local and nearby college/university, and Indian educators in the local community. In addition, it would be helpful to have a list of Indian resource people, such as elders, scientists, historians, language teachers, artists, storytellers, drummers, singers,

etc., who are willing to come to school as guest presenters. Part III of this booklet will elaborate on the process of partnering with Indian people.

Building an Indian Education library collection is another key first step. Many teachers rely heavily on reading materials, especially during the initial stage of knowledge building and curriculum integration. The librarian at Lewis & Clark School, Erin Lipkind, developed an Indian-education collection for teachers and K-5 students as part of the grant project. She prepared an annotated bibliography of books appropriate for K-5 students. It is available through OPI. The collection that she developed also is accessible through interlibrary loan to all Missoula District County Public Schools teachers (See Appendix 2 for Erin Lipkind's suggestions for building an Indian Education library collection).

Lead teachers are instrumental in guiding and supporting the rest of the staff throughout the implementation process. They serve as sources of inspiration, sounding boards for new ideas, pacifiers at times of frustration, facilitators of constructive conversations, bridges between teachers, school administrators, and Indian education leaders, and the wheels that maintain the momentum of IEFA at the school. Leadership training increases their effectiveness for that role.

Step 2: Set Goals and Expectations

When setting goals and expectations for all teaching staff, the principals and lead teachers need to ask themselves: (1) Do we believe that IEFA is valuable education for all our students? (2) Are we sincere in living up to the spirit of the law? If the answer is "yes" to these questions, it is highly desirable to make implementing IEFA as the school's focus of the year. This way, teachers can integrate Indian education into their year-long plan or pathways, and the principal can plan professional development surrounding IEFA. It might not be easy to give up other foci, given the fact that there are new subjects that teachers have to learn and areas that teachers have to renew every year. However, if each professional-development topic can have an Indian education component to it, the trade-offs can be kept to the minimum. After all, Indian education should be integrated throughout the curriculum, and it is indeed connected to every subject and every aspect of the school. For example, when working on Math-teaching skills, teachers also can learn about ethno-mathematics. Or, when renewing reading-teaching strategies, teachers also can learn about ways to integrate IEFA into read-alouds. Another possibility is for a group of grade-level representatives to focus on one professional development area. One of the groups would focus on Indian education, and the representatives can bring ideas, materials, and lesson plans back to their grade-level teams. If IEFA is just a side-note and teachers are stretched among various professional development foci, anxiety and frustrations will fester.

It is of utmost importance that the principal and the leadership team communicate clear goals and expectations to teachers from the outset. If teachers are not sure what and how much are expected of them, they tend to imagine IEFA as a huge endeavor and fears will arise.

"Make it a big focus. Make it something that you dedicate meeting time and professional development time to. It's big. The administration really needs to emphasize what a big job it is. It's brand new and it's culturally so important. And it's huge and overwhelming. So, it can't be something that's a tiny piece of what you do." 1st/2nd -Grade Multi-age Teacher

When setting goals and expectations, teachers' input is vital. If communication between the leadership team and the staff stays open throughout the process of project design, goal setting, planning, and decision making, gaining buy-in from all staff is more likely to happen. In order for staff members to feel ownership of the school-wide efforts, frequent communication is critical.

"Every time communication was clear and the teachers were directly involved in decision making and were kept informed of the process as it happened, we created more conditions for success. And the reverse is also true that the less involved they were in decision making, implementation, and knowing what's going on, the more disconnected and more anxious they became and less buy-in we get from teachers." Third-Grade Teacher

Without keeping all staff informed and involved throughout the process, the initiative would come across as a top-down mandate or the interest of just a few people. It would appear to be a covert process, as if the leadership team purposely kept it low-key so that no one would be upset by it. Regular full-staff conversations about the ongoing IEFA efforts are essential for preventing such misinterpretations.

"I just think that we should remain proud of our efforts in doing Indian ed, and that the efforts are very worthy and we need to continue to state them as they are. We need to keep our mission pretty clear because that's something to be proud of." Music Teacher

A realistic and constructive approach to implementing genuine IEFA would be for each grade-level team, along with one or two of the specialists, to meet once every other month (e.g., on an early-out day) to plan for integrating Indian education into an upcoming unit of study in science, social studies, math, reading, writing, music, art, or health. Each individual classroom teacher can set aside some time to communicate with special-education teachers regarding the Indian Education content covered in class so that special-education teachers can reinforce learning when working with individual students. Besides developing integrated lessons or units, or tweaking available curriculum materials, that align with local tribal perspectives and district curriculum standards, there

should be other ways for teachers to choose to contribute to the school-wide process. As examples, teachers can work with Indian partners and experts to enhance the delivery of Indian education in the classroom, find ways to connect students to the local tribal community, expand newly developed curriculum by integrating other cultural perspectives that link the local to the global, work with an Indian parent committee to improve the school environment for Indian students, or find ways to increase parent support for learning among Indian students.

If all teachers are clear about goals, roles, and expectations from the beginning, the level of anxiety and confusion will likely stay low even though teachers are venturing into new territories. Below is a list of desired skills and abilities that teachers should strive to develop in preparation for implementing IEFA in the classroom. This list allows teachers to "see" what parts they are taking on and what their next steps can be.

- ❑ To feel comfortable at a personal level with implementing Indian education.
- ❑ To understand the goals and value of Indian education for both Indian and non-Indian students.
- ❑ To be able to evaluate materials about Indian cultures, histories, and people.
- ❑ To be able to identify appropriate books for supporting Indian education integration.
- ❑ To be able to address Essential Understandings directly and indirectly in your teaching.
- ❑ To be able to implement Indian education curriculum materials available through OPI.
- ❑ To be able to develop new Indian education lessons or units aligned with district and state curriculum standards.
- ❑ To be able to integrate local tribal perspectives into your teaching.
- ❑ To be able to integrate Indian perspectives along with other ethnic and cultural perspectives into the curriculum.
- ❑ To be able to create an atmosphere in the classroom for students to feel comfortable about sharing their heritages if they want to.
- ❑ To be able to guide students to compare multiple perspectives in their learning.
- ❑ To be able to conduct class discussions about cultures, ethnicities, racism, prejudice, discrimination, social justice, social change, etc.
- ❑ To have developed first-hand experiences with tribal cultures.
- ❑ To be able to communicate effectively with Indian partners and parents.
- ❑ To have developed a positive working relationship with Indian partners.
- ❑ To have helped the school develop relationships with Indian communities.

These are some suggested goals that teachers can aim for during the initial stages of professional development. This is by no means an exhaustive list.

Step 3: To Start with Immersion

Experiential learning is an effective place to start. On the basis of L&C School's experience, we recommend beginning with a four-day professional-development workshop before school starts in late August. Ideally the workshop consists of one day

on the nearby reservation, one day with Indian educators and consultants, one day for team collaboration, and one day with Indian partners.

"If I were the queen … (ideally speaking) I would make sure that the Indian Ed for All beginning workshops were for everybody. It would be great for everybody to have a common background knowledge." Kindergarten Teacher

First Day of the Four-day Workshop. At L&C School, we started our Indian education project with a visit to the Flathead Indian Reservation. Nearly all of the participating teachers agreed that the immersion experience provided valuable background knowledge required for taking the first step to integrate Indian education. Those teachers who participated in the trip felt more confident about implementing IEFA than those who did not choose to participate. The immersion experience focused on interactions with elders and Indian education leaders rather than learning about "how" to teach and "what" to teach. The warm reception received from tribal representatives translated into reassurance and encouragement that the teachers needed to take their first step.

Below is the schedule of the teachers' visit to Flathead Reservation, which serves as a sample for your reference (see Table 3). A liaison played a significant role in arranging the visit linking the school to the tribal community. If this face-to-face, person-to-person experience is not feasible, it might be worthwhile to produce a simulation with a series of videos that convey the voices and vision of tribal leaders.

Second Day of the Four-day Workshop. The second day can start with time for reflection based on the experience on the reservation. This offers an opportunity for teachers to share worries and concerns about implementing Indian education with the whole staff and to receive suggestions and encouragement from colleagues and administrators. By now, teachers are likely to be ready to be immersed in ideas for teaching. For this workshop, L&C School invited Julie Cajune, Salish education consultant, to share curriculum ideas for integrating the Salish perspective into the curriculum. Hearing from an Indian educator who is familiar with public school education is particularly helpful. The second day also provides an appropriate time for the principal to talk about goals and expectations and for lead teachers to introduce the place-based multicultural approach and the thematic curriculum framework for school-wide implementation. Conversations aimed at building a shared vision and common understanding among all staff are essential, especially at the initial stage of implementation.

Step 4: To Brainstorm, to Connect, and to Collaborate

Day 3 of the four-day workshop. The overall goal for Day 3 is for teachers to work with grade-level teams to brainstorm ideas, discuss possibilities of integrating printed resources, speakers, and field-trip opportunities into current curricula, explore ways to tweak materials produced by OPI and tribal entities, and plan for Indian-

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education related professional development and curriculum integration for the school year. This collaboration time before the school year starts can be invaluable in terms of increasing success and reducing stress for months and years to come.

This day also offers an opportunity for specialists to connect with classroom teachers and plan for continuous collaboration. The librarian can introduce appropriate resources for each grade-level team. Special-education teachers can explore ways to support individual Indian students in the resource room. Some possible avenues for special-education teachers include consulting bilingual education research to develop an understanding of how Native language and communication patterns impact Indian students' literacy development, planning a mini-ethnographical investigation of each Indian student in order to figure out the unique set of conditions influencing the individual's learning, developing strategies for building relationships with Indian families, searching for reading materials that are culturally relevant to Indian students, and coordinating with classroom teachers regarding ways to reinforce Indian education content in the resource room.

Table 3 Visit to Reservation of the Salish and Kootenai Tribes: Sample Schedule

9:00 – 9:15	Introduction by Joyce Silverthorne, Tribal Education Director
9:15 – 9:45	Past, Present, Future: What should the young know about the evolution of the relationship between local Indians and non-Indians? What are the suggestions for building a constructive, collaborative relationship at the interpersonal as well as the governmental level? (Speaker: Ruth Quequesah, former Salish Language Teacher, Ronan High School)
9:45 – 10:15	What are the available resources (printed materials) and learning opportunities (cultural events such as river honoring, bitterroot digging, camas digging, etc.) that are appropriate for K-5 students in Missoula to learn about the tribes on the Flathead Reservation? What is the TED resource list? (Speakers: Joyce Silverthorne and Penny Kipp, Tribal Education Department)
10:15 – 10:45	What are the available curriculum materials (e.g., the NASA Native Earth System Science Curriculum and the Cultural Competent Math and Science Lessons)? What do teachers need to know when integrating Salish, Pend d'Oreille, and Kootenai perspectives into the mainstream social studies, language arts, math, and science curricula? (Speaker: Julie Cajune, Salish Educational Consultant)
10:45 – 11:15	What are the nature and conservation sites appropriate for Grade 1-5 student field trips? Who would be willing to come to K-5 classrooms in Missoula to speak about conservation on the Flathead Reservation? What are the available educational resources and information regarding fish, wildlife, and conservation on the Flathead Reservation? What resources are included in the Fire Project and other on-going nature/wildlife educational-material development projects? (Speaker: Germaine White, Information & Education Specialist, Natural Resources Department)
11:30 – 12:00	Vision and Mission: What do the young need to learn about the Salish, Pend d'Oreille, and Kootenai tribes? (Speaker: Pat Pierre, Salish Elder and Language Teacher)

12:00 – 1:30	Lunch
	 Prayer
	 Introduction of Tribal Educators (Joyce Silverthorne)
	    1. Patricia Hewankorn (Kootenai Elder and Kootenai Cultural Committee Director)
	    2. Steve Small Salmon (Salish Elder and Language Teacher at the Salish Language Revitalization Institute)

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	3. Pat Pierre (Salish Elder and Language Teacher at the Salish Language Revitalization Institute) 4. Sophie Mays (Language Teacher at the Salish Language Revitalization Institute) 5. Carlene Barnett (SKC Library Director) 6. Lucy Vanderburg (Director, People's Center) 7. Marie Torosian (Education Director, People's Center) 8. Germaine White (Information & Education Specialist, Natural Resource Department) 9. Ruth Quequesah (former Salish teacher, Ronan High School) 10. Julie Cajune (Salish Educational Consultant) 11. Penny Kipp (Higher Education/Scholarship Specialist, Tribal Education Department)
2:00 – 4:30	The People's Center -Briefing on educational opportunities for K-5 students, such as potential historical sites, cultural and art activities, etc. (½ hour) -Museum tour (½ hour) -Traditional technology—briefing on possible classroom projects by Tim Ryan (½ hour) -Native games—briefing on the variety of Native games that K-5 students can learn to play and demonstration (1/2 hour) -Art projects—briefing on the variety of projects available for K-5 students and demonstration (1/2 hour)

"Indian ed is a content area not a skill area. We [special-ed teachers] can't find time to collaborate with classroom teachers about individual students. Teachers need to reach out to us, saying 'We are reading this piece, can the students bring it down? Can you support them in this piece?'" Special Education Teacher

The health-enhancement teacher can work with a Native game specialist to explore a variety of Native games for different grades and plan for a sports day that includes Native games. Music and art teachers can take this opportunity to conduct research, consult experts, and connect with classroom teachers regarding possible integration. The counselors and interested teachers can work with family-resource center staff members to plan with the Indian parent committee for events that aim to create a welcoming atmosphere for Indian families, in particular those who moved from reservations recently, and to develop plans for dealing with intentional and unintentional racism in school. For example, organizing a round dance to kick off the school year can be an effective way to reach out to Indian families and set a positive, upbeat tone for IEFA at the beginning of the year.

