

THE FRAMEWORK:

A Practical Guide for Montana Teachers and Administrators
Implementing Indian Education for All

Developed by Dr. Tammy Elser and updated by
Indian Education for All Unit staff



The Framework:

A Practical Guide For Montana Teachers and Administrators
Implementing Indian Education For All

Developed by Tammy Elser for
The Montana Office of Public Instruction
2010, Updated 2020



Table of Contents

Background 1

Rationale 2

Purpose 3

The Essential Understandings 4

Approaches to Multicultural Education 6

Dimensions of Multicultural Education..... 8

Many Schools, Unique Needs and Approaches 10

Components of Indian Education for All 12

Refining Policy 13

Developing Your Plan 14

Provide Ongoing Professional Development..... 24

Resources 32

Map the Curriculum..... 35

The Key: Content Integration 38

Appendix A
Example of Policy Revised from the Montana School Boards Association (MTSBA)..... 51

Appendix B	
Essential Understandings Regarding Montana Indians	52
Appendix C	
Reflection Tool - Rating Scale Using Banks' Approaches (Banks 2006, p. 48)	53
Appendix D	
English Language Arts, Math, Science, and Social Studies Model Implementation Level Frameworks	54
Appendix E	
Rubric for Evaluating Indian Education for All Curricula	59
Appendix F	
Areas of Activity - Preliminary Planning Tool	60
Appendix G	
Process for Materials Review and Selection – One District's Story	61
Appendix H	
Generic Model and Guidance for Development of Text-Based Inquiry Units for Indian Education for All Implementation.....	65
Appendix I	
Generic Template for Model Unit	78
Appendix J	
ANB Funding and IEFA Grant Information.....	80
Bibliography	84

Tables and Figures

Figure 1. Essential Understandings	5
Table 1. Three models of IEFA support and implementation for Montana districts based on demographic considerations.	11
Figure 2. Professional Development Levels.....	28
Table 2. Guiding questions by four broad categories, for professional development planning in Indian Education for All	30
Table 3. Chronological Chart of Integration	36
Figure 3. Curriculum Concept Map with Banks’ Levels	39
Table 4. List of Terms.....	42
Figure 4. Content Area and Skill Sets	42
Figure 5. Formula for Integration	44
Figure 6. Structure of the Read Aloud.....	45
Table 5. Lesson Checklist.....	48
Figure 7. Reflection Tool	53
Figure 8. Indian Education for All and English Language Arts Implementation Levels Framework.....	55
Figure 9. Indian Education for All and Math Implementation Levels Framework.....	56
Figure 10. Indian Education for All and Science Implementation Levels Framework	57

Figure 11. Indian Education for All and Social Studies Implementation Levels Framework.....	58
Table 6. Evaluation Rubric	59
Figure 12. Planning Tool	60
Table 7. Lesson Checklist.....	69
Table 8. Data Capture Form	73

The Framework:

A Practical Guide For Montana Teachers and Administrators Implementing Indian Education For All

Background

In the 1972 Constitution (Article X, Section 1(2)) the State of Montana recognized the distinct and unique cultural heritage of American Indians and committed to provide education preserving the cultural integrity of each Montana tribe. Twenty-seven years later in 1999, the Legislature passed House Bill 528 into the law we now call Indian Education for All (MCA 20-1-501.) In part, the law reads as follows.

“Every Montanan ... whether Indian or non-Indian, be encouraged to learn about the distinct and unique heritage of American Indians in a culturally responsive manner... All school personnel should have an understanding and awareness of Indian tribes to help them relate effectively with Indian students and parents. ... Every educational agency and all educational personnel will work cooperatively with Montana tribes ... when providing instruction and implementing an educational goal.”

In 2005, the Legislature provided the first funding to support the efforts of Montana schools in fulfillment of this long-standing promise. Today, in schools and classrooms across the state, teachers, curriculum directors, administrators, and community members are working to implement both the letter and the spirit of Indian Education for All (IEFA). For some non-Indian educators, it is the first time they have been exposed to cultural and historical information regarding their tribal neighbors. Others approach this task more prepared, having developed background knowledge, often resulting from teaching experiences on or near one of the seven reservations in Montana, or having learned cultural information from American Indian students, their parents, and American Indian teaching colleagues. Whether novice or proficient in their knowledge of Montana tribes, teachers face unique challenges and opportunities and may experience both self-doubt and triumph in their efforts to implement MCA 20-1-501.

Rationale

Educators understand we must have a good rationale for every instructional decision we make. When developing a rationale for *Indian Education for All*, it may be helpful to consider three aspects: legal, ethical, and instructional.

Article X of the Montana Constitution guarantees an equitable education for all students. Montana was the first state that constitutionally obligates educational systems to include American Indians in their educational goals. The definition of a quality education approved by the Montana legislature determined that integration of content providing information about Montana American Indians was vital to a quality education. *Indian Education for All* is the law.

The ethical implications are summarized in the words of a Great Falls educator: “*Indian Education for All* is not about blaming people or making them feel guilty. It’s about teaching us all to include each other when we think about the world, and about our place in it. It’s about getting rid of the biases that we’ve all inherited, and looking at each other as fellow human beings, and not as a collection of stereotypes. And students get it. They really get it.” *Indian Education for All* is the right thing to do.

Finally, *Indian Education for All* has the potential to improve instruction. Much of this document will focus on instructional opportunities presented by *Indian Education for All* and connect sound theory to practice in classrooms. Montana teachers are talented and dedicated. On behalf of their students, there is little doubt that teachers in Montana can and will develop meaningful lessons designed to implement *Indian Education for All*. Due to lack of mastery of content about the twelve Montana tribes, some will initially struggle to teach lessons both of their own design and lessons developed by others. Others will have lingering questions regarding how this content fits at their grade level or in their content area. Still more may be concerned about meeting the requirements of the Montana Content Standards in other areas and those of federal education programs. Each potential barrier to full implementation of *Indian Education for All* creates new opportunities to rethink our instructional practices and curriculum. To address multiple challenges, *Indian Education for All* implementation must support best practices, promote academic excellence, and contribute to the overall improvement of schools and transformation of the curriculum.

This *Framework* document serves as a bridge between theory and practice and between the delivery of content and the development of skills. There is a tug-of-war occurring daily in classrooms. Teachers, faced with more to do than can be accomplished in a given day, month, or school year, must make difficult choices. This framework presents approaches to help teachers and administrators move from “either/or” to “both and more” perspective, as described in detail within the document. *Indian Education for All* content, when taught through best practices, is a catalyst for school improvement.

Purpose

The *Framework* provides a practical guide for understanding high quality implementation of Indian Education for All. Through thoughtful and effective implementation of *Indian Education for All*, every Montana student can be informed about the unique cultural heritages and shared history of our state and the contemporary lives and historical contributions of Montana Indian tribes. Through study of other cultures, all students come to recognize and appreciate the unique qualities of their own cultures; at the same time, each Montana student will become more self-aware and develop a reference point to support greater understanding of others. A teacher from the Livingston School District put it this way, “So much of the Native American perspective and past has been either inaccurately portrayed or ignored. As I learn more, I feel it is *imperative* the whole story be told and look for opportunities to tell the little pieces I have learned.”

Ongoing, comprehensive implementation of *Indian Education for All* presents a challenge for Montana school districts. Along with the introduction of new and unfamiliar content, there are real opportunities to extend or promote implementation of best practices including the enhancement of literacy instruction, use of inquiry-based approaches, content integration, and active pedagogy adding depth and meaning to the curriculum. The following topics will be explored in this framework:

- Theoretical foundations for *Indian Education for All*;
- Strategies for achieving higher levels of implementation on a scale informed by Dr. James Banks’ implementation levels, or approaches, for multicultural education;
- Connections between *Indian Education for All* and the ongoing work of improving schools and educational systems using Banks’ dimensions for multicultural education;
- A step-by-step process to support teachers and administrators with incremental implementation;
- Guidance for building a comprehensive district-wide program of *Indian Education for All*, designed for each district’s student population; and
- Practical instructional ideas linking IEFA content to important skill sets and other content areas.

The Essential Understandings

The work of classroom teachers is complex and multifaceted. Teachers must focus on the needs of individual children using a continual cycle of instruction and assessment. At the same time, they must also be masters of their assigned content and be cognizant of the Montana Content Standards in all teaching areas. Now, beyond knowing the learner, the content, the standards, and the instructional methods, teachers must learn and teach the *Essential Understandings Regarding Montana Indians*.

The *Essential Understandings* were developed by a group of Indian educators representing each Montana tribe, who gathered to attempt to build consensus on a set of common core understandings. It is a remarkable document given the diversity of the tribes represented.

These *Essential Understandings* represent broad concepts common to Montana tribes all students should know. They are gateway standards, or entry points, into the rich histories, cultures, and perspectives of each Montana tribe.

The *Essential Understandings* are big ideas linked to rich content connected to each tribe individually. Sometimes, pressure to cover so much content can result in adding or layering material in the curriculum at a relatively superficial level in order to “check it off the list.” This outcome can mean that a curriculum already deemed “a mile wide and an inch deep” just became wider and shallower. Developing a plan and a series of structures to support deeper levels of curriculum development helps to avoid the random addition of American Indian content to the curriculum.

Essential Understandings Regarding Montana Indians

Essential Understanding 1

There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

Essential Understanding 2

Just as there is great diversity among tribal nations, there is great diversity among individual American Indians as identity is developed, defined, and redefined by entities, organizations, and people. There is no generic American Indian.

Essential Understanding 3

The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral histories, which are as valid as written histories. These histories pre-date the “discovery” of North America.

Essential Understanding 4

Though there have been tribal peoples living successfully on the North American landscape for millennia, reservations are lands that have been reserved by or for tribes for their exclusive use as permanent homelands. Some were created through treaties, while others were created by statutes and executive orders. The principle that land should be acquired from tribes only through their consent with treaties involved three assumptions: Both parties to treaties were sovereign powers, Indian tribes had some form of transferable title to the land, Acquisition of Indian lands was solely a government matter not to be left to individual colonists or states.

Essential Understanding 5

There were many federal policies put into place throughout American history that have affected Indian people in the past and continue to shape who they are today. Many of these policies conflicted with one another. Much of Indian history can be related through several major federal policy periods: Colonization/ Colonial Period (1492 - 1800s), Treaty-Making and Removal Period (1778 – 1871), Reservation Period - Allotment and Assimilation (1887 – 1934), Tribal Reorganization Period (1934 – 1953), Termination and Relocation Period (1953 – 1968), Self-Determination Period (1975 - Present).

Essential Understanding 6

History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from American Indian perspectives frequently conflicts with the stories mainstream historians tell.

Essential Understanding 7

American Indian tribal nations are inherent sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments. However, under the American legal system, the extent and breadth of self-governing powers are not the same for each tribe.

Figure 1. Essential Understandings

Approaches to Multicultural Education

One structure supporting depth of study is a theoretical framework for multicultural education. Theory is essential to provide a solid foundation supporting policy, planning, future curriculum development, implementation, progress monitoring, and evaluation. Being grounded in theory supports coherent and thoughtful curriculum design. It allows teachers the freedom to focus on big ideas while working side-by-side with their students to explore important questions, delve into compelling topics, and build true understanding of challenging content. Two theoretical models developed by Dr. James Banks guide IEFA implementation and help us think about all facets of school improvement. In this section, we will learn about Dr. Banks' approaches to multicultural education within the unique context of Montana's *Indian Education for All* implementation, in order to ground future efforts and document success.

In his landmark work in multicultural education, Dr. James Banks identified four approaches to multicultural education implementation. Awareness of these approaches, or *levels*, can help teachers and curriculum developers gain greater depth in the curriculum. They are described briefly below in order of sophistication or depth.

Contributions – At this level teachers are usually adding a simple “aside” to their presentation of the standard curriculum. For example, if implementing a unit on botany, they might mention the use of a specific local plant for medicinal purposes by a local tribe. In US history, the contributions of a notable individual, for example George Washington Carver, Harriet Tubman, Sitting Bull, or Chief Seattle, might be added to the era being studied. The contributions approach is employed by many contemporary textbooks when sidebars are added featuring a representative of another culture to the otherwise unchanged content of a textbook. Sometimes these additions are a form of tokenism and occasionally they may unintentionally perpetuate a stereotype. James Banks describes a variation to this approach that he calls “heroes and holidays.” A classic example of the heroes and holidays approach is the isolated focus on American Indian cultures, heroes, and contributions on American Indian Heritage Day, with little or no discussion throughout the rest of the school year. Many educators use contributions from time to time to build connections between cultures and content areas, but perhaps they should be a starting point, not the primary focus of our implementation of multicultural education or *Indian Education for All*. One of the key outcomes from the contributions approach is the positive mention of tribes and their cultural contributions throughout millennia. Cultural omission, or never creating opportunities to mention, discuss, or cover American Indians at all in curriculum, is erasure of a culture and that culture's contributions to knowledge, art, language, history, and worldview. Erasure of a culture perpetuates institutionalized racism.

Additive – When teachers use an additive approach, they are often attempting to implement a parallel structure in the curriculum. According to Dr. Banks, “The Additive Approach allows the teacher to put ethnic content into the curriculum without restructuring it” (Banks, 60). For example, when teaching a unit on “celebrations around the world” they add Cinco de Mayo and possibly powwows, Chinese New Year, Hanukkah, and Christmas. The additive approach may result in shallow and disjointed curriculum units, making connections difficult. There is simply too much to add, forcing teachers to pick and choose, skimming the surface to cover the high points of significant historical or cultural material.

Transformation – The transformation approach shifts the perspective or point of view of the students by looking at the curricular content through multiple perspectives. It is powerful and allows for critical thinking, inquiry, depth of study, and significant critical literacy. The challenge for teachers is the ability to recognize the differing perspectives and sort these from their personal perspective and the perspectives presented as neutral in textbooks and other material. In addition, it takes open-minded research and often a willingness to learn alongside students about new and unfamiliar, or even controversial, perspectives. Quality implementation of *Indian Education for All* that employs the transformation approach has a fringe benefit in the form of development of what Dr. Tony Wagner has deemed the “seven survival skills” for work, citizenship, and life-long learning (Wagner 2008, 14-38).

This approach builds on the skills necessary for success in post secondary education, including critical thinking, analysis of information, inferential reading and extensive exploration of big ideas through both discussion and writing.

Social Justice – When the social justice or social action approach is used by students and their teachers, students become aware, through their inquiry of a real problem, and set out to solve it. An example would be students engaged in a Montana history unit who discover that a historical marker uses a misnomer for a local tribe. They might decide to petition the highway department in collaboration with the Montana Historical Society to have the marker corrected. Their process would have taken the transformation approach and pushed beyond it to change the world, solve a problem, correct an error, or conduct a full-blown service-learning project. Achievement of this level of implementation can be a natural consequence of working on inquiry and depth at a transformation level. Through this approach students can apply academic skills, while taking on a real task that improves some aspect of their school or community. Children build pride, ownership, a sense of responsibility, and a work ethic through such efforts.

Tony Wagner’s Seven Survival Skills for Careers, College, & Citizenship in the 21st Century

1. Critical Thinking and Problem Solving
2. Collaboration Across Networks and Leading by Influence
3. Agility and Adaptability
4. Initiative and Entrepreneurship
5. Effective Oral and Written Communication
6. Accessing and Analyzing Information
7. Curiosity and Imagination (Wagner 2008, 14-38)

These, in brief, are Dr. Banks’ approaches. The ultimate goal of implementation of multicultural education in general, and *Indian Education for All* more specifically, goes beyond simply adding tribal content to an existing lesson. Yet, the addition and mention of tribes and tribal knowledges and contributions is a positive first step in integration so long as great care is taken to avoid perpetuation of misinformation, bias, and stereotypes. Critical cultural values and ways of seeing and being in the world can be overlooked with a limited focus on artifacts, crafts, and foods - the more superficial symbols of culture. In the words of James Banks, “The four approaches for the integration of multicultural content into the curriculum are often mixed and blended in actual teaching situations. One approach, such as the contributions approach, can be used as a vehicle to move to other and more intellectually challenging approaches” (p. 61). In this developmental process, contributions and additive approaches should lead to transformation and social action in our instruction.

Dimensions of Multicultural Education

Dr. Banks defines five dimensions, or areas, for multicultural education: 1) content integration, 2) the knowledge construction process, 3) prejudice reduction, 4) equity pedagogy, and 5) an empowering school culture and social structure. Each will be discussed in some detail following.

Content Integration – As most Montana educators approach *Indian Education for All* implementation, they perceive their task primarily as that of adding content about Montana tribes to their current curriculum. They certainly are not wrong in this assumption. On the surface the task seems straightforward until contemplating the following questions. What content? Whose history, culture, and language? Defined by whom? What is actually meant by the term *integration*? Many Montana teachers will grapple with these big questions. Many have and continue to immerse themselves in study of the twelve Montana tribes. The process of integration, however, will require new approaches to instruction and curriculum design. Content integration is essential to every school's implementation of *Indian Education for All*. It is also the only way that sufficient time will be found and depth of study will be achieved in our already packed school day. Once strategies are mastered for deeply integrating content, they will be quickly employed by teachers seeking deeper levels of student engagement and understanding throughout the curriculum. Content integration is explored later in this document, including ideas to jump-start the conversations and professional development around this best practice and key dimension of multicultural education.

The Knowledge Construction Process – The knowledge construction process is directly related to critical literacy. Knowledge construction challenges students and teachers alike to think about the cultural perspectives inherent in the development of knowledge and how these may differ from culture to culture. In the words of James Banks, “teachers help students to understand, investigate, and determine how the implicit assumptions, frames of reference, perspectives and biases within a discipline influence the ways in which knowledge is constructed within it” (Banks, 2006). Being able to understand a point of view from the perspective of another, contemplate an argument from the side of an adversary, or examine an event in history from the perspectives of more than one person, are all skills connected to knowledge construction. In *Indian Education for All*, knowledge construction has a unique place as so much misinformation, stereotypical information, bias, and omission is transmitted through the treatment of American Indian peoples in media, literature, history texts, and even children's picture books. The result is that some of what we think we know about Montana tribes may be incorrect. Through the application of knowledge construction and active pedagogy associated with this goal, a more honest and balanced understanding of each Montana tribe will be made manifest. Children will develop critical literacy and critical thinking skills.

Prejudice Reduction – All schools have an obligation to assure that all children, without regard for *any* individual difference, feel safe from prejudice. Schools play a central role in prejudice reduction, often acting as a catalyst to change attitudes in American society overall. Prejudice reduction can be enhanced by open dialogue, direct knowledge of many cultures, and relationships developed with people of many backgrounds. Instructional methods that allow for social construction of knowledge promote communication in small groups, allowing students to discuss issues and attitudes and explore

and uncover bias and prejudice with their peers. Careful selection of instructional materials free of bias and stereotype also support prejudice reduction. A librarian from western Montana expresses it this way, "... as a librarian, I feel I have an important role in this. Look at all the books out there! All the skewed history! Most of us are not even aware how biased so many of our textbooks are. Sometimes it's subtle. But it's important to root it out. And I must say, I was aware of it before, but I'm really aware of it now." Prejudice reduction is a responsibility of all schools in a democratic society.

Equity Pedagogy – Does instruction support learning and overall academic achievement for every child? Equity pedagogy is made manifest in many Montana classrooms through efforts to differentiate the curriculum. Differentiation holds all students accountable to the same high standards but allows for different ways to meet these standards. Strategies to differentiate the curriculum include the extension of time, scaffolded temporary supports, unique assignments that allow students with different needs to show what they know, and the presentation or teaching of content using many different strategies and teaching styles. This type of pedagogy allows all students opportunities to learn employing unique individual learning strategies and personal preferences and strengths. Like prejudice reduction, equity pedagogy is an obligation of all schools. It may include emphasis on different elements based on local demographics, but ultimately, every learner has the right to be taught toward the same high standards, using a variety of strategies to optimize individual student success.

An Empowering School Culture and Social Structure – This dimension of multicultural education involves conceptualizing the school as a unit of change and making structural changes within the school environment that benefit all students. (Banks, p. 35) Does the culture of the school and community work to empower all? Most of the structures that effectively disempower one group, empower another. When efforts are made in many schools to correct this, or to increase participation on the part of underrepresented groups, or to modify selection criteria to be more inclusive or equitable, there is often negative feedback, or backlash, from groups who have benefited from the structure as it stands. Developing an equitable pedagogy, along with efforts to ensure an empowering school culture, is essential in the creation of a school of excellence.

A concern sometimes expressed by teachers and administrators is that *Indian Education for All* is a distraction from efforts to improve student achievement as measured by standardized tests. In fact, schools devoting time and energy to all dimensions of multicultural education increase the likelihood of success among all subgroups in their population. *Indian Education for All* and becoming a multicultural school of quality are part of the solution, not part of the problem.

Many Schools, Unique Needs and Approaches

All schools, without regard for demographics, will be focused on the education of all students about Montana tribes. This goal is reflected most extensively, though not exclusively, in the dimensions of content integration and knowledge construction, which will be emphasized by schools with few or no American Indian students. Other schools, again because of demographics, will be addressing effective education of all students about Montana tribes, and effective education of American Indian students at the same time. As a result, they will be focused on content integration, knowledge construction, and, also, equity pedagogy and the development of an empowering school culture and social structure.

Under the right conditions, exceptional implementation of *Indian Education for All* will help lead to increased student achievement. With this in mind, it is possible to determine several district demographic types that may benefit from different strategies and potentially different designs for implementation for *Indian Education for All*. Keep in mind throughout this discussion that **all** Montana schools are obligated under the law to fully implement *Indian Education for All*. Based on demographics, some districts may elect to intensify culturally relevant instruction, content integration, and support service delivery, in order to better meet the specific needs of their student population. These different strategies for implementation can be examined by looking at three different profiles or categories of Montana school districts based on demographics, labeled Districts X, Y, and Z.

The following table provides one way of thinking about implementation of *Indian Education for All* based on school demographics and the dimensions of multicultural education implementation, while addressing both district and school-level concerns.