Day 4 of the Four-Day Workshop. This last day before school starts should be set aside for teachers to connect with their Indian partners and mentors. It is important for teachers' peace of mind to have the opportunity to test out their ideas on their Indian partners, to explore with their partners ways to integrate tribal perspectives into selected lessons and units, to develop a mutual understanding of one another's interests in teaching various aspects of the local tribes, and to find ways to establish a reciprocal relationship in the collaboration process. Nearly all of the participating teachers at L&C

School agree that developing constructive relationships with Indian people is an important part of IEFA. Regular visits by Indian partners constitute a vehicle for relationship building. In order for meaningful relationships to develop, teachers and their Indian partners need to take time to connect in person by communicating face-to-face outside the classroom without distractions from students. Part III of this volume elaborates on this Indian/non-Indian partnership idea.

"Two things that are most helpful--one is the partnership with our Salish friends and the other thing is to have time to dialogue with other teachers and to just hear what they are doing, how they are beginning." 1st/2nd –Grade Multi-age Teacher

Step 5: To Prepare and to Grow

When asked what their needs are, participating teachers' unanimous answer is "time," "time," and "time." Some need half a year and some need a whole year to prepare and grow, depending on the individual's level of readiness for implementing IEFA. Teachers need time to learn, to create, and to dialogue with one another in the process. To ensure accountability, administrators can consider using the suggested list of questions below to guide reflection and documentation of professional growth. Providing opportunities for teachers to share with colleagues either through presentations at staff meetings or through sharing written records of what they have discovered and/or developed using professional-development time is a meaningful way of promoting cooperative learning and collegiality.

1. Time to learn
   o Time to read
   o Time to examine new and old materials
   o Time to conduct research
   o Time to observe how other teachers integrate Indian education
   o Time to attend workshops

Reflection questions:
What did you learn that is useful for your teaching?
What did you learn about American Indians that you did not know before?
What new questions do you have?
What new teaching plans have come up in your learning process?

2. Time to create
   o Time to digest new knowledge
   o Time to design curriculum
   o Time to work with grade-level team

Reflection questions:
Which Essential Understandings does the lesson, unit, or project address?
Which district standards does the lesson, unit, or project address?
Which state standards does the lesson, unit, or project address?

Which of Banks' approaches does the lesson, unit, or project apply?

Approaches to Multicultural Curriculum Reform

Level 4 The Social Action Approach—Students make decisions on important social issues and take actions to help solve them.
Level 3 The Transformation Approach—The structure of the curriculum is changed to enable students to view concepts, issues, events, and themes from the perspective of diverse ethnic and cultural groups.
Level 2 The Additive Approach—Content, concepts, themes, and perspectives are added to the curriculum without changing its structure.
Level 1 The Contributions Approach—Focuses on heroes, holidays, and discrete cultural elements.

James Banks, Introduction to Multicultural Education, 2008, p. 48

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3. Time to discuss
   o Time to meet with Indian mentors and partners
   o Time to converse as a staff about challenges
   o Time to share success stories and present accomplishments
   Questions:
   What did you learn from your Indian partners that you did not know before?
   What has been powerful and meaningful to you?
   What are your concerns and how do you plan to deal with them?
   What do you plan to try next after listening to others' successes?

"[Professional-development time] has to be structured; it has to be facilitated. There have to be clear questions and clear expectations of the time they spend. [There have to be] strategies for using time wisely. There needs to be an expectation of what everybody of every grade level will do." Principal

Step 6: To Establish a Baseline

Conduct a pre-test before you start to implement IEFA in your classroom. Appendix 3 is a sample survey designed to check students' grasp of Essential Understandings and their budding intercultural competencies. With this baseline, you will be able to tell whether your teaching created any impact on students by the end of the year when you conduct the same survey again.

Step 7: To Dive In

"We need to just dig in and just start some place." 1st/2nd-Grade Multi-age Teacher

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Step 8: To Carry Out Ongoing Conversations

Teachers at Lewis & Clark School consistently indicate that on-going conversations among staff, between teachers and Indian education leaders, and between teachers and Indian partners are important. Teachers need continuous reassurance from Indian people. Teachers need to consult one another on how to deal with challenges along the away. Teachers need to connect what they do with what teachers at other grade levels have accomplished. Teachers want to share their thoughts, doubts, questions with one another.

The "World Café Conversation" is an excellent discussion format for this purpose (see summary below). This kind of whole-staff discussion about IEFA should take place at least twice a year. Other possible ways for teachers to share insights with colleagues include forming book clubs and creating a web-based clearinghouse for school-wide communication related IEFA.

"Sharing with colleagues is one of the hugest things that I learned from. If people can share with each other, so we are not all reinventing the wheel."
1st/2nd-Grade Multi-age Teacher

Café Conversations at a Glance
o   Seat four or five people at small Café-style tables or in conversation clusters.
o   Set up progressive rounds of conversation of approximately 20 minutes each.
o   Questions or issues that genuinely matter to the work of IEFA are engaged while other small groups explore similar questions at nearby tables.
o   Encourage both table hosts and members to write, doodle and draw key ideas on their tablecloths or to note key ideas on large index cards or placemats in the center of the group.
o   Upon completing the initial round of conversation, ask one person to remain at the table as the "host" while the others serve as travelers or "ambassadors of meaning." The travelers carry key ideas, themes, and questions into their new conversations.
o   Ask the table host to welcome the new guests and briefly share the main ideas, themes, and questions of the initial conversation. Encourage guests to link and connect ideas coming from their previous table conversations—listening carefully and building on each other's contributions.
o   By providing opportunities for people to move in several rounds of conversation, ideas, questions, and themes begin to link and connect. At the end of the second round, all of the tables or conversation clusters in the room will be cross-pollinated with insights from prior conversations.
o   In the third round of conversation, people can return to their home (original) table to synthesize their discoveries, or they may continue traveling to new tables, leaving the same or a new host at the table. Sometimes a new question that helps deepen the exploration is posted for the third round of conversation.
o   After several rounds of conversation, initiate a period of sharing discoveries and insights in a whole group conversation. It is in these town meeting-style conversations that patterns can be identified, collective knowledge grows, and possibilities for action merge.

The World Café Community, 2002.
http://www.theworldcafe.com

Step 9: To Celebrate

After a year of implementation, conduct the student survey again. You are likely to be surprised by how much your students have learned. Positive results are empowering for teachers.

[One of the teachers] "was really excited what her students have learned and what they have internalized. They now understood what empathy is. Their level of empathy and thoughtfulness was beyond expectation. The students were so changed." Principal

Step 10: To Ensure Sustainability

"On-going, continued conversations, talking about it, and sharing what you were doing and how you are teaching [will help sustain what have been in place]. If we never talk about it at school, people might keep doing what they did, ...but a lot less likely to build on that, less likely they will continue developing. But if we keep it as a focus, keep it as something we are talking about on a regular basis even once a trimester, if we have a Thursday (early out) to talk about —what you have done with Indian Ed, talk with your team about what you are working on, keep the conversation going, and keep that mentoring going, we are likely to able to sustain the school-wide efforts. Have one Thursday a trimester where people bring something about Indian education to share with their team, something to keep it fresh in their mind." 1st/2nd-Grade Multi-age Teacher

One way to sustain continuous implementation of IEFA is to include plans for integration in each grade's year-long curriculum pathways. To have IEFA written into each grade's agenda sustains the expectation of school-wide IEFA. In addition, teachers' professional-development needs change over time. By the second or third year into the implementation process, teachers will need more advanced training or knowledge-building workshops. At the beginning, teachers needed background knowledge regarding what Indian education is, what Essential Understandings are, what the school-wide direction is, etc. After the first year, they benefit from gaining in-depth understanding of individual tribes.

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From the principal's perspective:

Our experience exemplifies the statement: "Change is a process, not an event" (Hord, et al., 1987, p.5). Our implementation team (myself included) did not clearly anticipate, or initially plan for, the complexities involved in bringing IEFA to life. We acted like implementation of IEFA would not require more than adjusting some lesson plans…adding a read aloud here…and a modified activity there.

We now understand clearly that "books and materials and equipment alone do not make change; only people can make change by altering their behavior" (Hord, et al., 1987, p. 6).

I encourage principals, as they contemplate leading their school in implementing IEFA, to consult *Taking Charge of Change* (Hord, et al., 1987). Implementing IEFA requires a number of real *changes* in the fabric and culture of your school. Hord, et al. clearly outline stages in the process of implementation that different members of your community will achieve at different rates and at different times (see appendix 4). The more you and your team understand that going in, the better your planning will be, and the better prepared you will be for different responses you encounter with members of your staff.

We have learned many of the lessons of *implementing change* the hard way. It is a tribute to our staff, the tenacity of our implementation team, and the support of our Indian learning partners that we have "powered through" quite successfully in our implementation of IEFA. We would be a lot smarter about it if we did it again--by first consulting what Hord, et al. already knew!

*My interpretation of *Assessing Levels of Implementation* from *Taking Charge of Change* (Hord, et al., 1987) is in Appendix 4.

Part III: Partnering with Indian People

Why Indian/non-Indian Partnership?

"Indian Education for All is about improving interracial relationships," Julie Cajune, Salish educator, reminded us at the Phi Delta Kappa Symposium held at The University of Montana-Missoula in fall 2006. In other words, IEFA is about teaching inclusion, recognition, and appreciation for all people. It is about ending marginalization and treating all people equally and equitably. It is also about learning to live and work together in harmony. We often "meet" Indian people through books and the mass media; however, until we develop genuine relationships with Indian people, they remain "the others" and Indians retain the stereotypical feathered images we see on TV or in movies. IEFA is about crossing the intercultural, interracial, and interpersonal divide separating Indians and non-Indians in this society. It is about filling the knowledge gap with an indigenous perspective that is based on experiences accumulated over thousands of years. Yes, it is about gaining accurate information, but, more importantly, it is about providing opportunities for Indian people to speak for themselves and for all to hear their stories. As K-12 educators, our charge is to bring Indian voices into public schools. Could we accomplish that without partnering with Indian people?

"Working along a partnership with Indian people has been very important." 5th-Grade Teacher

Although the amount of printed materials about Montana tribes is increasing steadily, it is the face-to-face and person-to-person connection that brings words on pages to life.   Moreover, only a small portion of the oral histories and traditional stories of Montana tribes have been published. There is much more to learn from Indian people who bear the wisdom that has been passed down from generation to generation. The oral tradition remains vibrant. Books that are available cannot take the place of what elders, cultural bearers, and tribal experts can offer orally.

"There's just no replacement for having elders come in and tell stories." 1st/2nd-Grade Multi-age Teacher

What teachers need is more than just information about Indian cultures and histories. Many of them desire to understand the vision of Indian people. They need affirmation from Indian people that what they teach is culturally appropriate. Indian partners are teachers' lighthouse and they are teachers' sounding board.