			Support Level 3	<ul style="list-style-type: none"> • Core curricular K-12 strand of American Indian studies taught by specialists • Instruction in a tribal language K-12
		Support Level 2	Support Level 2	<ul style="list-style-type: none"> • Elective courses taught by specialists 9-12 • Exploratory offerings in American Indian studies 5-8 • Inquiry-based depth-of-study units (at least 1 annually at each grade level) K-6
Support Level 1	<ul style="list-style-type: none"> • Essential Understandings infused into content areas • Professional development on Essential Understandings, critical literacy, integration strategies, text selection to reduce bias • Access to quality materials • Periodic access to specialists • Periodic inquiry-based depth-of-study units • Professional development on equity pedagogy, anti-bias education and teacher expectations 	Support Level 1	Support Level 1	<ul style="list-style-type: none"> • Essential Understandings infused into content areas • Professional development on Essential Understandings, critical literacy, integration strategies, text selection to reduce bias • Access to quality materials • Periodic access to specialists • Periodic inquiry-based depth-of-study units • Professional development on equity pedagogy, anti-bias education and teacher expectations
	<p><u>District Type X</u></p> <p>Small or mid-sized school districts located far from a reservation and serving very few or no American Indian students</p>	<p><u>District Type Y</u></p> <p>Large urban school districts with many American Indian students representing many Montana Tribes</p>		<p><u>District Type Z</u></p> <p>School districts located on or near a reservation and having a majority of American Indian students</p>

Table 1. Three models of IEFA support and implementation for Montana districts based on demographic considerations.

In Support Level 1, effective education of all Montana students **about** Montana American Indians is the primary concern. In Support Levels 2 and 3, the focus goes beyond education **about** Montana American Indians to include a focus on the implementation of *Indian Education for All*, which might help close the achievement gap and provide effective education **of** American Indian students in Montana schools.

Components of Indian Education for All

For Montana school districts, there are five major components of *Indian Education for All* implementation. They are:

- 1) Policy and planning,
- 2) Professional development,
- 3) Materials review and selection,
- 4) Curriculum mapping, and
- 5) Curricular integration.

These are addressed in separate sections throughout the remainder of this document to support local planning efforts, jump start the process, and assist in generating ideas at the district, school, and classroom levels.

Refining Policy

Good implementation plans for *Indian Education for All* result from early and strong staff development, bringing teams of teachers together with administrators and curriculum developers. In addition to professional development, the quality of these plans rests on a foundation of well-crafted local policy. Several factors must be taken into consideration when developing strong policy. The following questions will address some of these factors, one at a time.

First, does the policy meet the letter and the spirit of the law? Some policies, by the time they move through the development and adoption process, may actually lose sight of the original target connected to implementation of MCA 20-1-501. Policy examination will determine if the language addresses the law in full.

Second, is the policy “actionable,” guiding day-to-day operations at the classroom, building, and district level? Strong policies will put forward, in a skeletal way, steps for actual action and change that permeate all levels of the school system.

Third, is the policy specific enough to guide those actions, but general enough to cover unforeseen events, changes in personnel, or demographic considerations? This should not be interpreted to imply that the target is moving, but rather that changes and potential contingency plans resulting from those changes are considered so the policy does not have to be modified too frequently. Put another way, is the policy *doable* and *durable*?

Fourth, is the policy tailored to the local school district in which it is adopted, or generic -- based on a fictional district with imagined staff, students, and administration? The policy should reflect unique qualities of the district and community. Like snowflakes, every policy is a little different the same way each school district has special characteristics, unique human resources, and varying demographic and geographic qualities.

Finally, once in place, is the policy known? Do all staff, administrators, and other stakeholders know the policy or at least the “gist” of the policy enough to allow it to guide day-to-day operation? To be strong, policy needs to be thoughtfully considered with frequency. All too often, policy and the plans and curriculum guides that are designed to implement those policies are not known or examined by those with the greatest responsibility for ensuring compliance.

Taking into account the importance of locally developed and robust policies, there is a place for models to support boards and administration as they consider and adopt policy. The Montana School Boards Association (MTSBA) developed a model generic policy to jump-start the process. In addition, some curriculum consortia have worked at a more regional level to support generic policy language – again, as a jump-start to a good local process. School boards and administrators can benefit from models but must stay mindful that custom-tailored policy will lead to the strongest outcomes and best guide activity at the local level. In the appendices you will find a sample policy based on the model provided by MTSBA. While models are helpful places to start, policy should reflect the unique qualities of each school district.

Developing Your Plan

The specific ideas presented here are suggestions to support local efforts. Teachers and administrators use them to design plans meeting the letter and spirit of the law that also address the unique capacity and characteristics of each district. Here are a few suggestions:

- Don't work alone. The more staff members and perspectives brought to the table during plan development, the better. Assemble a team that includes both local experts and novices.
- Take advantage and use this document and support documents found in the appendices to create a skeletal plan – then focus in on elements of the plan for more intensive and detailed work and implementation. It does not all have to be done immediately. Consider depth and quality over quantity as they have been discussed in this document.
- The **Areas of Activity - Preliminary Planning Tool** found in the appendices could be helpful in developing subcommittees and making assignments, along with the steps articulated in this section.
- Meet, talk, and read regularly. The process of planning is a professional development journey in itself, and it can be fun and engaging.
- Finally, integrate this plan with the ongoing continuous school improvement plan. Integration must be modeled at all levels – from planning, to professional development and training opportunities, and finally in classrooms. The IEFA plan could be completely woven into the very fabric of the comprehensive district plan. Integrated goals are more robust than isolated or segregated goals.

Suggested Steps for IEFA Implementation Planning

This detailed checklist of steps can be used to guide the planning process.

- ▶ Evaluate the prevalence of IEFA and Indigenous awareness in your school:
 - Is IEFA implementation consistent across classrooms and subject areas?
 - Are Indigenous people and tribal members visually represented in your school (*e.g.* photos of historical and contemporary tribal leaders, OPI Making Montana Proud poster series, maps of historical and current tribal territories, tribal seals and flags, other authentic tribal representation)?
 - Are you aware of biases and racial stereotypes among your students?
 - Do you feel American Indian students would be comfortable with their tribal identity in your school environment?
- ▶ Examine use of ANB IEFA funding and consider other funding sources:
 - How has your ANB IEFA Funding been spent for the past 5 years?*

- Has the funding been used for maximum impact?
- Ensure that you know the exact amount of your school's ANB funding by visiting OPI's [School Finance webpage](#).
- Have you reviewed the OPI IEFA funding band guide and considered new ways to spend ANB funding?
- Is there an initiative or activity that could be done with OPI IEFA grant funding?*
- Are there other funding sources to consider?

*For information regarding ANB funding and IEFA grant funding guidance, refer to Appendix J.

► Provide professional development for teachers:

- Has your school done trainings specifically on the *Essential Understandings Regarding Montana Indians*?
- During trainings is accurate, tribally specific, and tribally informed information regarding diversity, culture, history, and sovereignty for each Montana tribe being discussed?
- In professional development for teachers is the awareness of “common” experiences impacting each tribe – but experienced uniquely by each (*for example: boarding schools, smallpox, removal and relocation, etc.*) emphasized?
- Are there discussions about recognizing bias, stereotype, misinformation, and omission?
- Are there opportunities for staff to learn more about identifying authentic sources and resources?
- Are there opportunities for teachers to share and delve deeper into strategies for meaningful and respectful infusion and curricular integration?
- Does your staff engage in professional discussions about best practices, including critical literacy, inquiry, and depth-of-study?

► Inventory material resources currently in your school:

It is recommended you use the OPI IEFA Resource [“Evaluating American Indian Materials and Resources for the Classroom”](#) when reviewing materials.

- For support determining the quality of a resource as the inventory is being conducted:
 - Literature: *A Broken Flute* from the school library or go to Debbie Reese’s blog [American Indians in Children’s Literature](#).
 - History textbooks: *Lies My Teacher Told Me* and the Montana history text, *Montana: Stories of the Land*
 - Tribally informed and tribally specific resources: Tribal History Projects - authored by the tribes themselves

- Examine and sort resources into three categories:
 - Accurate and Authentic
 - Weak or Inaccurate
 - Offensive, Hurtful, Stereotypical, or Biased
- Look for good accurate resources currently available:
 - Are they being used?
 - By whom?
 - How?
 - If not, why not?
 - Consider materials that have been reviewed by sources such as American Indians in Children’s Literature and Oyate.org
- Look for weak or inaccurate materials stored or still in use:
 - Is the material used?
 - If so, how? And why?
 - Is the material of value?
 - How can it be remediated to correct errors?
 - Is this remediation a worthy expenditure of time and effort?
 - Are quality replacement materials available that do not have the same problems?
- Look for materials that should be weeded out or should not be used as required reading, whole-class or small-group:
 - Do stereotypes make a resource unredeemable?
 - Is offensive language present?
 - How are these materials used (whole-class instruction or literature focus unit or just available in the library)?
 - Is the text appropriate for the library but not as required classroom reading?
 - Is the text being used by teachers now? How and why?
 - Some books commonly used or described by teachers as “My favorite when I was ...” fall into the categories of *weak* or *inaccurate* and sometimes even *offensive*, *hurtful*, *stereotypical*, or *biased*. This nostalgic association makes this personally and professionally challenging for many.

- The Office of Public Instruction (OPI) provided a “starter kit” for every public school library in the state and continues to send resources. Are these materials visible? Accessible?
- ▶ Conduct a curriculum mapping process to identify where and when (content areas, resources, literature, and grade levels) in your curriculum material about American Indian people is currently presented:
 - Are the resources currently in use accurate?
 - If so, does the instruction achieve the contributions, additive, transformation, or social action level in Banks’ approaches?
 - Check for evidence of best practices.
 - Use rubric from Mission Ready-To-Go Project to evaluate existing curriculum (see Appendix E, Rubric for Evaluating *Indian Education for All* Curricula).
 - Locate areas of weakness and omission.
- ▶ Integrate new *Indian Education for All* content across the content areas:
 - English Language Arts*
 - In grades K-3, select and use on a regular basis high quality picture books or other high-quality texts as read-aloud selections.
 1. Develop grade level selections as a team and determine what texts will be used at what grades and which may warrant using more than once, but in different ways moving up the grades.
 2. Work to develop read-aloud protocols to make these instructional opportunities richer in terms of content, background knowledge, and literacy instruction. (These best practice strategies can be applied and will enhance instruction with any text.)
 3. Always review books and read authoritative reviews with care to avoid texts that may misrepresent the cultures presented. For a detailed discussion of this issue, check out the article [“Fakelore, Multiculturalism, and the Ethics of Children’s Literature”](#) written by Elliot Singer.
 4. Purchase books that meet high standards for authenticity.
 - In grades 3-12, attempt every year to take on an *Indian Education for All* literature focus study. There are depth-of-study units published by OPI that can be used as is or used as lesson and unit models. They are developed around high quality novels, biographies, histories, and longer picture books, and they integrate many content areas. Instructional strategies employed are intended to increase rigor and support skills development in literacy leading to strong inferential reading comprehension, vocabulary development in context, genre study and awareness, and development of written communication skills.

- In ELA, the teacher is not modifying the skills addressed, but rather swapping out materials with unrelated content, for materials that carry IEFA content and shift perspectives.

□ Social Studies*

- US history is commonly taught in 5th, 8th and 11th grades. Employ critical literacy with US history textbooks having students seek primary source documents and high-quality secondary sources in an effort to portray various points of view with greater accuracy.
 1. In keeping with Montana Content Standards for Social Studies, promote inquiry as a primary instructional method. Additional training may be required.
 2. Build files of primary source and secondary source documents on topics commonly covered poorly or Euro-centrally in the textbooks to help students see an issue or event from multiple perspectives.
 3. Address sensitive issues from multiple perspectives, including:
 - a. Bering Strait
 - b. Columbus
 - c. Thanksgiving
 - d. Westward Expansion and Manifest Destiny
 - e. Lewis and Clark Expedition
 - f. Warfare
 - g. Treaties
 - h. Reservations
 - i. Forced assimilation policies, boarding schools
 - j. American Indian Movement, and others
 4. Apply critical literacy to common euphemisms found often in history texts. Many of these euphemisms soften or obscure the reality of historical events. For example: discovery, expansion, destiny. These terms are applied to historic events sometimes implying that things “just happened” a.k.a., natural occurrence or providence. Ask students, “Where did this term come from? Why? How else could things have been described? With what effect?”
 5. Research and discuss terms that tend to demonize groups and actions. For example: massacre, savage, renegade. These terms are applied to people and the landscape – Where did they come from? Why?
 6. Have students build or examine parallel Montana tribal timelines, using the federal eras in Indian policy as the spine. Juxtapose these timelines with all the major events in US history to help students uncover the connections.

7. Connect great historical fiction by American Indian authors whenever you can to promote love of story.
8. Teach history as story, told from the subjective experience of the teller. With critical literacy, students learn as much about the teller as about the event.
9. Some resources for social studies departments embarking on this journey in US history might include:
 - a. Howard Zinn, *A People's History of the United States* and (as a student text option) *A Young People's History of the United States*
 - b. James Loewen, *Lies My Teacher Told Me* (also, sometimes students as a reference)
 - c. Sam Wineburg, *Historical Thinking and Other Unnatural Acts* (regarding pedagogy)

All the above would be outstanding books for professional development teacher book clubs.

- Montana history is usually taught in 7th or 8th grade. Consider using *Montana Stories from the Land* by Krys Holmes as your anchor text. It is outstanding and a dramatic improvement over older texts. It was published by the Montana Historical Society and developed with input from Montana tribes. To preview (and print) each chapter of the book, along with lesson ideas, go to the [Montana Historical Society website](#). Also, educational footlockers aligned with the Montana content standards are available on Montana history topics free, but for the cost of shipping. These also include outstanding curriculum materials and hands-on artifacts students can explore.
- World history or ancient civilizations is commonly taught in the 6th and 10th grades. At 10th grade, consider dropping the old world/new world dichotomy and start in pre-Columbus North, Central, and South Americas. Roxanne Dunbar-Ortiz's *An Indigenous Peoples' History of the United States* is a fascinating read. Putting pre-Columbian Americas into curriculum first, then moving "east" or "west" to Europe and Africa or to Asia provides a vehicle for examining world history from an Indigenous perspective.
- In 6th grade ancient civilizations, there is a tendency to focus on the fascinating cultures that involve pyramids, mummification, and human or animal sacrifice. For classrooms studying Europe, the focus often is on medieval castles, kings, queens, and the lives of nobility, rather than the life ways of the peasant and merchant classes. These then become for children (along with foods, music, and dance) the markers that define ancient cultures. Consider adding a focus on agricultural or subsistence practices, division of labor, community and family life, child rearing practices, and how different peoples adapted technology and life ways to survive and even thrive in unique environments.
- In high school government (generally taught in 11th and 12th grade) include a unit on tribal governments. One option might be to have students work in small groups to

research assigned Montana tribal governments and present some key facts to their classmates (e.g. names of tribal leaders, government departments, and types of services offered).

- When teaching current events, be sure to include articles and stories about tribes and contemporary issues (e.g. court decisions regarding treaties, commentary and debate regarding Native American mascots, tribal hunting and fishing rights, etc.).
- In K-3 social studies instruction, start with self, family, and community and work out in concentric rings.
 1. Use juxtaposition to show students how similar they are to each other, and how unique.
 2. Work to remove stereotypes and misinformation from your classroom holiday celebrations and avoid old “crafts” and activities that belittle or misrepresent others.
 3. Add authentic and high-quality multicultural picture books on world cultures to read-aloud selections. On a regular basis, target selections with a Montana tribe or American Indian connection, and other cultural groups from around the world.
 4. As students become independent readers, make selections including high quality historical fiction, biography, and autobiography in addition to authoritative non-fiction (authored by the tribes) and primary source documents.
- Follow all the steps in the English Language Arts section to locate quality materials you have now, weak materials needing remediation, and those targeted for potential weeding.

Science*

- Teach different ways of knowing. While most of our classroom practice in science employs a purely empirical process, it will help students to understand there are other ways of constructing knowledge different from experimental design and that these ways have had great utility in human history and may inform our “best guesses” or “hunches” about how the world works individually and collectively today.
- Employ inquiry as a primary instructional method. Encourage students to think of divergent ways to answer questions.
- Employ place-based pedagogical practices. This connection between classroom and community will provide students a relevant and meaningful context in which to engage in science.
- Study contemporary environmental and land management issues currently being addressed by a tribe as a topic of inquiry in your classroom. In doing so, students will likely uncover a mix of empirical and traditional tribal strategies employed to solve problems.

- Take on at least one depth-of-study investigation in science per year that includes a tribal context and a mix of traditional ways of knowing and western empirical ways of knowing. Examples might include fire management and tribes; bull-trout reintroduction and habitat restoration; mining and mineral extraction and differences in tribal choices based on traditional knowledge, values, and contemporary environmental concerns; endangered species, wilderness designation, and habitat preservation; highway design and wildlife corridors; ethnobotany; astronomy.
- Integrate content areas to show relationships, contextualize -- rather than isolate -- and extend connections between the natural and social world.

□ Math*

- Recognize when the use of artifacts (beading designs, the tipi geometry, counting ropes, etc.) are only contributions-level additions, which may not help students understand math or tribal cultures in any depth.
- Use strategies to contextualize math skills using stories, picture books, contemporary, historic, or placed-based problems -- and build math lessons within that context. A series of examples from the life of Jim Thorpe and the boarding school experience have been published by OPI (grades 3-5 under Classroom Resources - Language Arts) and could provide a jump-off point or example.
- When introducing ancient counting systems or calendar systems from other cultures, be sure to emphasize the mathematical concepts involved in their development and use, rather than “mastery” of the system. The awareness of differences and concept knowledge will be more practical in the long run as you develop mathematical thinkers with multicultural awareness.

□ Technology

- Teach about the history of technology development as part of the human experience on a continuum, from making fire to splitting atoms. All cultures and societies experienced all stages at some point, and some ancient technologies are more adaptive to certain environments where contemporary technologies may be useless.
- Work to reverse stereotypes related to “primitivism” -- the idea that sophisticated ideas and technologies are the domain of dominant society, came from Europeans, or developed in urban settings and that rural and/or tribal technologies are unsophisticated.
- Employ technology in appropriate ways as a tool to improve teaching and learning. The Jim Thorpe unit plan referenced above uses Google Maps, Google Earth, iTunes, Word, PowerPoint, extensive web-based resources, and primary source materials found on the web. While these are used to help bring content to life in the classroom, improving both teaching and learning, they are also being modeled, demonstrated, and employed by students -- developing the technology skill set while increasing IEFA knowledge.

- Encourage students to select and use technology to share what they have learned. Using inquiry and project-based instruction, students create products. These can be shared with the class in the form of posters, PowerPoint presentations, paper reports, movies, websites, etc. Give students choices and be sure to review all content for accuracy and stereotypes and require careful supported revision and editing before publication and sharing with the class.

□ Arts

- All cultures have their own forms of expression in visual arts, music, theater, dance, and story. Art has the power to reinforce or dismantle stereotypes. Expose students to art that reflects the diversity of American Indian people – contemporary as well as historical subject matter, media and style, male and female, modern and traditional artists. Find ways to incorporate examples, performances by American Indian artists, and authentic demonstrations from known experts or artists from one or more Montana tribes.
- Show respect for American Indian cultures by learning about and observing appropriate cultural protocols. Seek references and the advice of knowledgeable experts before contracting with a performer who claims tribal affiliation or authenticity.
- Look for ways to incorporate American Indian art in regular art instruction rather than as a separate cultural study. For example, when exploring the artistic element of shape, include native beading patterns. When experimenting with color, try traditional natural dyeing techniques.
- Where appropriate, provide opportunities to explore media and forms in studying elements of a traditional art form.
- Avoid projects that copy American Indian clothing, housing, or design. Let students' original work be inspired by the art of native cultures.
- Spotlight local artists and performers.

□ Health and Physical Education (PE)

- Incorporate traditional games into your PE programs and teach the functions of the games as learning and training tools in traditional culture.
- Examine differences in traditional and contemporary diets based on food availability. Through inquiry into diet changes and health consequences with the introduction of sugar and wheat, students can learn about balance between protein, carbohydrates, and fats, the difference between carbohydrates comprised of sugar and those comprised of fiber, and the different impacts they have on blood sugar levels.

****For specific examples of IEFA implementation levels in the core subjects, please see the content area implementation levels charts for ELA, Social Studies, Science, and Math in Appendix D.***

► Policy:

- Be sure to tailor policy to the unique community specific demographics and needs of children. Generic policy statements will not help guide the process much when staff, administration, or school boards turn over. A community-specific policy builds capacity through changes and supports consistency.

► Plan:

- Be specific.
- Think comprehensively.
- Look at additional obligations in the school based on demographics.
- Use the human resources, great teachers, in the system and provide training and support.

Provide Ongoing Professional Development

The single most important factor related to successful implementation of *Indian Education for All* in your school will be providing ongoing professional development for teachers. There is a level of content knowledge required to provide structure and an entry point for teachers before they can begin the process of detailed planning and integration, there are different skills that need to be developed to support levels of implementation, and, finally, there is detailed and tribally specific knowledge that needs to be acquired over long periods of time. Once general background knowledge, or schema, is established and ability to select resources and assess the accuracy and authenticity of materials is developed, then some of this detailed and tribally specific knowledge can be used to inform high levels of learning in the classroom. Teachers and students will learn together through implementation.

Professional development occurs at many levels. Designing a plan and tapping into professional development opportunities provided at each level, will support implementation and sustain it over time.

Following are a few ideas to assist schools in professional development planning. These ideas are by no means exhaustive and are included only to support discussion and foster local planning.

Individuals

- Read!
 - Literature study – Pick up novels, poems, short stories, and other texts written by American Indian authors, and when you can, find others to talk with about your reading.
 - Take advantage of web-based discussions, but also practice critical literacy in these and any forums. Individuals who are expert or novice all can and do post, so there is much diversity of opinion. Some examples include:
 - [The Surrounded](#) by D’Arcy McNickle. A story of the Salish Indians who were forced into a place of “in-between” through the conversion of the tribe to the Catholic faith and the loss of their reservation land, through sale, to the white man.
 - [American Indians in Children’s Literature](#). This blogspot is updated by Debbie Reese with great regularity and includes a wealth of resources for selecting books free of bias. Discussions are lively and thought provoking.
 - Read across genres. Adding non-fiction, including authentic and authoritative tribal histories, to fiction, poetry, and traditional literature or stories, will support deeper understandings of cultures and help build key background knowledge supporting comprehension and interpretation of stories that take place in unfamiliar contexts.
 - Add selections from other cultures to your reading diet. This type of literature is helpful for building cross-cultural awareness and support juxtaposition; which is critical for understanding diversity between tribes and diversity among individuals within tribes.