"Teachers are good at planning the design and creating the lessons, but I'm just worried that anything I did might not be appropriate. I wanted to make sure it was respectful…. [My Salish learning partner] provided the heart, and I could provide the lesson. The very most helpful thing has been…the

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partnership with our Salish friends. That's been huge. I don't think that we could have done this project without that friendship. " 1st/2nd-Grade Multi-age Teacher

"I can teach the curriculum while [our Salish partner] tells her personal history…. The kids make a connection to her and to her culture… with what I am teaching them. I can't create that connection. I can't make them care about the Salish people. I can't make them care about Salish people's language revitalization. I can't make my students understand losing the land and seeing the areas where bitterroot grew disappear. So our Salish partner makes that relationship and that cultural connection." Another 1st/2nd-Grade Multi-age Teacher

Partnering with Indian people is also about community building. On the one hand, developing Indian/non-Indian partnership contributes to building of a school community. This community includes and welcomes Indian people, who bring with them a different cultural and linguistic background. Building such partnerships serves to equalize the status of all members in the community. When Indian people come as teachers' teaching/learning partners, students see them as respected members of the school community. At the same time, partnering with Indian people helps create linkages between the local/nearby Indian community and the mainstream society. Students need to learn that their neighbors are from diverse communities. We all share the same place and we are all interconnected in many ways, although we might have different worldviews. Achieving unity within diversity is a goal for all citizens.

"Having more Indian people in the building has been helpful…. It helps to normalize things and to understand that it's okay. It breaks down barriers. It stops some of our own stigmas and all of that. Just having more Indian people in the building that we talk with and eat lunch with…has been helpful. Their presence is valuable. Kids see them; you see them." Special Education Teacher

"To have [our Salish partner] and her dad, [a widely respected elder], to come to our school… for the kids to hear her speak with him…and to see the strong connection [within a tribal family] was a huge thing." Former 2nd/3rd Grade-Multi-age Teacher

What is a Partnership as Opposed to Visits by Guest Presenters?

A partnership involves more than having an Indian guest presenter once or twice in a few isolated classrooms.   A partnership implies that teachers and tribal members work together to implement IEFA in the most meaningful and sustained ways.

The appropriate Indian partners are respected, trusted members of local or nearby tribes. They do not have to be experts, such as scientists or historians, but they need to have access to knowledge about their tribes. They can be parents or grandparents of Indian students, educators in their communities, or Indian students studying at the local university.

The partnership can be manifested in various forms. One possible partnership model is to connect each grade-level team to one partner. Teachers and their partners can meet once every other month either to discuss issues of concerns, plan for upcoming lessons during professional-development hours (e.g. early-outs), or visit with students in the classroom. Frequent interactions allow for developing a relationship between the Indian partner, the teacher, and the students. A desirable outcome is that Indian partners become part of the school family. They should feel at home in the school. Students recognize them as friends in the hallway as well as in the stores. Teachers should feel comfortable turning to their partners for advice. The communication process should be one that facilitates relationship building.

"Its all about relationships…. The stuff we learned—the data—are good, but I really think this is about relationships because it's about breaking down those barriers and building up communication…" 1st/2nd-Grade Multi-age Teacher

"It is nurturing to have a relationship with a different culture." Title I Teacher

Interpersonal interactions with Indian partners are meaningful and fruitful learning and teaching opportunities. Through informal conversations and spontaneous interchange, teachers and students learn from Indian partners a different worldview, a unique communication style, and an alternative way of relating to people and the earth. At the same time, the partners, who are fluent in English and the mainstream culture, represent commonalities that Indian and non-Indians share as colleagues and neighbors.

"When [our Salish partner] was packing up and getting ready to go and, in her just beautiful fantastic way, she said, "Now, everything that we do has a purpose and a meaning, and so the way we fold the buffalo hide has a meaning." The children's eyes were huge, and they were watching her with such reverence. They picked up the buffalo hide and they folded it the way she

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showed them. And then she explained about her braids. She talked about one representing her mother and the one side her father…. That's the part I mean about communication. It was the best teaching moment in the entire school year. They learned something so powerful and it was just incidental. It was on her way out of the door, and it was nothing she had planned…, and that'll stay with those children, I think, forever." 1st/2nd-Grade Multi-age Teacher

"Having the opportunity to sit down and dialogue with Indian partners, I got most things clarified…because you don't really get the understanding until you can kind of sit down and say 'This is what I was thinking.'" 1st-grade Teacher

Partnering with the same tribal members over a period of time allows for continuity and sustainability. Partners can support continuous learning of a topic that carries over from session to session. In contrast, a guest speaker who agrees to come to the school to make a presentation on a one-time basis would not be in a position to provide lasting support or contribute to relationship building.

Some tribal experts are busy and in high demand. These experts can serve as one-time guest speakers. While guest speakers help teachers gain specific knowledge, partners help support teachers by providing interpersonal connections. Ideally, a school would tap into the benefits of both types of connection.

"Native students really respond to Indian visitors and really looked forward to it." Kindergarten Teacher

"The children loved [having Indian visitors]. Every time [our Salish partner] spoke to them, they love it and they remember it. It connects. They totally understand now that our Indian partner's language is disappearing, and she is trying hard to keep it. They understand that there is a group of kids In Arlee learning Salish, so it doesn't go away." 2nd-grade Teacher.

"When Kids see an Indian person walking in town, they are like 'Hey! I've learned about his braids. That means something in his culture…that's something special to him….' We are not going to build that bridge between our culture and the Salish culture if kids don't learn to interact with a Salish

person of different skin color or different appearance. They are not going to appreciate and make that connection unless they meet and talk to those people." 1ˢᵗ/2ⁿᵈ –Grade Multi-age Teacher

Is It Worth It?

Building Indian/non-Indian partnership is meaningful, but demanding. It takes time to develop relationships and it can be costly to bring partners to the school regularly. It may be simpler to invite guest speakers to come once or twice. Are partnerships worth the investment? All but one of the participating teachers at L&C School agree that building partnership is a vital dimension of IEFA. Ideally, teachers would like to be able to work with partners *and* invite guest speakers. However, if participating teachers had to choose, they would choose partners.

Table 4 Partners vs. Guest Speakers

Partners	Guest Speakers
Possibly costly (Mileage plus honoraria)	Less frequent and hence less costly
Time consuming	Efficient
Integrated into the school community	On the margin of the school community
Meaningful	Informational
Interpersonal	Professional
Lasting relationships	Brief encounters

"I feel the partnership is worth it. I think the communication and understanding of where we are all at… really helps kids to understand that Native American cultures…through the Salish people. And they are part of this family, part of us. And I think the respect that our children have for the Native American cultures is wonderful, and I think that it is because of that partnership." Title I Teacher

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Teachers' Comments Shared at a Project Evaluation Discussion

Reach out to Indian people.
Build relationships!
Have a cultural expert in residence.
Increase presence of Indian people, culture, and conversation.
Having a Native American presence in our school is essential.
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How to Ensure Indian/non-Indian Encounters are Meaningful?

The possible forms of partnership are unlimited. L&C School experimented with two. One connected an Indian partner with each grade level. The other partnered with Nkwusm, the Salish immersion school in Arlee. When tribal visitors came to the school, they took on the role of "teachers" and "learning partners." As teachers, they shared their knowledge and stories, and they demonstrated songs, dances, and traditional technologies. As learning partners, they conversed with teachers about Indian education issues and exchanged ideas about teaching strategies. The outcomes were positive. Both teachers and students at L&C School benefited substantially from the interactions.

Teachers' Comments Recorded at a Project-Evaluation Discussion

- "Children-especially the Native American children—respond enthusiastically to Native American visitors. My students started to share more of their Indian cultures in school."
- "Kids remember the tribal members/elders—powerful experience for them."
- "More sharing has come from our own Indian students and parents."
- "Our experience with Tim Ryan (Salish partner) was absolutely phenomenal. The children developed such a respect for the natural world. Also, it gave them an opportunity to see that Native Americans are contemporary people."
- "People making a "true" connection to Indian role models."
- "Salisha Old Bull (a college-age Salish tribal member) said that L&C kids will know more than she did at their age."

Through the exchange of friendly visits, L&C hoped to instill in young children (both Indian and non-Indian) positive attitudes toward interracial relationships. As expected, L&C students greatly appreciated the opportunity to befriend Salish students from the immersion school in Arlee. For the Salish students, we hoped that the appreciation for their friendship and culture expressed by L&C students and teachers would validate their efforts in revitalizing their heritage language.

During their visit to L&C School, the Salish students took on the role of guests and observers. In retrospect, we should have provided opportunities for students from both schools to engage in cooperative learning and for the Salish students to take on a leadership role in the process. The encounter would have involved more powerful, transformative educational experience if the equalizing purpose had been better served.

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Nevertheless, the desired outcome was achieved when L&C School students returned their visit to the immersion school in Arlee. During that visit, the Salish students and teachers took on the "teaching" role. They demonstrated Salish-language activities, while L&C students and teachers made an effort to learn from their host "teachers." The respect for Indian culture and language expressed by non-Indian students and teachers from L&C School simultaneously served to empower the young Salish learners in their endeavor.

Partnerships linking Indian and non-Indian communities should aim to achieve social justice and social change through mutually beneficial outcomes. Below are suggested guidelines derived from the "contact hypothesis" for creating meaningful Indian/non-Indian encounters. The contact hypothesis is based on work by R. M. Williams (1947) and G. W. Allport (1954). It alerts us to the fact that not all interracial contacts serve to improve intergroup or interracial relations. The researchers consistently found that contact among different groups without deliberate interventions to increase equal status and positive interactions among them increased rather than reduced intergroup tensions. Research also shows that cooperative groups improve cross-racial friendships, racial attitudes, and behavior. In order to produce positive effects, the two groups should share equal status and common goals. The interaction should involve inter-group cooperation. The contact should be encouraged by authorities and supported by law and custom. Otherwise, the marginalized status of the Indians will be reinforced, and the stereotypes that Indians are less educated and less powerful than Whites will be perpetuated among non-Indians. Activities promoting partnership between Indians and non-Indians should aim to change these misperceptions.

Equal Status. When bringing tribal members into the classroom, they should be treated as special guest teachers or expert speakers so that the Indian visitors share the same status as the host teachers. Teachers should explain to students the value of the occasion and prepare students to behave in ways that are culturally appropriate and respectful to the guests.

Shared Goals. The Indian and non-Indian partners need to take time to discuss and identify common goals. Mutual understanding should be the precursor of contacts. Reciprocity should be a guiding principle in developing a partnership or relationship. For instance, when Indian educators come to the school to share their knowledge, teachers should find out how they can help their Indian partners in return. As an example, while the teachers from the Salish immersion school shared with L&C teachers and students about Salish culture and history, the L&C teachers in return shared with their Salish partners strategies for teaching multi-age classes. Exchanging expertise is one way to build a reciprocal relationship. In response to a Salish teacher's sharing about her mission to further develop the Salish immersion school for young learners of the Salish langauge, L&C students, on their own initiative, organized a bake sale to raise money to support their friends' goal to revitalize their heritage language. Although the monetary value of the funds raised was small ($500), the social action taken by L&C students contributed meaningfully to building a reciprocal relationship.

Cooperative Learning. When partnering with a tribal school or an Indian youth group, teachers should design a collaborative project for their students and the visiting students to work on together. The priority is to have Indian students take the lead to teach the non-Indian students a lesson or a skill, such as some Native language words or a form of cultural expression (e.g. drumming). Long-time unequal status can be equalized only if Indian children are purposefully provided with opportunities to take on leadership roles.

Support of Authorities, Law, and Customs. When Indian partners are visiting, the principal of the school should make an effort to introduce the visitors formally. Teachers should avoid asking Indian visitors to introduce themselves because this conveys a lack of respect. During the introduction, the principal or the teacher should remind students of the Indian For All Act so as to set the visit in a state-wide educational context. Collectively the principal and teaching staff can establish a school-wide ritual for welcoming visitors from diverse cultural and linguistic backgrounds. For example, students can learn at least a few words in the visitor's language for greetings and to say "thank you."

Who Would Be Appropriate Partners?

Some people feel more comfortable in the public school setting than others. The school culture is alien to anyone, Indian and non-Indian, who has not been a member of a particular school community. The school environment is fast-paced, tightly scheduled, highly structured, and result-oriented. Not every "outsider" is willing or able to adapt to that culture. Persons who possess the following qualities are more likely to be effective in the role of Indian partners:
- o Committed to supporting IEFA;
- o Approved member of his/her tribe;
- o Granted the right to speak in public by his/her tribe;
- o Possess access to knowledge about his or her tribal history and culture;
- o Connected to respected elders and culture bearers;
- o Enjoy sharing about tribal culture and history with non-Indians;
- o Able to relate well with a big group of young people;
- o Able to tell traditional stories;
- o Familiar with the expectations of public school educators;
- o Able to connect the past to the present when explaining tribal culture and perspective;
- o Aware of what young children are ready learn;
- o Prepared to answer (and help find answers to) teachers' and students' questions;
- o Familiar with books about Montana tribes and resource people who can support IEFA.