- Reflect!
 - Practice critical literacy in your own reading. Ask whose perspective or point of view is represented in a text. What world view is presented? How is this different or the same as your own? What does this tell you about a people or time? What contradictions are you aware of with “mainstream” perspectives reflected in dominant society?
 - Consider using a notebook, journal, or learning log (similar to one you might ask students to keep over time) to record and reflect on your own learning and evolving understanding.
 - Envision your actual taught curriculum from one or more tribal perspectives. Could your textbooks be biased or inaccurate? Are stereotypes present? How do you know? If so, how do you correct inaccuracies?
 - Strategize about how you might change elements of instruction or common sources of information that may be less than balanced or truthful.
- Participate!
 - Take advantage of open cultural activities in your community where appropriate. Attend powwows, public celebrations, and lectures or discussion groups.
 - What do you notice at these gatherings about the cultures? How does this experience inform your own culture? How can you learn about elements of a cultural activity you may not fully understand? What cultural boundaries are you now aware of and how will you respect those boundaries?
 - When appropriate, strike up a conversation. Relationships are a key to understanding.
 - Can you share elements of your experiences with your students? If appropriate, can they attend?
- Visit!
 - Visit museums and other public contemporary cultural or historical sites when on an outing, drive, or a family vacation.
 - Pause to read historical markers and other interpretive materials when traveling. Are there differences in the way a historical event was portrayed resulting from who erected the marker? What can you tell about people from how they share and represent their own history or how they represent the histories of others?
 - Share elements of your travels with your students!

- Have a Go!
 - Try out a highly developed lesson for your grade level created by an expert. Think of it like following a detailed recipe. Like a new recipe, you may pick up a trick or two, learn about new ingredients and be better able to tailor the lesson resulting from your learning later.
 - Visit the Indian Education OPI website for curricular resources. Check with your school librarian for hard-copy resources that have been sent to all schools by OPI.
 - Take the plunge and learn by doing. You do not have to be an expert, but rather a seeker of knowledge and understanding along with your students. It is hard to learn to swim without getting wet.

Schools

- Consider sponsoring a book club for staff featuring American Indian authors.
- Establish professional development time or a professional learning community (PLC) to address the training modules available online from OPI with small group discussions and instructional strategy sessions following each.
- Conduct book passes and other activities during professional development time, allowing teachers to read or preview IEFA book selections suggested at their grade level.
- Have a poster session at a building-level professional development meeting where teachers select a book they feel is exemplary at their grade level for IEFA implementation and share why they recommend it. Then, select a book or section of text they have used before, but now realize may exhibit bias, stereotype, misinformation, or omission about American Indians in the text. Have selected teachers (or all working in small groups) conduct a book-talk on each, presenting pros and cons.
- Conduct an inventory with the staff of resources on hand in classrooms and the library. Evaluate for quality and utility. See an example of this process in Appendix G.
- Use professional development time to support each other in piloting a well-developed curricular unit (see “Have a Go” in the above section). Discuss content (what you learned from teaching this book or resource) as well as pedagogy (new strategies you picked up while teaching this book or resource). Share challenges and achievements resulting from your piloting of new curriculum.
- Invite other teachers to your classroom to observe and provide feedback to you when you “Have a Go” with a new lesson, unfamiliar content, or new instructional strategy. Reciprocate and provide the same support for others.

Districts

- Develop a K-12 plan for implementation.
- Sponsor district-wide training on how to select authentic and developmentally appropriate text to support teaching about Montana tribes such as that provided by Oyate, a non-profit publisher devoted to promoting books that accurately and authentically portray American Indian perspectives. *A Broken Flute*, a resource by Oyate, has been sent to all public school libraries.
- Bring in local tribal experts whose work and expertise has been carefully reviewed and vetted in order to provide content workshops for staff. Employ caution and check references thoroughly, asking for guidance from Indian education experts in Montana to avoid presentations that could reinforce stereotypes or present constructed “pan-Indian” ideology.
- Convene curriculum committees charged with examining and strategically integrating tribal content within their assigned content area as part of your curriculum review and renewal cycle.
- Conduct detailed review of district wide text adoptions for bias, stereotype, and misinformation.

Regional Service Providers (Regional Education Service Areas (RESA), Comprehensive System of Professional Development (CSPD), curriculum consortia, professional organizations such as Montana Library Association (MLA), etc.)

- Pool resources to provide support for regional trainings for teachers that include tribal experts and specialists.
- Conduct detailed review of consortia or common regional text adoptions for bias, stereotype, and misinformation.
- Work within your region to develop a menu of training options which meet all standards of high quality, ongoing professional development vs. one shot workshops. Integrate *Indian Education for All* implementation with school improvement goals.

State

- The OPI website provides resources and online training modules free to any and all. They can be downloaded from the [Indian Education for All](#) home page.
- The OPI offers online IEFA courses through the Teacher Learning Hub.
 - *An Introduction to Indian Education for All in Montana* (a 2 renewal unit course that covers the basics of IEFA and familiarizes the participant with resources offered through OPI).
 - *How to Use the Framework: A Practical Guide for Implementing IEFA* (a 4 renewal unit course that digs deeper into the components of IEFA and allows the participant to develop a more detailed plan for their situation).
 - More are currently being developed and becoming available in the near future.

- Attend or send teams to the Indian Education for All Best Practices Conference sponsored by OPI annually.
- Attend or send teams to the annual Montana Indian Education Association (MIEA) Conference.
- A strand of trainings is made available by OPI and others such as the MFPE Fall Educator Conference. Look for workshops representing Montana tribes less familiar to you or workshops that blend improvement of teaching and learning (best practices) but use *Indian Education for All* content in the demonstrations. These will support building background knowledge while addressing an area of concern in instruction.

National

- The National Indian Education Association (NIEA) Conference is held annually in the fall; consider sending a team of building leaders.
- The National Association for Multicultural Education (NAME) Conference is held annually in the fall; consider sending a team of building leaders.

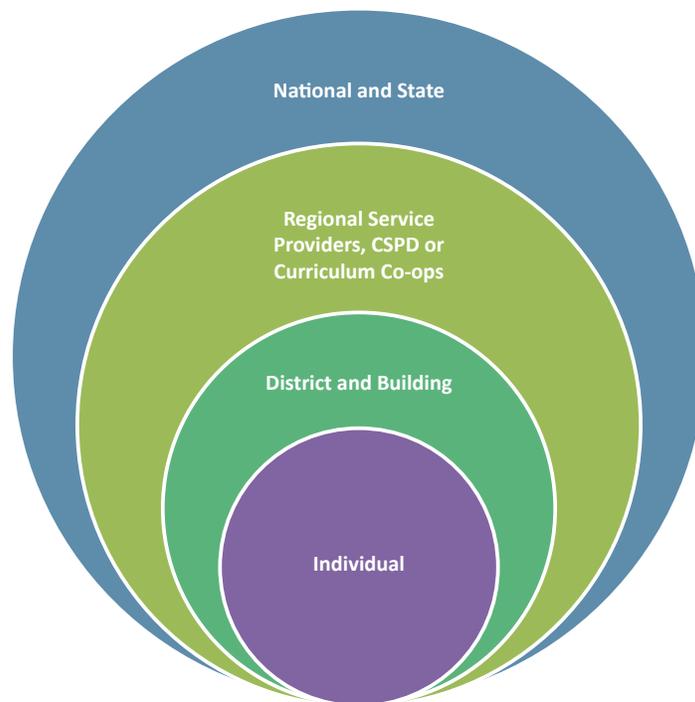


Figure 2. Professional Development Levels

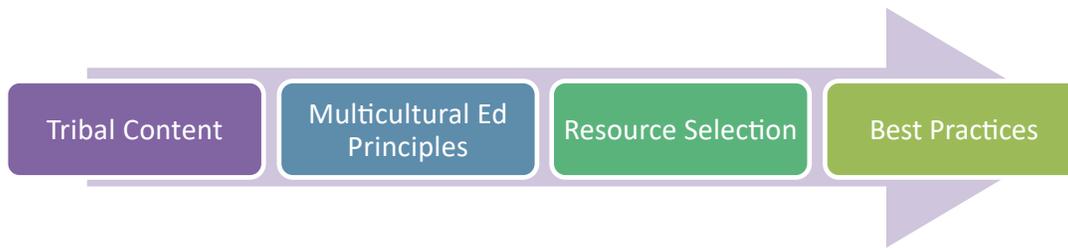
Possible topics for the early stages of IEFA implementation to be addressed through professional development:

- What are district and staff member responsibilities regarding MCA 20-1-501?
- What are the *Essential Understandings*?
- Why are the *Essential Understandings* important?

- What do the *Essential Understandings* mean?
- Who are the Montana tribes?
- What are the reservations and which tribes live on each?
- What are the approaches or levels of implementation for *Indian Education for All*?
- What are the dimensions of multicultural education and how do these relate to *Indian Education for All*, my classroom, and my school?
- As a teacher, where do I go for authentic content?
- How do I select text and other materials to support student inquiry?
- How do I accomplish rich integration resulting in more depth of study and more time to teach?
- How do I accommodate different learners' needs in this and all other areas?
- How do I facilitate the inquiry or research process?
- How do I adapt to learning, along with my students, new, complex, and sometimes surprising content?
- How can I, in the role of facilitator, best model learning for my students?
- How do I take advantage of the opportunity to teach critical literacy, critical thinking, and higher order thinking that is afforded by juxtaposition of multiple perspectives through *Indian Education for All*?
- Are there elements of IEFA that might help increase my students' college and career readiness skills?
- What is the simplest way to take a step forward and get started?

Some questions above focus on the “what” or content, at a basic level, while others focus on the “how” or pedagogy. These are important distinctions. High quality professional development should be able to achieve several goals at the same time. First, the training must impart critical content. Second, while doing so, quality professional development should consistently and explicitly model best practices and active integration strategies that teachers can take back to the classroom and employ in *Indian Education for All* implementation, or any area of instruction. Done well, professional development in this area will support school improvement goals throughout the curriculum.

Another way to think about addressing topic areas is to break them into categories. The following table places these questions in a different format to show the relationships between the categories.



When designing a quality learning experience for teachers, think about selecting and making explicit in your training at least one item (usually more) from each of these categories. In doing so, you will be meeting multiple instructional goals within the context of one training opportunity. Hence, you will have *IEFA* content, multicultural education theory, source selection, and modeling of best practices. The following table provides guiding questions in each category to support initial implementation of *Indian Education for All*. It was designed to provide professional development for teachers that also intentionally models a process for integrating across these categories.

Tribal Knowledge	Multicultural Education	Resource Selection	Best Practices and Pedagogy
What are we called to do resulting from MCA 20-1-501?	What are the approaches or levels of implementation for IEFA?	Can I recognize authentic content?	How do I accomplish integration resulting in more depth of study and time to teach?
What are the <i>Essential Understandings</i> ?	What are the dimensions of multicultural education?	Where do I go to find authentic content?	How do I accommodate different learners' needs in this and other areas?
What do the <i>Essential Understandings</i> mean?	How do these dimensions and approaches relate to IEFA, my school, and my classroom?	Do I understand the merit and limitations of resources currently in use?	How do I facilitate the inquiry or research process?
Why are the <i>Essential Understandings</i> important?	How would I rate the demonstration provided in this professional development based on a scale informed by the approaches?	Do I know the difference between primary sources, authoritative secondary sources, and tertiary sources?	How do I adapt to learning, along with my students, new, complex, and sometimes surprising content?
Who are the Montana tribes?	How can I use this scale to reflect on my own efforts to implement IEFA at a transformative level?	How do I select text and other materials to support student inquiry?	How can I, in the role of facilitator, model learning for my students?
Where are the reservations and which tribe(s) lives on each?	Am I able to determine which dimension(s) of multicultural education are evident in my practice, or this professional development?	How do I select text to match the developmental needs of my students and their reading levels?	How do I take advantage of the opportunity to develop critical literacy, critical thinking, and higher order thinking afforded by juxtaposition of multiple perspectives through IEFA?

Table 2. Guiding questions by four broad categories, for professional development planning in Indian Education for All

The preceding is one model for professional development planning. Keep in mind that integration must be modeled, and one way of doing so is to always employ best practices and quality resource selection

in professional development focused on content knowledge. In addition, promote reflection on the training and subsequent classroom practice, informed by Banks' approaches. Encourage teachers to think about the level of their instruction using Banks' approaches as a tool for reflection (see reflection tool in appendices).

Finally, stay mindful that your professional development plan is never completed. As new and less experienced teachers enter your school, they will require mentorship and support. Design your plan with this in mind to develop and continually renew and recharge a team of mentor teachers who can support new staff entering your system. Cycle through professional development offerings repeatedly, assuring a scaffold for new teachers to gain knowledge and skills, and allowing veteran teachers to share what they know, and refresh their knowledge or add new approaches often. Integrate IEFA training or topics into your school's improvement plan and professional development offerings. Seek trainers who can provide background knowledge *and* model best practices, so your professional development "walks the walk."

Resources

What resources are currently being used by teachers to teach about Montana tribes? What do you have available, and what is the quality and accuracy of those resources? How can you determine quality? Whose experience informs the resource's content? Are they authentic? Do the resources include primary source materials? How are they being used?

In real estate, there is an adage that has now become cliché to describe the single most important variable impacting the value of a house or other property: “Location, location, location!” In *Indian Education for All*, the mantra is: “Selection, selection, selection!” Next to professional development for staff, the selection and use of authentic and accurate resources are of critical importance. Many potential errors that could occur as teachers attempt to teach new and challenging content can be avoided by the simple selection of resources meeting all the standards for quality, authenticity, and developmental appropriateness.

The following guidance was written by Julie Cajune, an expert on the Montana tribal histories and career educator in the field of Indian education. She authored these supportive guidelines for the Mission Ready-To-Go curriculum materials and graciously allows OPI to share these important ideas to support efforts to select the highest quality materials for *Indian Education for All* implementation. Ms. Cajune's guidance provides a solid foundation for thinking about what constitutes a high-quality resource as you begin your process of integrating authentic, tribally informed content into your instruction at the classroom and school level.

Integrating Authentic Content by Julie Cajune

Most public school teachers complete their degree programs with little or no content instruction related to American Indians nationally or regionally. United States history courses likewise provide a survey of American history with limited information about, and general references to, American Indian tribes. Though Indian tribes and individuals are prominent players throughout the evolution of the United States, their roles are often limited to theoretical crossings of the Bering land bridge and the Indian Wars.

These realities leave the average teacher devoid of any real understanding of American Indian people culturally, historically, or politically. If teachers turn to commercial resources, they find generic texts and workbooks referencing the ‘Native Americans’ with statements so sweeping and generalized that they could hardly be accurate or meaningful in relation to a specific tribal nation. In an effort to intervene in this process and support teachers to do something different, the following brief guide highlights and illustrates basic criteria with which teachers can assess, evaluate, and integrate authentic and meaningful content.

Tribally specific content

The process of developing curricular materials that are inclusive of American Indian content requires thoughtful selection of appropriate information. A first consideration is identifying sources for content related to a specific tribal group. There is such significant diversity among tribes in

languages, histories, and cultures, that it would be difficult to present material that would be accurate for all tribes. When materials represent “*THE* Native Americans,” you can be assured that the information provided will be so generalized or generic that your students will gain little understanding or knowledge about ANY Native Americans. Federal policy periods had similar impacts on tribes; however, even in these circumstances, situations were still diverse. Focusing on a particular tribe allows students to explore materials that can provide real meaning and understanding.

Developmentally appropriate content

A second consideration in selecting content is an assessment of what is developmentally appropriate. Two content topics come to mind: The Indian Wars and Culture. The history of American Indians in the United States can be characterized by displacement and dispossession that was often of a violent nature. While primary grade students can learn a general history that includes truths of colonization, the information should not include the graphic realities of war. Cultural content is often embedded in spiritual concepts and teachers should also consider the ability of their students to understand theological and philosophical information. Care should be taken in trying to teach such content to young students such that it is not trivialized or simplified to insignificance.

Primary and authentic sources identified

History in grades K-12 is most often taught through a commercial textbook. Unfortunately, this prevents students from having the opportunity to develop their own interpretation of history through the study of primary source materials. An adequate history course or text should reflect a minimum standard of scholarship that identifies its content sources. References should be provided and primary sources should comprise part of this reference list. Additionally, primary sources should be made accessible to students for study. Rather than a text or lesson providing a summary of the 1855 Treaty of Hell Gate, the student should study the treaty itself. When teachers cannot find tribally specific texts or primary documents, they often refer to internet sources for information. Care should be taken to ensure the internet site identifies sources for the content it provides.

Balancing historic and contemporary content

A final consideration in content selection is to balance the representation of Native American people in both historic and contemporary contexts. Indian people are often the least understood and most misrepresented minority group in the United States. American Indian content in K-12 curricula is sparse and often limited to brief historic narratives in United States history texts. This practice has perpetuated the notion of the ‘vanishing American Indian’ and characterizes Indian people as relics of the past. It is a rare occurrence to have a specific tribal group represented in the 21st Century. (Cajune 2007, Mission Ready-to-Go)

Following are a few strategies to help build a solid foundation upon which new and more accurate resources can rest. Attention to these details will dramatically improve the quality, coherence and overall effectiveness of IEFA implementation. Please see Appendix G for a detailed description of a district’s process for materials review and selection.

Addressing Misinformation

Through close examination and analysis of the treatment of American Indian topics or historical events in American history and older Montana history texts, patterns of bias can be identified. These patterns offer excellent instructional opportunities for investigation, inquiry, and critical literacy on the part of students. Texts may present not only misinformation, but also crimes of omission, where American Indian perspectives and experiences have been virtually erased. Here are a few topics where multiple perspectives are rarely presented:

- Bering Strait
- Columbus
- Thanksgiving
- Westward Expansion and Manifest Destiny
- Lewis and Clark Expedition
- Warfare
- Forced Assimilation Policies, Boarding Schools
- Treaties
- Reservations
- Removal and Relocation
- American Indian Movement
- Civil Rights and American Indian People

Each of these topics can be investigated, and the textbook supplemented, using a wide variety of primary source documents as well as quality secondary sources and newer texts that present tribal perspectives. Strategies for conducting such investigations also support critical thinking and reading comprehension when designed using active pedagogy where the students themselves are the mystery solvers. Of particular use are jigsaw strategies, expert teams, and building background knowledge workshops, all providing students with opportunities to interpret primary sources for themselves and explore diverse viewpoints. Jigsaw is an instructional strategy where students are placed in temporary cooperative learning groups to develop expert knowledge of a topic, which they later share with their original groups. For jigsaw instructions do an internet search for “jigsaw instructional strategies” and several options will be provided. Each of these instructional strategies places students in smaller groups which promotes discussion and the social construction of knowledge. When the research is completed and students have analyzed the documents provided, consider having students rewrite sections of these texts using accurate information that includes multiple perspectives.

Map the Curriculum

Before a plan for change is developed, it is important to know what is being taught, when, at what grade level, by whom, and using what resources. Frequently, administrators will refer to the district scope and sequence, often connected to textbooks and programs, to determine or verify this information. They may have elaborate pacing guides to show which skills, on any given day of the year, are being addressed based on where teachers are expected to be in the program. These are all elements of the planned curriculum. They may or may not accurately reflect what teachers are in fact teaching. How can content related to Montana tribes fit into the current instructional scope and sequence? This information is not found in nationally published programs in reading, social studies, science, or math.

So, if tribal content is being addressed at all, when is it being taught? Using which resources? Again, at what grade level and by which teachers? What is needed is a map of the curriculum as it is currently being taught, followed by development of a new intended curriculum linked to the school and district plan for *Indian Education for All* implementation.

If interested in more information about curriculum mapping, reference Heidi Hayes Jacobs, *Mapping the Big Picture: Integrating Curriculum and Assessment K-12*, which provides a process for curriculum mapping that can be used in any school. Presented here below, as an example, is a less detailed mapping process to help schools get started and increase depth of study using *Indian Education for All* content.

During professional development sessions, provide teachers with nine sheets of chart paper, or squares of butcher paper or newsprint. Have them label each sheet with a month from the school year (September – May). Allow time for teachers to reflect and record using markers, month by month, how they are integrating content connected to *Indian Education for All* and the *Essential Understandings*. Ask them to identify units of study, books used, how they are used (for example read-alouds), and what content areas and skill sets are addressed. When they are done, host a gallery walk in a large space.

Have teachers place their charts on the floor by grade level. For a K-5 elementary school with two teachers at each grade it might look something like this.

5 (B)									
5 (A)									
4 (B)									
4 (A)									
3 (B)									
3 (A)									
2 (B)									
2 (A)									
1 (B)									
1 (A)									
K (B)									
K (A)									
	September	October	November	December	January	February	March	April	May

Table 3. Chronological Chart of Integration

Allow a walking row of space between each grade so others can pass through the other grade levels and walk from left to right through the school year seeing each other's actual taught curriculum in vertical articulation. Conduct the gallery walk, providing teachers with post-it notes to make comments on each others' month-by-month charts. Have teachers sign their comments, then after the gallery walk is complete, seek the commenter, if necessary, to discuss connections, possible multi-grade projects, book duplication, and new title suggestions. Look for redundancy in pedagogy. For example, is everything being done as a read-aloud? How is that single mode of instruction or approach helping students gain content mastery and developmentally appropriate skills? Make a plan to add variety in delivery of instruction. Is there redundancy in text use? Redundancy is likely a useful tool for building literacy skills at the Kindergarten and 1st grade levels, and repeated readings are essential and supportive with the right scaffolds. However, having *Jingle Dancer* or *The Good Luck Cat* addressed at each grade, resulting from limited access to resources or limited awareness of resources available, can result in unproductive duplication and loss of motivation in later grades. In the end, assign a teacher at each grade level to type up the details from the charts, so like your gym "gallery" you can see each teacher's plan, the grade level skeleton, and the vertical articulation. Type it up as a table or excel spread sheet. You can employ Google Docs to create an online shared version that each teacher can contribute to and can be discussed. (Why not Google chat and save the chat histories?) Refine the plans with feedback.

With a map of what is actually being taught in hand, the entire school can begin to move forward on strategies to fill in gaps and enhance the level of implementation. You may consider development of depth-of-study units that involve collaboration between teachers linked to specific grade level content. For example, 5th grade US history could be supplemented by historical fiction in English Language Arts

addressing relevant issues. Joseph Bruchac's *Arrow Over the Door*, or Michael Doris' *Morning Girl* take on fictional accounts of actual historical events (Revolutionary War and Columbus' landing respectively). Using this simple "parallel play" approach, literacy skills, history, and *Indian Education for All* content can be addressed at the same time, enhancing student learning. At the end of the year, ask teachers to reflect on the difference between their intended curriculum and what they actually did, then set up a plan for the following year working to expand the content and level of integration and include more tribes or richer depth of study units employing tribal content.