In addition, it is advisable to invite a variety of tribal members to the school in order to avoid reinforcing stereotypes. For instance, both elders and young adults, both the traditional and the bicultural, both men and women, should be invited to be partners of the school.

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"It was really important for students to know that he (a young tribal member)…eats at McDonald's…. It was good for the kids because some still think that Indians are out living in teepees somewhere hunting buffalo… It was a really strong message, not the intended one that we were expecting, but an important one that came out of it." 1st Grade Teacher

What Are Teachers' Responsibilities?

When partnering with Indian community members, teachers need to understand that not every Indian person/partner is a curriculum developer, a walking encyclopedia, or a spokesperson for his/her tribe. Teachers cannot rely on their Indian partners to tell them what to teach or how to teach Indian education. In fact, curriculum development and lesson planning are the teachers' sole responsibility.

Indian partners bring with them to the school knowledge gained through growing up in tribal communities, family stories, and personal perspectives that are likely to reflect both tribal and mainstream influences. Through their stories and personal sharing, Indian partners help to enrich learning by providing a place-based focus for contextualizing lessons and offering an alternative perspective for comparison. When working with Indian partners, teachers should focus on making interpersonal connections and developing relationships with Indian communities. For information about specialized topics, teachers need to turn to tribal historians (including elders), tribal scientists, tribal botanists, tribal council representatives, tribal education directors, etc. Such experts are in a better position to speak from a tribal perspective.

"Don't assume that your partners know everything about their tribe. A group of people that are all very different from each other…. You've got to be careful not to assume that every Salish person you talk to is going to know the same things, have the same beliefs or ideas…. I would advise teachers to be careful about making sure that you are not stereotyping…. it would be a mistake to generalize about a whole group of people based on the couple of people that you met." 1st-grade Teacher

Based on L&C experiences collaborating with their Indian partners, we suggest the following steps for teachers to make the most of a partnership:

➢ Take time to get to know your partner before the school year starts.
➢ Find out about your partner's interests and strengths in terms of supporting IEFA.
➢ Brainstorm with your partner ideas for Indian-education integration.
➢ Reflect on ideas shared by your partners during initial contacts.

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➢ Conduct thorough library research on selected topics.
➢ Develop a lesson/unit or a field trip integrating selected materials and information.
➢ Inform your partner of the lesson plan and ask for feedback regarding cultural appropriateness.
➢ Come up with questions concerning the lesson(s) for your partner to consider.
➢ Pre-teach the lesson(s) to prepare your students for an alternative perspective to be shared by your partner.
➢ Invite your partner to share his/her story and perspective on the subject in the classroom or on a field trip.
➢ Guide students to reflect on different perspectives using a comparative approach.
➢ Communicate with your partner regarding follow-up questions you and students may have.
➢ Invite your partner to come to the classroom again to respond to follow-up questions.
➢ Consult a specialist (e.g. an elder, a historian, or a scientist) if more in-depth, specific information is needed to complete the lesson or unit.
➢ Document the process and new knowledge gained from your partner and other experts for permanent curriculum integration.

"It took me days to teach about the bitterroot and we did a lot of different activities. [Our Salish partner] can't be here for days. So what we do together is going to have to be one piece of that. Our partner can't teach a whole topic e.g. bitterroot. There would not be enough time. The partner brings personal stories…, a greater depth of understanding for my kids on the value of this plant and the value of nature that they only hear through her voice. They do not need to learn about the parts of the bitterroot and all that [from the Indian partner]." 1st/2nd-Grade Multi-age Teacher

"You want to make it meaningful for your kids, and so you have to know a little bit about what you are doing. When I brought the parents of my Indian kids in, I already had that whole unit set up and just plugged them into it. If I say 'Come in and talk about Indians,' that's a little harder for them to fill. Out of respect for the people that are coming, it's easier to say 'This is what we are studying. Does this sound like something you could come in and speak to?'" Another 1st/2nd –Grade Multi-age Teacher

"Come up with questions they can answer from their knowledge with their history. Start more with the persons, and design the questions around their lives and their knowledge…. You don't want to ask them a question they

don't know anything about.… And then we can later connect their sharing to ourselves.… [For example], it's better having [our Salish partner] come in to share rather than teach about buffalo…because her stories are the things that are going to get lost, not facts about buffalo. I would rather hear a personal story than try to fill our curriculum." 2nd-grade Teacher

Sometimes an Indian partner may not share information that fits perfectly in the blanks you leave for them in your lesson or unit. Don't be disappointed. Teachers need to remember that relationship building and curriculum development do not always converge. It is the teacher's responsibility to make the connections; it is not the partner's job to fit himself/herself into the curriculum. The mainstream way of teaching tends to be compartmentalized and linear. In contrast, indigenous worldview tends to be holistic. It might not be easy for your Indian partners to take bits and pieces out of "a long story" to fit into a lesson on a specific topic. Part IV of this booklet elaborates on differences in communication style.

Listen to your partner's stories carefully. The connection between your partner's sharing and the lesson planned may not be direct, but subtle. Be flexible and spontaneous. And, just enjoy the moment!

"Whatever comes out is so meaningful…Our Indian partners' thinking is so much broader." 2nd-grade Teacher.

"Take what we can get from the information when it's given, and just weave that into what we know." 1st/2nd-Grade Multi-age Teacher

"Our mindset was incorrect…we were sitting in with these 'experts' who are going to come in and impart their knowledge…we would watch and they would teach and they would have everything ready, the materials, and that…it is not going to work that way. Then, there was a re-adjustment on all our part.… This wasn't a guest lecturer coming in. This was someone who was going to come in and we needed to interact in a partnership." Another 1st/2nd-Grade Multi-age Teacher

What is the General Protocol for Partnering with Indian People?

When partnering with members from Indian communities, we should always learn about the protocol for collaboration. One should consult with the nearby tribal education

department, the cultural committee of the local or nearby tribe, the district's Indian parent committee, and/or the district's Indian education coordinator (if there is one). Teachers need to find out the expectations of all involved in advance so as to prevent misunderstanding and ensure a successful partnership. Here are a few lessons L&C teachers learned:

1. Offer to pay an honorarium and mileage for each visitor. Be sure to find out what the acceptable, respectful rate is.   If you ask the visitor directly, you might encounter avoidance or an ambiguous answer because of shyness. It is better to consult with authoritative or representative entities of the visitor's tribe.

For instance, according to the Salish and Kootenai Tribal Education Department, in the fall of 2005 the Salish Cultural Committee determined that the appropriate honorarium for an elder's visit to a school should be $100 plus mileage. If the elder is invited to speak with more than one group and/or asked to stay for both morning and afternoon, the honorarium should be $150 plus mileage.

The rate varies according to the visitor's status, educational qualifications, and/or individual preferences. Once you have figured out the "standardized rate," you should always check with your visitor to see whether what you are going offer is acceptable before his/her visit.

2. An honorarium is not a paycheck. It is a symbolic form of appreciation for your visitors' willingness to share insights, which, in fact, are priceless. If possible, deliver the honorarium in person along with a gift, such as a mug or a cap with the school logo or a craft made by students or parents. If you have to mail the honorarium, always send along a thank-you letter and thank-you notes written by students. Words of appreciation mean a lot to visitors. Let visitors know when their checks will arrive. Work with your school's finance officer or your district's accountant to expedite the process. Avoid keeping visitors waiting for weeks for honoraria, especially during the initial stage of the partnership when trust has not been firmly established.

3. In many Western cultures, youth are the center of attention. In many Indian cultures, elders deserve the most respect because they are the cultural leaders of their tribes. Teachers need to treat elders with utmost respect. Not every older tribal member is "qualified" to be an elder. Although there seems to be no clear answer to the question "who can be called an elder," the depth of one's cultural and linguistic knowledge is a key factor.

4. When visitors come to the school, a staff member or a couple of students should wait at the door to welcome and escort them to the designated room.   It is non-respectful to let visitors, especially elders, find their own way around the school. This welcoming gesture should continue until your visitors or partners become familiar with the school building.

5. Respect and humility open doors for collaboration and friendship. Respect is an important concept in many tribal cultures. What does it mean to be "respectful"? -- is a

good learning question that might take years to be fully answered. To begin, showing appreciation is an important way to show respect.

6. Shaking hands is an appropriate greeting and parting gesture in many cultures. Find out whether it is the case with your visitors. If so, don't forget to shake hands and have students shake hands with the visitor in addition to saying "thank you" in the visitor's heritage language at the end of each visit.

7. It is also respectful to ask how your visitors would like be addressed. Some of them have names in their heritage language. Some prefer that their tribes to be referred to by their traditional names rather than the ones given by White people. Some prefer to be called Indians rather Native Americans or vice versa. We should always find out our visitors' preferences.

8. A partner or a guest speaker is not a substitute teacher. During a visitor's sharing or presentation in the classroom, the classroom teacher should stay in the room to learn along with students. Learning along with students is an empowering process. On the other hand, one's absence can be interpreted as lack of interest and respect.

9. Praying is a core part of many Native American cultures. For instance, Salish people are prayerful (thankful) people. Most of their prayers are to give thanks. Salish elders often pray at the beginning of special occasions. We need to respect that praying is part of our visitors' cultures.

10. Beware that some tribal knowledge is considered to be private and inappropriate for public education. For instance, some Salish educators prefer not to talk about medicinal plants in public schools.   Different tribes might have identified different private knowledge areas, although consensus might not have been reached for some tribes. Work with your Indian partners to find out from tribal cultural committees/councils (the tribe's authority regarding cultural and language issues) or from respected elders what topics should be avoided.

11. Don't panic if you hear different "rules" for teaching tribal knowledge from different members of a tribe. Follow the ones set by tribal education departments and cultural committee/councils (if there are such entities) or by respected elders of the tribe.

For instance, one often hears that the appropriate time for telling coyote stories is winter. Some Salish tribal members shared with L&C teachers that one should only tell coyote stories when snow is on the ground. However, some said one could tell stories as long as snow is on the mountains. Different families within the tribe have passed on different guidelines. This is the nature of indigenous knowledge, which is passed from generation to generation orally within families. Traditionally, there were no written cannons of knowledge, history, or practices. If you encounter different versions of a rule, consult with authoritative entities of the tribe.

12. If you produce any materials about any tribe to be distributed beyond your school building, always seek approval from the education department of the tribe. One of the advantages of a place-based focus (on local or nearby tribes) is that it is feasible to work with tribal entities that are geographically close by.

From the Principal's Perspective:

I offer 10 BIG ideas for principals to consider as they work with their communities to implement IEFA:

1. The *Principal* is the *key* player in bringing Indian Education for All to life. Teachers will look to you for guidance, direction, and unwavering energy.
2. Look into your heart: What are your thoughts and beliefs about IEFA?
    - Part is cultural;
    - Part is about student achievement.
3. Take the pulse of your staff…. use questionnaires.
4. Form a committee:
    - Examine data (from questionnaires, achievement);
    - Use a rubric to determine where people are;
    - Determine what resources you have (staff, community, financial)—OPI website;
    - Develop short-term and long-term plans.
5. Be sure your librarian is on board.
6. Intercultural competence—learning about other cultures causes us to appreciate diverse perspectives and helps kids be prepared for the world.
7. Communication is an important part: Learning to communicate respectfully with people who communicate differently (talk differently, speak English but may use it in a different way) can cause misunderstanding, and we must work through these misunderstandings.
8. Don't ignore the negative, but keep the focus positive.
9. Ultimately must be school-wide. When you have a school-wide focus, you create a powerful atmosphere. All Indian students feel included when any Indian person is in their classroom.
10. Indian education for all is about building relationships at many different levels. It takes time; it takes *your* sustained focus.

Part IV: Intercultural Communication—Essence of Indian/non-Indian Partnerships

How Much Do We Know About American Indians' Communication Styles?

American Indians and European Americans have been neighbors, but have remained strangers, for centuries. Many American Indians encountered mainstream European American society through boarding schools in the early 1900s and public schools since then. About 85% of American Indians students are enrolled in U.S. public schools and are taught by European American teachers. How much do European Americans and other ethnic groups in the United States know about the cultures and communication patterns of the first people of this continent? Very little.