Importance of the Order of Information in Instruction - Turn It on Its Ear

In classrooms, as units and lessons are developed and taught, the order of instruction, or order in which information is presented, can have a big impact on the depth of understanding achieved by students. Using Dr. Banks' approaches to multicultural education, our goal is to increase the amount of instruction at the highest levels of integration (transformation or social action). When tribal content is tacked on to the back end of a unit or lesson, it is more frequently at Banks' contributions or additive levels. The likelihood of students understanding the material from a tribal perspective might be limited as the frame of reference has not been altered. Stereotypes are more likely to be inadvertently perpetuated. Students may have a sense of "tokenism" resulting from these efforts or a sense the material is less important.

By contrast, when a specific tribal perspective is used up front, at the introduction phase, it provides the opportunity for students to see the issue at hand from the perspective of another. This can easily move the unit to the transformation level on Banks' scale. It is this very juxtaposition that helps students develop a host of important skills including enhanced interpretation, insight, empathy, and cultural versatility – all essential skills in today's workplace. The ability to identify and understand point-of-view is one of these essential, valuable skills. There is no more powerful way to teach this skill than through inquiry-based instruction that requires students to turn problems around and see them from the perspective of another person or group of people. Beyond the obvious benefit of this strategy for teaching students to read and comprehend literature, the ability to understand point-of-view or perspective is essential to reading and interpreting history, as well as determining the validity of material presented in the media or on the internet. High levels of implementation of *Indian Education for All* have potential to dramatically enhance students' reading comprehension, historical thinking, and interpersonal skills.

The Key: Content Integration

Implementing a curriculum at the transformation or social action levels of Dr. Banks' approaches requires rethinking what is taught and how it is taught. To gain a forest versus trees perspective, a conceptual framework for thinking about curriculum design and implementation is helpful.

The Deep Blue Sea

Start with a mental picture. Imagine the entire curriculum, everything taught both required and not required (but taught out of passion). Imagine this huge body of content and skills as a body of water – say Flathead Lake, the Fort Peck Reservoir or even ... the Deep Blue Sea. Floating on the surface are bits of information – some of it connected in meaningful ways and other pieces just floating there, not associated with anything else. This surface content, unless related to a story or connected to big ideas through depth-of-study, action, and application or other instructional extension, is quickly forgotten by students. Think of it as the endless details memorized to pass a particular test ... or isolated vocabulary words taught from a list. It just floats there, stuck on the surface rather than coming to life beneath the waves.

Under the surface, in the range of students' ability to retain, apply, and act on knowledge, there is a lot going on! Here, one undercurrent that feeds and renews learning is literacy. It is at this level that students learn to tell their stories and to read and understand the stories of others. The literacy *undercurrent* in the primary grades is fortified by lots of stories presented through daily read-alouds of quality picture books designed to engage children in reading by using both text and pictures. Few adults cannot remember some of the stories presented in picture books into adulthood. Many of us reconnect to some of these books decades later, as parents and grandparents reading to our children and grandchildren. They hold meaning, are memorable, funny, sad, ... and not infrequently, address powerful life lessons and big ideas. They can be profound.

As students progress, the literacy undercurrent becomes more varied, to include all genres read by students both independently and with teacher support. In addition, reading and writing in the content areas becomes more important and more demanding. Students, from about third grade on, are made stronger by being taught to read and interpret primary source documents as well as high quality secondary sources providing authentic and well-written informative content. These primary and secondary sources supplement, and sometimes replace, material in tertiary sources or textbooks with more accurate, specific, interesting, and dynamic information.

People tend to remember picture books, oral stories shared in our families, and intriguing primary source material they have read, discussed, or debated with classmates. However, they don't tend to remember the vocabulary word list or isolated facts floating on the surface of the "content ocean" for good reasons! According to linguist and cognitive scientist Dr. Stephen Pinker, we are all instinctive creators of language (Pinker 1994, 18). Jerome Bruner, in *Actual Minds, Possible Worlds*, stated there are only two modes of human thought: "a good story and a well-formed argument." In classrooms, when the content floating on the surface becomes connected to -- or contextualized by -- the narrative undercurrent, students remember details, enhancing comprehension. They connect these stories to

events in their own lives, other stories or content, or tumble the information and details around in their minds, deliberating, debating, and extending: essentially arguing the material into a coherent form and depositing it into long-term memory. Utilizing this mindset, the teacher's primary task will be connecting the details and facts of important information to meaningful stories, or narratives, and/or actively juxtaposing the material in the form of argument so it can be retained and used by children to comprehend concepts and big ideas at a meaningful level.

Deeper still in this mental picture, there is another kind of learning going on. While not happening daily like the reading and discussing of great books, there might be periodic, long units of study that connect one or more content areas in a depth-of-study unit. These are like submarines, or fish, living at the deepest level of the ocean. Here, meaningful content is learned and often applied to real world problems. Again, the surface level content is being mastered because it is connected to a *purpose*; driven by inquiry-based study, action, application, and meaning. Literacy is also deeply embedded in these units. Reading, using combinations of non-fiction and fiction, primary source documents, and literature representing multiple genres, is part of every high-quality depth-of-study unit. Writing, in response to text, to compare and contrast information, or to clarify ideas, is also critically important. These units could last weeks and may occur periodically throughout the year. Figure 3 presents a crude curriculum map connected to Dr. James Banks' levels of multicultural curriculum implementation. As the graphic indicates, going deeper results in a more powerful approach to *Indian Education for All* implementation.

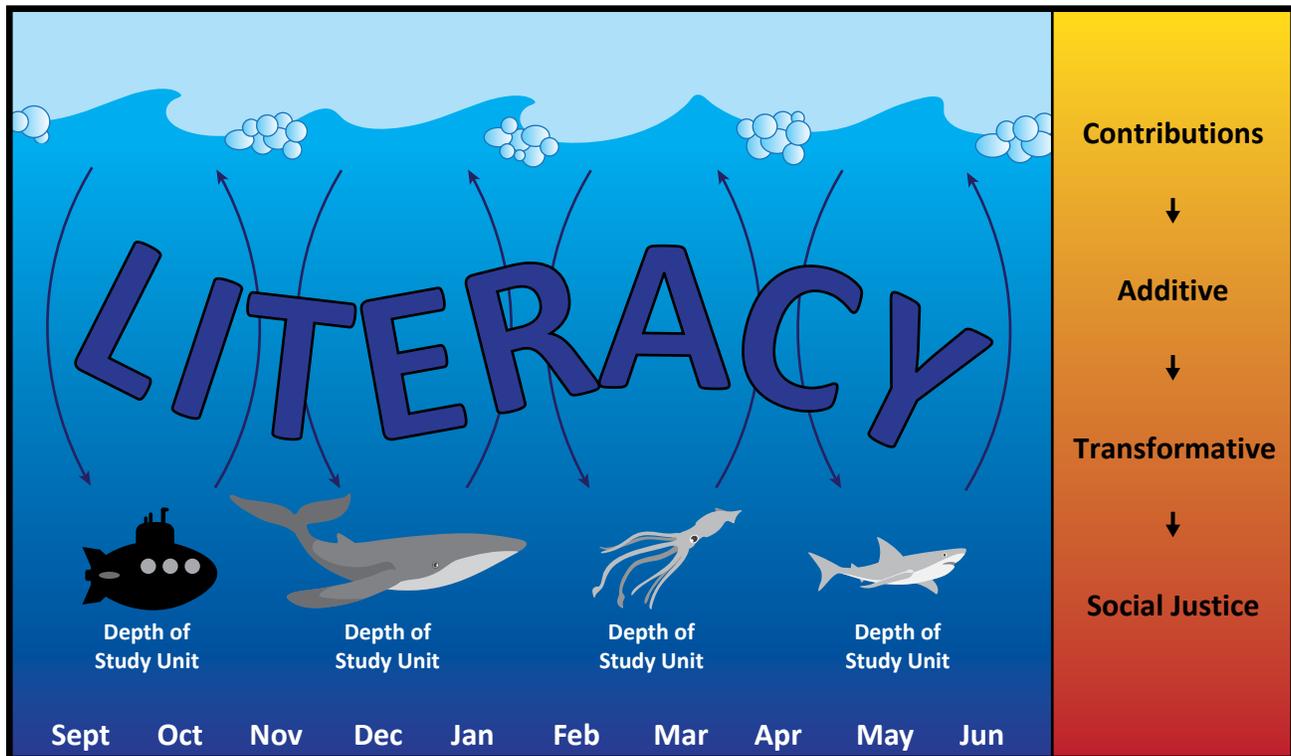


Figure 3. Curriculum Concept Map with Banks' Levels

By envisioning your curriculum as occurring on different levels, it is possible to plan for more successful and effective *Indian Education for All* implementation. Furthermore, whenever you pull *Indian Education for All* content into depth-of-study units deep below the surface of the ocean, or use literature and literacy instruction employing authentic material as the jump-off point in the undercurrent, you are likely to achieve Dr. James Banks' transformation or social action levels. Your instruction will move beyond the contributions or the "heroes and holidays" level. Curriculum that does more than skim the surface and presents meaningful content in ways that promote critical thinking is challenging, engaging – and fun!

Why Integrate Content?

The human brain seems to thrive on meaning, connections, patterns, and immersion. It loves humor, mystery, and novelty. It responds to and remembers color, images, and a multi-sensory approach engaging all the senses. It does not recognize the artificial boundaries we place around content areas or our penchant for teaching skills without content and content without skills. Isolation, either on an interpersonal level, or by narrowing big ideas to their tiniest, and least meaningful particles, befuddles the brain. As stated earlier, the brain loves a good story or a good argument.

As brain research has progressed over the last several years, teachers have generally become intellectually aware of what many intuitively understood through direct observation of themselves and their students as learners. The brain learns best when content and skills are integrated with each other and students are supported to investigate big ideas. In spite of this, classrooms everywhere are held hostage by many structures, traditions, and policies that keep us from implementing rich integration. At the secondary level, teachers are trained as specialists to respect the structure of the disciplines and their discipline in particular. The course catalogue, textbooks, bell schedule, and testing structures all conspire against the best practice of content integration. Teachers (and parents) fall back on the traditions of our profession and our own memories of the classrooms of our childhoods, with row upon row of desks facing forward toward the white board, and the teacher, at the front of the room. The school day is broken up into segments, driven by the separation of the disciplines and an attempt to cover all content standards. Content integration is not only the best strategy to alleviate the pressure to teach more in the same amount of time, but also, to teach with greater effectiveness and joy. Implementation of *Indian Education for All* is a venue for introducing a good story or a great argument into the classroom and richly integrating content with skills development.

Most teachers make some effort to thematically organize instruction on a regular basis to integrate within a content area, and less commonly use the best practice of employing themes to integrate between multiple content areas. The practice of thematic organization within our curriculum is so common-sense that it is evident in commercial programs that have evolved over the last decade. Thematic organization is one form of content integration. Inadvertently, some types of thematic organization of the curriculum can be superficial and can sometimes perpetuate stereotypes. In Banks' approaches, thematic organization may focus on heroes and holidays and rest at the contributions or additive level of implementation. We can all remember when "Indians" were a theme, preceded in practice by the popular theme of "Pilgrims and Indians." These efforts, though well intended, can be the equivalent of changing the paint color in a room.