What has been meaningful and powerful for you in our Indian Education for All project experience? "Learning that it was a conscious act on the part of the Salish to learn how to function in the White world." A teacher's comment recorded at a project-evaluation discussion

What Are the Challenges?

IEFA as a form of place-based multicultural education connecting Indians and non-Indians face-to-face generated a series of intercultural-communication events. The intercultural communication challenges involved in the process were greater than expected. In the case of L&C School, few participating teachers had worked with Indian people before. Throughout the first year of the project, teachers experienced high levels of anxiety, frustrations, disappointments, along with a sense of awakening at the end after climbing up a steep learning curve. The initial negative feelings are attributed, in part, to the teachers' lack of understanding of the subtle, but significant, communication differences of their Indian partners.

What do we know about American Indian communication from the literature? A thorough library search yielded only a handful of articles. Most of them are about stereotypes of American Indians in the mass media. According to Sanchez (2003), the image of the buckskins, beads, and feather Indians of the early 19th century remain in the media. Miller and Ross (2004) postulate that today's fictional film, advertising, newspaper, music, and product images continue to perpetuate stereotypes of American Indians. For instance, Merskin points out that brand names, such as "Crazy Horse Malt Liquor, Red Chief Sugar, and Sue Bee Honey, remind us of an oppressive past" (2001, p. 159). The pervasive stereotypes of American Indians vary "over time and place from the 'artificially idealistic' (noble savage) to present-day images of 'mystical environmentalists' or uneducated, alcoholic bingo-players confined to reservations" (Mihesuah, 1996, p.9). The mass media continues "to dehumanize and silence American

Indians as it gives voice to the dominant culture" (Miller and Ross, 2004, p.1; Sanchez, 2003).

The stereotypes powerfully impact how non-Indians relate to Indian people. Many U.S. Americans never had the opportunity to become acquainted with Indians at a personal level. When one lacks the understanding of a group of people, the media "fills a knowledge vacuum" with distortions (Bird, 1999, p. 61).

One important communication issue involves the use of English. When the mainstream language is in use, interactants often perceive communication encounters as governed by the mainstream culture. Carbaugh (2005) reminds us that a common language, such as English, in most cases presumes different cultural meaning systems during intercultural communication. Since English has become the first language of many American Indians, many non-Indians assume that Indian people act according to the norm of the mainstream society. This assumption can be wrong.

According to William Leap, the English language used by American Indians shows "extensive influence from the speakers' ancestral (or 'native') language tradition(s) or from other language sources and differs accordingly from non-Indian notions of 'standard' grammar and 'appropriate' speech" (1993, p. 1). The features that distinguish American Indian English from mainstream U.S. English include sound patterns, word structures, sentence constructions, reference conventions, principles of rhetoric and metaphor, etc. (Leap, 1993). Leap also illustrates the communication patterns shaped by cultural assumptions. For example, "the meaning of silence, the function of questioning, continuity of discourse, and turn taking take on different cultural meanings" among Native people than among White teachers (Leap, 1993, p.218). In the case of the Indian education project in Montana, did the Indian participants use a unique form of American Indian English when communicating with the public school teachers? Evidence exists.

The intercultural-communication events that brought about frustrations among the participating teachers consisted of patterns of verbal and nonverbal differences. The categories emerging are as follows:
1. perception of time
2. meaning of schedules
3. (in)directness in expressing "no" and "don't know"
4. organizational pattern of verbal codes
5. presentational style
6. interpretation of the relational terms

When the two cultures met, understanding of the differences and the ability to adapt allowed the Indian partners to achieve a sense of accomplishment from building the intercultural partnership. In contrast, a lack of understanding of the cultural meanings behind the communication patterns of their Indian partners brought about frustrations and disappointments among participating teachers in the collaboration process.

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High-Context vs. Low-Context Cultures

In high-context cultures, "time is viewed as more open, less structured, more responsive to the immediate needs of people, and less subject to external goals and constraints." In low-context cultures, "time is highly organized" (Lusting & Koester, 2006, p. 114). This is a helpful cultural distinction for explaining the challenges that the teachers experienced in the process of communicating with their Indian partners.

For instance, the teachers were accustomed to making meticulous work plans. To integrate their Indian partners' visits into their schedules, they planned for the visits weeks in advance. On several occasions, the plans did not materialize. Although the Indian partners adhered to the plans they made with the teachers most of the time, failures to act as promised occurred frequently enough for the teachers to perceive their Indian partners' behaviors as a pattern of unreliability. For example, several times the visitors had to cancel their visits the day before. On an icy winter day, one visitor did not show up as scheduled. During a visit with the fourth-graders, the Indian visitor went on with his sharing beyond the scheduled time. Each of these events brought about negative emotional reactions from the teachers involved.

The teacher reacted with not only disappointment, but anger and feelings of being insulted. "How could you ruin the plan of my day?" was the tone underlying some teachers' reactions to any change of plans and schedules. The teachers questioned their partners' dependability, professionalism, and commitment to the project. If the teachers understood that people in other cultures do not perceive the significance of scheduling and advanced planning as people in the U.S. mainstream culture do, they would not be as shocked.

The cultural orientation of the Indian partners appears to be one that leans toward the high-context end. In this culture, schedules are not boxes into which one has to force oneself. Furthermore, storytelling and oral sharing is an interactive-communication event (Leap, 1993) in which speaking within a specific time limit is not an important consideration culturally, although the Indian partners attempted to adapt to the mainstream culture in this regard most of the time.

"We have to refuse your request to visit the People's Center based on the time limit.... An quality educational tour [of the museum] cannot take place in 15 minutes or even 30 minutes.... The museum is set up in a timeline of the Salish and Pend d'Oreille people and their life ways." Staff Member, The People's Center

In high-context cultures, people prefer face-to-face to written communication. Replying to e-mails and phone messages constantly and instantly is a professional responsibility in many U.S. mainstream professional arenas, including the K-12 public school system. When trying to communicate with their Indian partners via the "standard"

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communication means, participating teachers were frustrated by a lack of promptness in communication. The teachers, using the mainstream U.S. evaluation criteria, interpreted the lack of obligation to respond to e-mail or phone calls as a lack of professionalism. This interpretation failed to appreciate that non-face-to-face communication, such as e-mails and phone calls, are not necessarily valued in every culture.

"They are not the kind of people who just drop each other notes on e-mail like you do within the building…. Their style [is more like] sitting around having lunch, sharing ideas, visiting, talking about personal experiences, and talking about expectations. I see it much more like how you would be with your family rather than how you would be with your co-workers…." 1st/2nd – Grade Multi-age Teacher

Furthermore, as in high-context cultures, the Indian partners were inclined to express bad news indirectly or implicitly. Lack of understanding of this cultural orientation created frustrations among participating teachers. They wondered "Why couldn't the Indian partners e-mail or call if they had to cancel?" If they had known that "the purpose of communicating is to promote and sustain harmony among interactants" in high-context cultures (Lustig & Koester, 2006, p.113), they would not interpret the silent expressions of their Indian partners as lack of respect.

"I would not be patient enough to continually have to try to get a hold of someone who is not returning my calls…It would be like pulling teeth to get a hold of someone…. It's got to be a relationship where that person is interested in getting back to you and interested in working on the project." 1st-grade Teacher

Members of a low-context culture, where messages are expressed precisely and specifically in words, can easily miss or misinterpret the subtle, but significant, cultural meanings embedded in nonverbal cues such as silence. In one case, the partners' use of silence to convey "bad news" was interpreted as a lack of commitment. When the Indian partner suggested that she would like to develop a trunk of teaching materials for the teachers, the partner did not follow up on her suggestion because she had been tied up by her own job. When the teachers did not hear back from her, they felt that the partner had failed to keep her promise. This negative communication outcome can be avoided if members of the low-context culture understand that "no response" implies "can't do it" in the context of a partnership.

Participating teachers' preference for a linear, to-the-point presentation style is parallel to the low-context cultural preference for clear, explicit messages. In contrast, the Indian partners' presentation style involves a form of contextualized communication that is appreciated in high-context cultures. As a result, some teachers perceived their

partners' sharing as less than helpful, although some could tell the unexpected presentation style, in fact, conveyed rich cultural meanings and deep insights.

"Their teaching style and storytelling style is different. She is doing exactly what I have asked…, but there might be all these other peripheral things coming into the story…. There's a lot of good information, whereas our teaching is so compartmentalized. We stick to the point. We don't let all the other stuff come in. We want kids to focus on a particular piece…we get used to it. The peripheral information is always wonderful. It gives us insights into her history, her personal life, and her view of the world." Another 1st/2nd-Grade Multi-age Teacher

Collectivistic vs. Individualistic Cultures

At the beginning of the partnership project, participating teachers expected to find answers from individual partners and to work with individuals who would give professional obligation a priority. Quickly the teachers were disappointed. Their partners were introduced as "mentors."   The teachers expected the Indian "mentors" to be autonomous individual consultants, who came to "impart their knowledge" (words of a teacher) about their tribal history, culture, and perspectives on teaching about their tribes. Instead, the Indian partners shared personal stories, personal experiences, and a personal perspective that did not appear to represent the whole tribe. The teachers were disappointed when their Indian partners did not offer them explicitly usable information for teaching about the local tribes.

The teachers would have benefited more from their partners' sharing if they had known that tribal members tend to avoid speaking "for" their tribes. Only respected elders have the authority to speak on behalf of the tribe. Therefore, most of the tribal members are more comfortable with speaking from a personal perspective and with talking about family traditions instead of a tribal culture in general. Personal experiences and family traditions are the basis of tribal cultures. Such a family-based orientation also implies variations/diversity within a tribal culture.   In order to see a complete picture, according to an Indian partner, one needs to consult a number of knowledgeable tribal members because each holds a piece of that picture. Mentorship, to the Indian partners, is a form of partnership that involves creating or re-creating together; whereas in individualistic cultures mentorship means disseminating information from one person to the audience. The different interpretations between the teachers and their partners created confusion and frustration at the initial stage of the project. Once the word "mentors" was replaced by "partners," the teachers came to realize the collective implication of the process.

The "we" consciousness valued in collectivistic cultures implies interdependency among members and loyalty and obligations to their own people. This helps to explain

some of the last-minute cancellations made by the Indian partners. In one instance, a well-liked Indian partner, who seemed to have a keen interest in the partnership project, did not show up for a public forum that she agreed to attend. We later learned that she decided to attend her son's last football game of the season instead. In another instance, this partner did not show up at a district-wide workshop. We later found out that she felt exhausted that morning by the responsibility of helping with the funeral of a relative. In both cases, this partner did not inform the teachers of her cancellations directly. Her colleagues passed the message on to the project coordinator at the events where she was expected to speak. Without understanding that obligations to one's own people constitute the priority and that using avoidance is appropriate in collectivistic cultures, the teachers interpreted (or mis-interpreted) the partner's communication behaviors as indications of lack of professionalism and unreliability. The partnership between Indians and non-Indians is stronger when teachers understand and accept these cultural differences between collectivistic and individualistic cultures.

High Uncertainty-Avoidant vs. Low Uncertainty-Avoidant Cultures

Public school culture appears to be one that is on the low end of the uncertainty-avoidant continuum. Predictability is a crucial element of a learning environment that provides young children with a sense of security. Consequently, teachers are used to a high level of certainty in their work environment. Anxiety surged during the ground-breaking attempt to partner with Indian people.

One of the frustrations participating teachers expressed involved not being able to "dictate" what the Indian partners present in their classrooms. Lack of efficient, direct communication with the Indian partners constituted a main source of uncertainty.

On the contrary, the Indian partners valued spontaneity and spiritual inspiration. This low-uncertainty-avoidant inclination is incomprehensive to the high-uncertainty-avoidant teachers. For instance, at a short meeting before classes started, a teacher, asked her Indian partner, "What do you plan to talk about in my class?" The partner replied, "The creator will guide me." The teacher, who was searching for reassurance, interpreted the partner's belief as "a lack of preparedness."

Listening to the spirit is a culturally valued communication act in many American Indian cultures. Listening is a unique form of communication, "a cultural way of being, acting, and dwelling in place" (Carbaugh, 2005, p. 113). Instead of being in control of one's life and of the world as people in high-uncertainty-avoidant cultures tend to believe, the Indian partner relied on the "creator." The implication of such a belief is that "people's actions are part of this interconnected world… and people should listen to this world" (Carbaugh, 2005, 114). This is a perspective that places "I" into an uncertain realm, which is the least valued place from the perspective of members of high-uncertainty-avoidant cultures such as the teachers.

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Without understanding of differences in communication style, Indian partners' visits to the classroom turned out to be high-anxiety communication events for the teachers. The Indian partners' style pushed the teachers out of their comfort zone.

"We were ready to put in our order like in McDonald's… I like you to come, 30 minutes, do a storytelling on the Bitterroot and have that accomplished. It didn't work that way." [Our Salish partner] told a story in a very different way than when we tell a story. Ours is very linear; her is circular in pattern." 1st/2nd-Grade Multi-age Teacher

In another instance, when a teacher tried to be very explicit with her request for a story about animals, the teacher was disappointed that the elder did not share the information she was hoping to fit into her lesson plan. The communication gap here can be attributed to the fact that teachers did not understand that listening to American Indian stories needs to be an active, creative, and imaginative communication act. The listeners are responsible for reconstructing the larger narrative framework out of which the specific events have been selected (Leap, 1993, p. 248). Among teachers who are used to receiving every detail from the speaker, the presentation and storytelling style used by their Indian partners is one that requires the audience to tolerate uncertainty.

"If you are expecting someone to come in and talk about one thing and they talk about something else, it's going to be a little frustrating." 1st-Grade Teacher.

"With the elders, don't have much expectation of a particular thing they need to get because …they'll talk about what they feel at the time. Don't ask any questions because if they don't know the answer, they won't tell you they don't know. Listen to what they are saying because it's always very good. I found that if they weren't asked a specific question, whatever they said was really really good, and it connected somehow to what is interesting to me. Just listen to any stories or anything else they have to say." 2nd-Grade Teacher

Although English is the first language of both the teachers and their Indian partners, the encounter presented a new challenge because of the pragmatic variations in using a common language for the intercultural encounter. To the teachers, the partnership became a new learning experience when "we no longer knew what to order because of feeling like we had to be…more tentative…getting used to saying, well, this is what I am working on, how do you see yourself doing it. Do you have something like that? So then that 'roundaboutness' …felt like a slower process because I… [was] not able to dictate what I needed on this end…." This form of "uncertain" communication

was uncomfortable to the teachers because they could not predict, dictate, and control to bring about certainty.

What Are the Differences?

The following table captures the generalized communication patterns of the L&C teachers' and their Indian partners' communication styles (see Table 5). These generalizations are based on observations and experiences with a small number of people. Therefore, the findings do not represent every individual in the two cultures. Nevertheless, highlighted differences serve to remind us to interpret "unfamiliar" behaviors in intercultural terms rather than from an ethnocentric point of view. Understanding cultural differences can prevent incorrect judgment of behaviors.

"Stories tell about the history. We have to read lots of coyote stories in order to pull the historical perspective and the ways of the people out of the story. It's so very different than going to a U.S. history textbook. I don't think elders are like [Western] historians. They tell their stories…their personal experience with things…. Historians are less likely to give you that connection of the people's perspective." 5th-Grade Teacher

Table 5 Differences in Communication Styles

Teachers' Expectations	Some Indian Visitors' Inclination
Prompt reply to work-related phone calls or emails is expected.	Personal/family matters are priorities.
Advance planning is highly valued.	Last minute change of plan is acceptable.
If there is any change of plan or cancellation, advance notice will allow for alternative planning.	If there is any change of plan or cancellation, the preferred form of communicating the "bad news" is through "silence" –not showing up and no phone call.
Predictability and certainty reduce stress.	Spontaneity and tentativeness reduce stress.
Teachers and children are trained to learn from objective information.	Traditions and cultural perspectives are conveyed through subjective knowledge.
Teaching is expected to be in the form of precise and concise well-prepared, formal presentations.	Sharing is in the form of informal conversations and personal stories.
An effective, efficient presentation is organized in a linear pattern with main points and sub-points.	Important knowledge and valuable lessons are embedded in stories that can be organized in non-linear patterns.
Teaching and learning are tightly and rigidly scheduled.	Teaching and learning happens within flexible timeframes.

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Learning occurs through asking questions and receiving explicit answers from experts.	Learning occurs through listening to whatever elders and cultural bearers are inspired to speak about.
Usable materials are in print.	Valuable knowledge is transmitted from generation to generation orally.
A cultural perspective implies a consensus, a cannon within the tribe.	Stories and knowledge passed on within various families add up to a tribal perspective.
All English speakers behave more or less according to the norms.	Although English is the language of communication, interaction patterns are shaped by home cultures and reservation cultures.

"We are ingrained with how we teach that way. We don't teach by metaphor. We don't teach by story. We teach precisely. And we give information, and we don't leave a lot to infer. The way I perceived [our Salish partner's] teaching was…she presented you with something and you can take it or leave it. If you are not receptive, it will go by like smoke. It 's just a different way of teaching." 3rd-Grade Teacher

How Can Indian and Non-Indian Partners Meet Each Other Half Way?

"How do I help the school understand Salish people? And am I the person to do it? Well, I look at that as creator's work too. Creator put me here. He made the communication happen…to bring me down here. As I sat in my car, I 'm nervous, I sweat, I get nervous as hell before I walk in there, so I sit and pray it off…. I just keep having to think about what He needs to get the point across to these people. Okay, then use me how best you can…use me. So I bring my box of things, my bag of things, and let it speak for itself." Salish Partner

Table 6 Recommendations for Bridging Communication Gaps

Accommodations that Teachers Can Make	Accommodations that Indian Partners Can Make
Understand that public school culture is foreign to outsiders regardless of ethnic and cultural backgrounds. Help visitors feel at home in school. E.g., Serve coffee and have lunch together.	Understand that most public school educators and students have little experience with multicultural education or intercultural communication. Forgive any insensitivity encountered.

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Take time to build relationship before partnership. Communication will become easier when friendship starts to grow.	Understand that working with Indian people requires teachers to move outside of their comfort zones. It is not easy for them. Therefore, your reassurance means a lot.
Take initiative to call and visit in person periodically to develop mutual understanding, which may not happen instantly.	Agree to be involved only if you have time to communicate and correspond with your partner teachers. Let the teachers know your preferred forms of communication.
Understand that professionalism has different meanings in different cultures.	Understand that returning phone calls and emails, arriving at a scheduled event on time, ending a presentation on time, and preparing for a meeting or sharing provide predictability and certainty that are important in the fast-paced, tightly-scheduled public school culture.
Understand that tribal members often need to care for extended families in addition to their work or study. Give your partners at least a week to return phone calls or emails. Don't hesitate to call back or email again if you don't hear from them.	Make an effort to keep your partners informed even if calls or email messages you can afford time to make have to be brief. Remember "silence" can be misinterpreted as unreliability.
Understand that everyone is busy. No reply to calls or emails does not necessarily mean no interest or no commitment.	Understand that it is hard for teachers to make phone calls during school hours. Let teachers know whether it is okay to call you at home in the evening if email is not your preferred communication tool.
Always have a back-up plan in case last-minute schedule change or cancellations. Or, arrange to have your partners to come in during a dropped-in time when students can always find something else to do if the visiting plan has to be cancelled.	Inform teachers or the school secretary as soon as possible when there is a last-minute change of plan or cancellations so that teachers can make alternative arrangements within their tight schedules involving a large number of children.
Find out when is and is not appropriate to ask questions. The traditional way of asking an elder for advice or for information involves visiting the elder at his/her home, bringing tobacco, starting with casual conversation, and creating a relaxed atmosphere before asking questions. This is in sharp contrast to today's "want an answer now" type of communication style. However, younger partners may prefer answering questions to "giving speeches."	Explain to teachers in advance your preferences regarding asking and answering questions.

Communicate directly with your partners about your plans and expectations. Strive for mutual understanding through continuous conversations.	Ensure an understanding of your role through direct communication with teachers. Don't hesitate to call and ask for clarification. Strive for mutual understanding.
Separate the process of relationship building and curriculum development. Understand that your partners may not have a precise, concise answer to every one of your questions.	Understand that the partnership is about relationship building. Your presence in the classroom and around the school is a valuable part of IEFA. Find time to visit with classes and participate in school events with teachers and students.
Focus on learning from elders' and your partners' unique perspectives (rather than facts) through conversations.	Support teachers' endeavor to integrate Indian education into their curriculum. Refer them to books or resource people through which they can find information to fit in their curriculum.
Storytelling, as opposed to "lecturing" is a form of teaching. "Get to the point"—a principle that we value in the mainstream society should not be used as a criterion for evaluating the quality of communication with Indian partners.	Continue to teach through stories and informal conversations. Don't change your style. However, if possible, at the end of each meeting, check to see whether your partner teachers understand the messages you try to get across. If not, help them out.
Be flexible.	Be understanding of rigidity.

"[On the field trip searching for bitterroot on Mount Jumbo], all students could do was was to observe. They couldn't get off the trail...they were stuck on the trail. I picked a spot where there wasn't any flowers..., the kids [L&C students] still had to sit on the trail. And it didn't bother me so much...I understand teaching the kids about respectful to the land and to where you step, but I just thought that was a little extreme.... The students came and sat around me because I went to the trail. Whereas with our kids [students of the Salish immersion schools], we go up on the hill and they are running on the hill, and they pick flowers and it's okay. I caught myself thinking...how strict everything was...[with public schools]. [Someone told me that there was bitterroot around the other side of the hill]. I went up the side of that hill, off the trail...they [L&C students and teachers] all looked at me like—you're out of control." Salish Partner

"We cannot be rigid. We can't have the expectation that another teacher from another culture is going to be come in and teach like you. I've learned to enjoy [my Salish partner's] teaching, and I've had to realize that it is going to be different than mine. It's going to be at a different pace. It may get to what I want, but in a different way. I need to be very open to that experience." 1st/2nd-Grade Multi-age Teacher

How Can a Liaison Help?

Building partnership across cultures is a process that does not happen instantly. Relationships grow over time. It takes a while to develop mutual understanding, acceptance, trust, and a willingness to adjust to new interaction patterns. Intercultural communication skills and competencies required for working with people from different cultures develop with practice and experience. At the initial stage, it is helpful to have a liaison to help bridge the cultural gap and facilitate communication between the two groups of strangers—teachers and their Indian partners.

A liaison needs to be trusted by both groups and to understand the communication styles of both groups. For instance, this person can help with making initial contacts and filling unforeseen communication gaps to ensure plans and agreements are followed through. This person can play the role of a cultural interpreter by helping to explain culture meanings behind unfamiliar behaviors and by demonstrating culturally sensitive hospitality to ensure that Indian visitors feel respected in the school. This person also can use Table 6 as a guide to explain differences and provide guidelines for effective communication. As mutual understanding between the two groups is established, the liaison should gradually withdraw as the middle person so that direct, fruitful communication can take place naturally among individuals between the two groups.

"You need somebody who is focused on making sure that everybody is going to have a visit from an Indian partner…and is persistent about scheduling visits. That's, at least initially, is critical. When teachers realize the value in the partnership personally, they are going to do it on their own. And when it becomes more routine, they'll do it because it becomes familiar." 3rd-Grade Teacher

From the principal's perspective:

There is no easy way to navigate the challenges in building genuine intercultural communication. Both Indians and non-Indians must examine their hearts and determine that they want to be part of making IEFA a reality in Montana. I am fully aware that our opportunity to work closely with Phyllis Ngai—with her depth of understanding of the influence of cultural background—and her belief in the necessity of person-to-person experience to bring about true cultural understanding—has been instrumental in our successful implementation of IEFA at L&C School.

The pitfalls in the process are many. The past experiences sometimes bitter. I am often reminded of the sage advice I received from Joyce Silverthorne, Director, Tribal Education Department of the Salish and Kootenai Tribes, when I was pointing out—prior to our beginning our implementation project--that teachers are often afraid to do anything (in IEFA) because they are afraid that they will do the wrong thing. Joyce advised: ***"Develop a thicker skin!"*** I have returned, time and again, to this sage advice. Clearly, I am in charge of how I respond—in my interactions—whether they initially feel positive or negative. It is, truly, all about relationships.

Part V: Supporting Teachers to Cross Over the Tipping Point

Why Does IEFA Seem so Overwhelming to Teachers?

"This is huge...this is so much bigger than a new reading curriculum. We all taught reading before. We all know comprehension strategies. We all knew our curriculum document. We all have our routine in place. It's going to be changing a few parts and pieces and learning a few things we already have 80% of the new knowledge. But with Indian ed, we have nothing. We have to have something teachers know and then move them on. You can't just say— jump into the unknown." 1st/2nd-Grade Multi-age Teacher

We often hear about the technical challenges that teachers encountered when trying to implement IEFA. Lack of knowledge about tribal histories, cultures, and worldviews, lack of experience with multicultural education, and lack of textbook-like materials are undeniable sources of insecurity, frustration, and resistance. However, is that the whole story of the struggle? While the technical difficulties are real and tangible, we should not overlook the less visible psychological stumbling blocks that are weighing on teachers. Until the psychological and emotional hurdles are overcome, IEFA remains a drag for many teachers. Based on our observation at L&C School, once teachers are psychologically and emotionally at peace with the concept and process of IEFA, the technical difficulties become manageable. Once teachers cross over the tipping point, they are more ready to tap into available resources to tackle the technical and practical dimensions of IEFA.

"[IEFA] is a concept of including the culture of Indians, understanding, accepting a way of life among teachers. It is not simple." Principal

Teachers seem to be extremely afraid of making mistakes, teaching inappropriate information, stepping on someone's toes, or offending Indian people. Nearly all the participating teachers at L&C School, both experienced and new, mentioned this concern as a stumbling block. For instance, a number of teachers found it unsettling to learn that different Salish tribal members stated different timeframes for telling coyote stories. They wanted to know exactly when "the tribe" would consider the right time and when the wrong time is. As an experienced teacher explained, "people really want to do the right thing."

"I don't know that the decisions we were making were in the ballpark of being correct, or being sensitive because one of the things keeps holding people back is

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we are afraid of making mistakes or being insensitive to someone's culture…."
1st/2nd-Grade Multi-age Teacher

"As a new teacher, I was intimidated by the process at first. I was afraid to step on any toes. I wanted to do it well, as I feel it is such an important part of the curriculum." Comment recorded at a project-evaluation discussion.

Some White teachers feel guilty about the European invasion of North America and atrocities committed on indigenous people's homelands. Some are products of education systems and family influences that are shaped by prejudices against Indian people. Some know little about American Indians, except for the negative stereotypes portrayed in the media. Some are unsure about the value of IEFA because of a lack of understanding of its benefits and relevance for non-Indian students. To facilitate integrating Indian education as a meaningful part of public education, an important first step is to address teachers' feelings and emotions toward Indian histories, cultures, and people. Healing must come first.

"I used to always feel so guilty, so guilty sitting anywhere near a Native American. I just felt awful because everything is so different and …we changed everything. Well, I mean I didn't, but I did." 2nd-Grade Teacher

What Would Help Teachers Reach the Tipping Point?

"There are layers that you are dealing with." Principal

On the basis of experience at L&C School, we identified three elements that help teachers reach the tipping point: (1) perceived adequacy of background knowledge; (2) a belief that one is to take control of one's own learning and teaching about Montana tribes; and (3) positive interactions with tribal leaders, Indian educators, and/or community partners.

(1) "I have no background knowledge" is commonly perceived as a source of frustration about implementing IEFA. It is undeniable that teachers need some background knowledge to integrate Indian education. The important administrative question is--How much do teachers need to know before they feel comfortable getting started? The answer to this question determines how much professional development is needed to help teachers reach the tipping point. Do teachers have to be experts in a subject before they can teach it? In fact, it takes less than most imagine for teachers to feel ready and comfortable integrating Indian education. What most teachers need at the beginning is some background information about local tribal history and culture and an understanding of tribal leaders' vision about IEFA. For most participating teachers in the L&C School project, the one-day field trip to a nearby reservation (described in Part II) where teachers

met with elders and tribal educators served the purpose of gaining just enough background knowledge to feel motivated to begin work on Indian education.   At an August PIR workshop, an elder's didactic, and, yet, supportive words about Indian education and tribal educators' formal and, yet, personal explanation of Essential Understandings were enough for many teachers to feel safe to go forth with the new initiative.

"Use the Essential Understandings as your foundation. It is a very safe and a very appropriate way to begin" 1st/2nd-Grade Multi-age Teacher

"It isn't that daunting…if I had some connection that I felt was an actual Salish knowledge, I could just sort of slipping it in…making it as one more thing I know about it and I want to share with kids." Kindergarten Teacher

"I don't think the teacher has to impart knowledge. I think it's fine for me to learn right along with the kids. I have to facilitate the learning, but I don't have to be the imparter of knowledge. I learned that it's such a good place to be." 5th-Grade Teacher

(2) "I am waiting for someone to tell me how to do it" is a common reason for procrastinating with IEFA. Once teachers accept the fact that it is their responsibility to figure out the most meaningful way to integrate Indian education and that IEFA is tied to everything they are good at, they are ready to take charge of the process and rely on their ingenuity rather than wait for someone else. Shifting from a passive mode to an active, creative mode is empowering and invigorating for teachers. The perception of change of one's role contributes to the change of attitude toward the process. We observed that a dreadful mandate turned into an exciting project for some teachers over time or even overnight just because of a shift in perception.

"Wait a minute--I can take control of what I can do. Let's look at what we have and work from there, so that way we can learn the language and work it into the song. We took the language and worked it into the handwriting book. I took all the reading strategies and sat down and looked at all the beautiful [Indian related] literature that we had…. I ended with a great unit integrating Indian ed." Title I Teacher

"Teachers are great at curriculum.   They need to take responsibility, just go ahead and jump in, especially the first time. They need to go through the

materials and see where they know they don't have expertise... and be responsible for asking for help." 1st/2nd -Grade Multi-age Teacher

(3) "I don't want to step on someone's toes" is a fear that paralyzes many teachers at the onset of implementing IEFA. The one most important element that helps teachers overcome this psychological barrier is positive, constructive interaction with Indian people. Teachers need reassurance from Indian people that they are doing the right thing. Teachers benefit from successful experiences of working with people who are from a different culture. It is important for teachers to know that not all Indian people hate them because of the past. Teachers appreciate to learn that not every Indian person wants to criticize them and, in fact, many tribal leaders are supportive and grateful for their attempt to implement IEFA. Listening to elders, learning from tribal educators, and developing Indian/non-Indian partnerships helps teachers reach over the tipping point. Face-to-face, person-to-person connections humanize a process that serves to heal old wounds and empower all involved.

"Louie Adams [Salish elder] said something about our people, about the Europeans coming over to escape hardships where they were. Listening to him say that, I was just like "thank you for saying that" because it's not like we just came over and tried to kill everybody and change everything. The [Indian] people I've talked to don't seem to be mad at us." 2nd-Grade Teacher

"Tim Ryan [Salish educator] kept hitting on that the other day when he said the traditional way was "about all of your ancestors." He wasn't limiting it to just his tribe. To me, it was really exciting and important." 1st/2nd –Grade Multi-age Teacher

"I enjoyed getting to know my Salish partners. I love having them for a day, [sharing with them how we conduct multi-age classes]...and I really wanted to go to their school to spend some time with them." Title I Teacher

~"Knowing faces [helps me]. Now I felt very comfortable introducing myself and having a conversation [with tribal members], which I wouldn't have done before. So it's nice to know and recognize faces that are important in the Salish community. It increased my ability to go up to an Native American and say 'What tribe are you from?...Tell me a little bit about it.' I wouldn't have done it before." 5th-Grade Teacher

What Are the Lessons Learned?

Through a two-year pilot project, L&C School staff learned valuable lessons about realizing IEFA. The beginning of the process was uncomfortable, but many teachers crossed the tipping point. Their voices of experience are recorded throughout this booklet in hope of paving the way for your journeys. Here are some of their concluding insights to take with you as you attempt to realize Indian Education for All at your school:

- **Prepare for Mistakes**

"You are going to make mistakes. It is okay to make mistakes. You can't let that stop you from exploring to the best of your ability. Don't let it stop you from trying to teach something that is exciting to teach. This is a new territory [after all]." 1st/2nd-Grade Multi-age Teacher

"You almost need one year to give yourself time to just get your feet wet, make mistakes, and learn from those mistakes, and know that the second year will be so much easier. Be really gentle with yourself and with your [Indian] learning partners. Know that it won't be perfect, but it's worth making. This is a worthwhile project to take on." Another 1st/2nd-Grade Multi-age Teacher

"Although you don't want to say something that's going to insult somebody or confront someone, sometimes I felt that they [our Indian partners] appreciated my timidness and, at the same time, enjoy sharing [with us]. You don't need to worry so much about [making mistakes]. This is just the way we look at it." 4th-Grade Teacher

- **Start Somewhere, Start Small**

"One way to deepen your own understanding is to just begin, begin somewhere.... You don't know what your questions are until you begin. You just need to begin somewhere and realize that this is how I used to teach. I take myself back into what I already knew how to do. It was like a jigsaw puzzle. You begin with a piece and you start to put the pieces together...some

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fit and some you had to rework. You just have to trust that you begin somewhere and it will come together." 1st/2nd-Grade Multi-age Teacher

"Instead of thinking—'Oh I have to know it all before I can say one word,' I thought If I have a unit and I could do that. Then I begin there. So I had a beginning point." Kindergarten Teacher

"Jump in there and do it…. That's just a natural thing; you just have to jump in. You have to go through the process. I don't think that's something you can prepare teachers to do. There has to be a willing commitment that this change happens. It's uncomfortable. It's new. You have to have that willingness to do that. Have a couple people that are excited about the process. It translates throughout the organization." 5th-Grade Teacher

- Take Time, Make time.

"IEFA…is a process." Comment recorded at a project-evaluation discussion

"Take the time to really get people invested in it. Explain it to people and get people's input on it. So, there's some buy-in. Just make the time for it. Make it a big focus. Make it something you dedicate meeting time and professional development time to. Go into the building of background knowledge and take the staff through. Converse as a staff about "What are your ideas about Indians and what do you know?' 1st/2nd-Grade Multi-age Teacher

"You start with a small thing and you have to build it up over the years. It takes a couple years to come up with a really significant unit. You might start with one song or one activity, and then over time you start pulling resources to make it more of a coherent unit. So, it is a very slow process." Music Teacher

"One of the most important things for other schools and teachers to know is that the first year is going to be hard. They just have to know that is part of the process; they should not let that stop what could happen. There are going to be

lots of roadblocks. There's going to be a lot of frustration. Just know that it's important enough to keep working through those, to keep climbing over them."
Another 1st/2nd-Grade Multi-age Teacher

From the Principal's Perspective:

The central theme of Malcolm Galdwell's *The tipping point: How little things can make a big difference* is just that—*little things make a big difference.* Sometimes, in our implementation of IEFA, we could actually see the *tipping* happening. Teachers who had felt uncomfortable, inadequate and just plain resistant suddenly were clearly articulating a plan of action and enjoying their new experiences. Sometimes it felt like a miracle!

Your planning team can use the results of your staff survey to organize a wide variety of experiences and pathways that allow teachers to connect to IEFA. But be careful not just to stick where the majority is currently comfortable. It's one thing to say that every teacher is at a different place along the continuum leading to implementation of IEFA. It's quite another to consciously and purposefully provide effective connecting points for all staff members to grow.

For some teachers, the key connection will be an opportunity to develop personal background knowledge about Indian people; for others it will be meeting and interacting with Indian people; for others it will be having an Indian person come to their classroom to speak; for others it will be having time to delve into library resources and plan read alouds; for others it will be to plan with grade level team members. For most teachers, it is a combination of many things. The options are endless. Be creative. Use your school and community resources.

And, as the principal, be willing to be the keeper of the "vision" and keep nudging your staff members to work through the rough spots—and there will be rough spots. You will see the *tipping* happening. You too will experience miracles!

Appendix 1

These paragraphs are adopted from "Interdisciplinary Manual of American Indian Inclusion" by Martin Reinhardt and Traci Maday. The full document can be accessed online at http://edoptions.com.

"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 of 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.' "

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Appendix 2

Developing a Native American Library Collection
By
Erin Lipkind
Library-Media Specialist
Missoula County Public School

What is the Lewis and Clark Indian Education Collection?

- Consists of professional materials for teacher use.
- Non-fiction texts
- OPI resources
- VHS tapes and DVD's
- Salish-specific resources such as traditional stories, language books, history books
- Curriculum guides
- A special collection for student use.
- Housed in its own book shelf.
- Eight shelves dedicated to books with Native content.
- Includes the following sections:
- Chapter books
- Picture books
- Non-fiction
- Biographies
- Traditional stories
- Salish Specific

Some examples….
When was the Native American Collection Developed?

- AAUW grant initially allocated funds for collection development during the 2005-2006 school year.
- Ready to Go grant has provided additional funding for collection development for the 2005-2006 and 2006-2007 school years.
- While the library already had some print resources, this funding allowed for huge expansion of Native American collection. It would have taken over 5 years of dedicating 1/5 or more of my budget to build this collection.

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How were books selected for inclusion in the Native American Collection?

- Evaluated resources currently housed in library and discarded dated, offensive, inaccurate materials
- Removed all books from general collection and created a special collection for all books with Native content.
- Created an annotated bibliographical citation as each item was processed for the collection.
- Utilized a variety of resources for selection when purchasing new resources.
  - Oyate website
  - *Through Indian Eyes & A Broken Flute*
  - Reviews in *School Library Journal, Book Links,* and *Booklist*
  - Bibliographies collected at conferences
  - Indian Reading Series
  - Salish-Kootenai College Bookstore
  - Publications of the Confederated Salish Kootenai tribes
  - Council for Indian Education publications

Why do Teachers need a Native American Collection?

- Teachers need print and non-print resources to effectively implement IEA.
  - Resources to use with students
  - Resources from which they can self-teach
  - Curriculum that can be used NOW.
- Readily available on-site resources promote teacher integration efforts.
  - Don't have to scramble trying to find a resource to fit a lesson. Can design lessons based on available resources.

Why do Students Need a Native American Collection?

- Students need books in the collection that reflect their cultural backgrounds and exposes them to the culture of others.
- Accurate resources for self-study, research reports, pleasure reading.

Next Steps

- Make students and teachers more aware of the resources we already have.
- Continue to build the collection using my yearly budget allocation.
- Integrate books with Native content more into the library curriculum through read aloud at the younger grades and units of study at the upper grades.
  - Webquest unit

Where to Begin: A Few Suggestions

- Find a few quality children's books which fit naturally into already existing units of study.
- Develop an integrated unit of study.
- Incorporate N.A. literature into daily read aloud.
- Do an author study on a Native author.
- Read for self-study.
- Take any professional development offered in or out of your district, including conference attendance.
- Become familiar with the Indian Ed section of the OPI website and print all resources they make available. If you call or email OPI, they will send you print copies of many of their resources.
- Adapt existing lesson plans to fit your individual classroom needs.

For further information and ideas, please contact Erin Lipkind, Librarian at Lewis & Clark School, at elipkind@mcps.k12.mt.us.

Appendix 3

Indian Education Survey for Grades 1 and 2
Developed by Phyllis Ngai

INSTRUCTIONS: CIRCLE ONE ANSWER FOR EACH QUESTION. DO NOT GUESS. IF YOU DON'T KNOW HOW TO ANSWER ANY QUESTION, IT'S OK TO SELECT "I DON'T KNOW."

Which grade are you in?
- ❏ 1ˢᵗ
- ❏ 2nd

1. Choose one sentence that you think is true. Put an X in the box beside it. If you don't know, mark "I don't know."
   - ❏ Each American Indian tribe has a culture of its own.
   - ❏ All American Indian tribes have the same culture.
   - ❏ I don't know.

2. What is the name of the nearest reservation to Missoula? Please write it on the line.

   _____   I don't know.

3. Which tribe or tribes live there?

   _____   I don't know.

4. Choose one sentence that you think is true. Put an X in the box beside it. If you don't know, mark "I don't know."
   - ❏ All American Indians live on a reservation.
   - ❏ Only some Indians live on a reservation.
   - ❏ I don't know.

5. Can you always tell who is an American Indian? Circle one.

Yes   No   I don't know.

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6. Does each tribe have its own history? Circle one

Yes   No   I don't know.

7. Do American Indians still practice their traditions and languages today? Circle one.

Yes   No   I don't know.

8. Do you want to learn more about American Indians? Circle one.

Yes   No   I don't know.

9. Here are reasons people have for learning about the American Indians in Montana. Mark all the ones that are true for you.
   - ❑   I want to learn because American Indians live in the same place where I live.
   - ❑ I want to learn because I am an American Indian.
   - ❑ I want to learn because American Indians were the first people in Montana.
   - ❑ I want to learn because I find it interesting to learn about American Indians.
   - ❑ I want to learn because I have American Indian friend(s).
   - ❑ I want to learn because American Indian knowledge is what I often hear about.

10. Do you have <u>new</u> interests that you did not have before? Mark all the ones that are true for you.
   - ❑ Now I like my teacher to teach me about American Indians.
   - ❑ Now I like to check out books about American Indians from the library.
   - ❑ Now I like to have American Indian friends.

   - ❑ Now I like to help American Indians.

   - ❑ Now I like to have American Indian teachers.

   - ❑ Now I like to learn a new language.

   - ❑ Now I like to know about different cultures.

11. Are your cultural heritage and traditions the same as or different from other kids' in your school?
   - ❑ Same as all the other kids'

❑ Different from all the other kids'

❑ Same as some kids' and different from some kids'

❑ I don't know.

12. Do you feel comfortable being around people who speak another language?

❑ Yes

❑ No

❑ I don't know.

13. Do you have good friends who are different from yourself?

❑ Yes

❑ No

❑ I don't know.

14. Do you think people from different communities have the same point of view or different points of view?

❑ Same point of view

❑ Different points of view

❑ I don't know.

15. Use words or pictures to show what you know about American Indians. (Use the back of this page if you need more space.)

# Indian Education Survey for Grades 3 –5
Developed by Phyllis Ngai

INSTRUCTIONS: CIRCLE ONE ANSWER FOR EACH QUESTION. DO NOT GUESS. IF YOU DON'T KNOW HOW TO ANSWER ANY QUESTION, IT'S OK TO SELECT "I DON'T KNOW."

Which grade are you in?
- ❑ 3rd
- ❑ 4th
- ❑ 5th

1. Choose one sentence that you think is true. Put an X in the box beside it. If you don't know, mark "I don't know."
   - ❑ Each American Indian tribe has a culture of its own.
   - ❑ All American Indian tribes have the same culture.
   - ❑ I don't know.

2. Are any of these American Indian <u>tribes</u> based in Montana?

Salish:	Yes	No	I don't know.
Pend d'Oreille:	Yes	No	I don't know.
Kootenai:	Yes	No	I don't know.
Chippewa:	Yes	No	I don't know.
Cree:	Yes	No	I don't know.
Cherokee:	Yes	No	I don't know.
Gros Ventres:	Yes	No	I don't know.
Assiniboine:	Yes	No	I don't know.
Sioux:	Yes	No	I don't know.
Navajo:	Yes	No	I don't know.
Northern Cheyenne:	Yes	No	I don't know.
Crow:	Yes	No	I don't know.
Blackfeet:	Yes	No	I don't know.

3. Choose one sentence that you think is true. Put an X in the box beside it. If you don't know, mark "I don't know."

❏ A reservation is land that has been reserved by the tribes for their own use through treaties.

❏ A reservation is land that is given to American Indians.

❏ I don't know.

4. What is the name of the nearest reservation to Missoula? Please write it on the line.

_____   I don't know.

5. Which tribe or tribes live there?

_____   I don't know.

6. Are any of these <u>reservations </u>located in Montana? Circle one.

Flathead	Yes	No	I don't know.
Blackfeet	Yes	No	I don't know.
Rocky Boy's	Yes	No	I don't know.
Zuni	Yes	No	I don't know.
Fort Belknap	Yes	No	I don't know.
Fort Peck	Yes	No	I don't know.
Navajo	Yes	No	I don't know.
Northern Cheyenne	Yes	No	I don't know.
Crow	Yes	No	I don't know.

7. Choose one sentence that you think is true. Put an X in the box beside it. If you don't know, mark "I don't know."

❑ All American Indians live on a reservation.

❑ Only some Indians live on a reservation.

❑ I don't know.

8. Each arrow is pointing at a reservation in Montana (a piece of darkened area on the map). If you know the name of a reservation, write the name on the line next to the reservation.

9. Can you always tell who is an American Indian? Circle one.

Yes   No   I don't know.

10. Who can decide whether a person is a tribal member? Circle one.

The person himself/herself   The tribe   The person and the tribe   I don't know

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11. Does each tribe have its own history? Circle one

 Yes   No   I don't know.

12. Do American Indians still practice their traditions and languages today? Circle one.

 Yes   No   I don't know.

13. Do American Indian tribes have their own governments? Circle one.

 Yes   No   I don't know.

14. U.S. government policies have affected Indian people and still shape who they are
    today.   Which of the following policies are related to Indian history?
    ❏ Colonization
    ❏ Treaty
    ❏ Allotment
    ❏ Boarding School
    ❏ Tribal Reorganization
    ❏ Termination
    ❏ Self-determination
    ❏ I don't know

15. Choose one sentence that you think is true. Put an X in the box beside it. If you
    don't know, mark "I don't know."
    ❏ Before the Montana Constitution in 1889, the American Indian tribes held larger
       pieces of land than they do now.

    ❏ Before the Montana Constitution in 1889, the American Indian tribes held
       smaller pieces of land than they do now.

    ❏ I don't know.

16. Do you want to learn more about American Indians? Circle one.

 Yes   No   I don't know.

17. Here are reasons people have for learning about the American Indians in Montana. Mark all the ones that are true for you.

❑ I want to learn because American Indians live in the same place where I live.

❑ I want to learn because I am an American Indian.

❑ I want to learn because American Indians were the first people in Montana.

❑ I want to learn because I find it interesting to learn about American Indians.

❑ I want to learn because I have American Indian friend(s).

❑ I want to learn because American Indian knowledge is what I often hear about.

18. Do you have <u>new</u> interests that you did not have before? Mark all the ones that are true for you.

❑ Now I like my teacher to teach me about American Indians.

❑ Now I like to check out books about American Indians from the library.

❑ Now I like to have American Indian friends.

❑ Now I like to help American Indians.

❑ Now I like to have American Indian teachers.

❑ Now I like to learn a new language.

❑ Now I like to know about different cultures.

19. Are your cultural heritage and traditions same as or different from other kids' in your school?

❑ Same as all the other kids'

❑ Different from all the other kids'

❑ Same as some kids' and different from some kids'

❑ I don't know.

20. Do you feel comfortable being around people who speak another language?
- ❑ Yes
- ❑ No
- ❑ I don't know.

21. Do you have good friends who are different from yourself?

- ❑ Yes
- ❑ No
- ❑ I don't know.

22. Do you think people from different communities have the same point of view or different points of view?
- ❑ Same point of view
- ❑ Different points of view
- ❑ I don't know.

23. Use words or pictures to show what you know about American Indians.

Appendix 4

Assessing Levels of Implementation

1. **Level of Use—***Nonuse*
Teacher seems to know something about Indian Ed for All but is making no effort to learn more. In fact the teacher indicates that he/she does not plan to implement IEFA.

2. **Level of Use--***Orientation*
Teacher is definitely taking the initiative to learn more about IEFA and even indicates that he/she will begin finding ways to support Indian Ed for All in the near future. No time has been established for beginning.

3. **Level of Use—***Preparation*
A definite time for beginning to implement Indian IEFA has been established. The teacher at this level is taking steps to get ready to begin implementing IEFA but has not actually started yet.

4. **Level of Use—***Mechanical Use*
Teacher is struggling with management of materials and time as she/he attempts to implement IEFA. He/she is aware of how she wants to integrate Indian education, but he/she is not yet able to use it in that way.

5. **Level of Use—***Routine*
Teacher has started using aspects of Indian culture, history, etc. in classroom teaching. She intends to make no changes or modifications in what she is doing or to expand what she is doing.

6. **Level of Use—***Refinement*
Teacher is modifying and expanding the use of Indian ed themes within and throughout the curriculum. He/she is adapting and adopting numerous aspects of historical and modern Indian information because He/she thinks that it is good for the children.

7. **Level of Use—***Integration*
Teacher has decided on his/her own to collaborate with one or more colleague(s) as they change and modify Indian education and are involving Indian people in working within the school setting.

8. **Level of Use—***Renewal*
Teacher clearly is independently creating ideas for integrating Indian concepts within the school setting that support broadening learning opportunities for Indian and non-Indian students.

Karen Allen's interpretation of information in **Taking Charge of Change by Hord, Rutherford, Hauling-Austin, and Hall (1987).*

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