Following is a very different model for content integration - one linked by big ideas, that is much more like a complete remodel, with significant architectural and structural changes to the entire house. Implementing this type of integration is challenging at the onset, as many common structures in our schools, classrooms, materials, and training pull us in the opposite direction. However, the benefits of deep structural integration far outweigh the work involved in the disarrangement or messiness of this change. Two profound and overarching outcomes include opportunity for depth-of-study and the most valuable asset of all, *time*. On an individual level, this type of integration will transform instruction over time leading to the following beneficial outcomes for you and your students:

- Increased engagement
- Intrinsic motivation
- Curiosity
- Increased independent practice
- Improved literacy with emphasis on comprehension strategies and critical literacy
- Applied research skills
- Space in the instructional day for deep thinking and processing, structured discussion and reflection
- Improved writing
- Increased levels of independence and responsibility for learning
- Increased cooperation and social construction of knowledge
- College and career ready students

To begin this type of integration requires a new way of thinking about what we commonly refer to as “content areas.” The following is a sample exercise that can help teachers rethink or explore how we organize material for instruction. At a staff meeting or professional development opportunity, try the following activity to open a discussion of what is a skill set (essential to lifelong learning), and what is a content area or body of knowledge. Adapted with permission, this exercise is a variation on a List/Group/Categorize activity developed for use with students in content area reading grades 4-12 by Laura Robb, found in *Teaching Reading: A Complete Resource for Grades 4 and Up* (p. 314-315).

Place teachers in multi-grade or multi-teaching assignment groups of four or five. Provide each group with a piece of large chart paper. Provide each group with a stack of post-it notes with the terms or topics provided in the list below written on each or have them create a list of content areas and sub-topics from their own teaching assignments. One term goes on each note. Assign each group to sort their post-it notes creating a graphic organizer, clusters, or lists in the way they think these areas are related or most logically presented. The “super sticky” notes are handy here so you can use them over and over or move them around as groups rethink their sorting strategy over time. It can be useful to have different colored post-its assigned to each group. Also, write the terms with a bold marker allowing them to be read from several feet away. Allow 15 minutes, or so, for groups to sort and categorize the terms. When all the groups are done, have them debrief explaining why they placed these topics in the order or organizational structure they selected. Post around the room after the debriefing. What patterns do you see? What do you notice about different ways of thinking about relationships between

these topics? Are any of the charts divergent, or really different, from the others? How? What does that mean? (Keep in mind, there are no right or wrong answers here, just different ways of categorizing these topics.)

US History 1900-1960	Math	Applied Technology	Light/Color Theory
Internet	Music Theory	Physics	Writing
Skills Sets	Aerobic Exercise	Romeo and Juliet	Problem Solving
Painting	Ancient Civilizations	Contexts	Multiplication Facts
Federal Eras/Indian Policy	Analysis	Geography	Biodiversity
Cooking	Reading	Historical Thinking	Content Areas
Literature	Ball Room Dancing	Nutrition	Cooperation
Research Process	Interpretation	Sports History	Small Group
Making Inferences	Scientific Method	Order of Operations	Music Performance

Table 4. List of Terms

Follow-up later, or simplify this task, by providing three categories up front, *content areas*, *skill sets*, or *contexts*, and have teachers categorize items into one or another - or justify that an item belongs in more than one category.

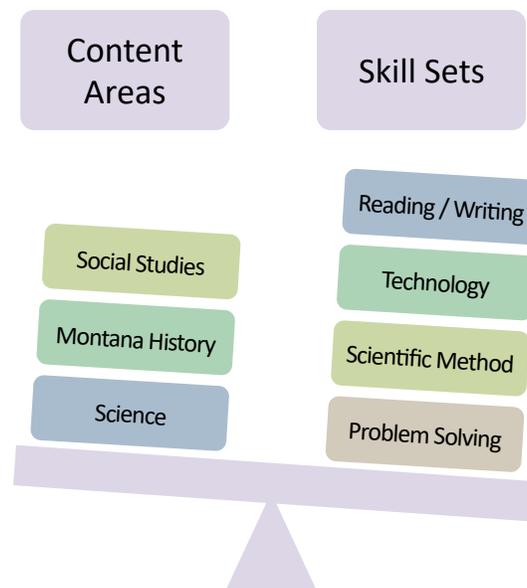


Figure 4. Content Area and Skill Sets

Distinguishing between a content area and a skill set is the important first step on the road to integration. Imagine the content areas like water or some kind of precious liquid. They have substance, but no form. To gain form, be easily moved, or stored, they require some type of vessel. Think of the skill sets as if they are empty jars. They are structures simply waiting to be filled with meaningful and critical content. Commercially produced curriculum materials sometimes focus on the skills in isolation

or merge them with “dummy” content or information merely provided as examples – unrelated to actual content students may be required to know or may benefit from knowing due to its relevance as background knowledge. The first step is always to locate and introduce important content addressing one or more content area or standard. Choose great reading material including primary sources, or articles, supplemented by resources like data sets, graphs, charts, and images to name but a few, and use this material infused with important content as the means for teaching essential skills.

Another way of thinking about this important concept is by imagining the skill sets as if they are transparent. They aren’t ‘about’ anything. To become meaningful, interesting, and vibrant, they require a merging with content. Examples in the curriculum include reading and all its attendant skills, writing and all its sub-skills, and all forms of technology application. We merge the teaching of reading as a critical skill with literature study or non-fiction science or social studies related text. We teach students to think and to structure and refine their thinking using writing in response to literature, to process and explore information, or to persuade or state an opinion about some topic of concern. Students, likewise, learn to create multimedia presentations – an essential skill in our age. As they do, they can also research and present their findings to others on a critical contemporary problem or debate competing interpretations of a historical issue or event. Math, uniquely, has elements of both a content area and a skill set, as do many subjects taught in school. At its essence however, it is a language – a set of skills used for understanding and describing relationships in the natural and social world.

Maximizing Efforts — The Many Birds Solution

Content integration as described here allows teachers to implement what could be referred to as *the many birds solution*. *The many birds solution* is not a form of multitasking. It does not promote an easy, “half” attention to some facet of content, while juggling, *Cat in the Hat* style, a “cake and a rake.” Instead, using *the many birds solution*, teachers provide artfully crafted and sequenced instruction that allows for direct teaching of literacy, thinking skills, research strategies and methods, or analysis and interpretive skills, framed in a context of real content chosen specifically by the teacher to address one or more content areas. *The many birds solution* develops critical skills in a highly contextualized environment designed to impart or explore information and problems connected to one or more body of knowledge. The key to its success is managing and designing the context using sources that support the skill or skills being taught, while *immersing* students in meaningful content. This immersion is achieved by substituting and/or supplementing existing anchor texts and supplemental resources with anchor texts of *equal merit* which carry the value-added content or uniquely explore a new facet of existing content in the classroom. This document examines *the many birds solution* driven by our need to support integration of *Indian Education for All* content in the classroom. The critical challenge is supporting this approach through thoughtful professional development of teachers.

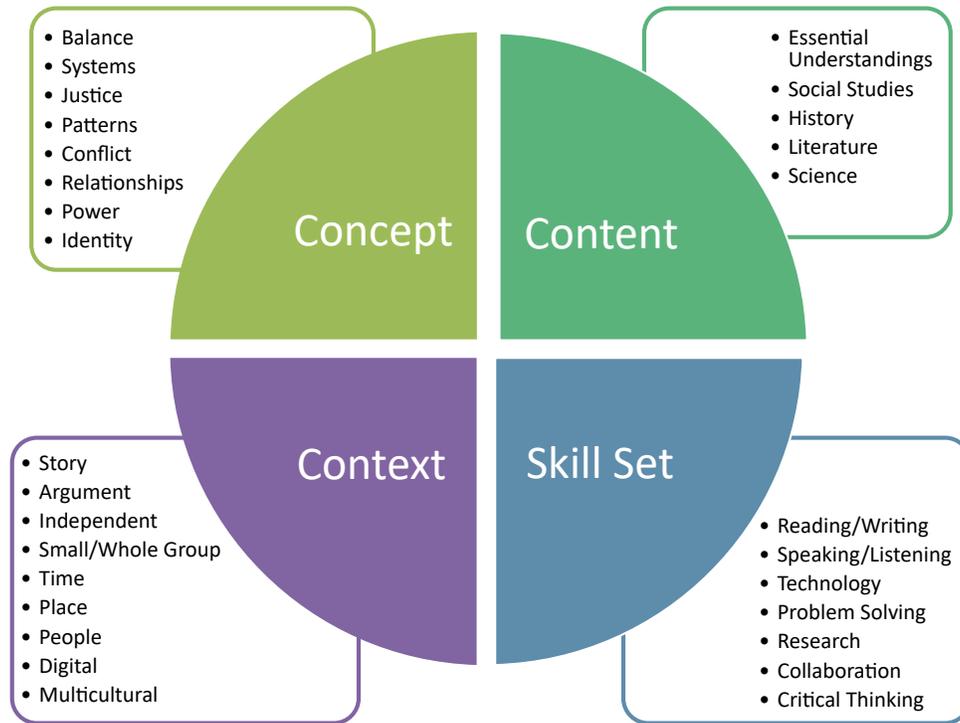


Figure 5. Formula for Integration

Substitute and Supplement

Additions to the curriculum have traditionally been accomplished by adding layers to core texts and materials, a process in which content is not removed but additional information and new emerging skills are piled on top. This can result in teaching with less depth, moving at a frantic pace barely skimming the surface of important ideas. We may not linger on controversial issues or complex problems, selecting to ignore controversy and simplify complexity. With each new layer, the curriculum becomes more dull, disconnected, and meaningless.

To employ *the many birds solution*, artful substitution is used. The simplest area to begin using substitution is in English Language Arts. Many schools recognize a standard canon of classic texts in middle and high school, which varies widely from school to school. Nowhere is a static list enforced at state or federal levels, and in most school districts, teachers are given latitude to select quality literature from a pre-approved list. Substitution in this area, for purposes of *Indian Education for All* implementation, involves first expanding the list of approved texts to include texts by American Indian authors that address themes allowing the students to gain awareness of several *Essential Understandings*. In addition, use of historical fiction as a substitute selection will also allow for content standards in US or Montana history to be addressed, and frequently support exploration of additional content areas. Examples might include Erdrich's *Birchbark House* (6th grade historical fiction) which allows for a study of the era of removal and relocation, elements of Ojibwa (Chippewa) culture, and the impact of pandemic disease on families, communities, and human societies; or Welch's *Fools Crow* (usually upper high school grades 11 or 12), which takes the reader into the Blackfeet world, again

set against the backdrop of pandemic smallpox and removal and relocation, with links to documented historical conflicts in the form of the Bear River/Marias Massacre. Both books meet or exceed all criteria for literary merit. They are appealing candidates to supplement more common fare offered at these grade levels and they open the curriculum to address more content. The purpose of using literature in the form of novels in grades 4-12 is not to teach the book, but rather to teach skills of interpretation, comprehension, literary analysis, and critical literacy. Great books are the means, not the end.

In grades K-3, students are learning to read, and increasing their proficiency through lots of reading practice. Here is the simplest form of substitution. In these grade levels and beyond, every day and sometimes twice a day, teachers are conducting read-alouds of quality picture books, poems, short stories, and eventually novels. From these read-alouds students learn to follow the meaning of the story, connect to other stories they have heard and read, connect to their own life experiences, and also develop vocabulary, skills associated with decoding, and prosody as they model the teachers pace, inflection, and tone. They are also immersed in cultures, world views, and experiences beyond their own family and community. Teachers select, of their own accord, 180 or more read-aloud texts per year. Consider incorporating a high-quality picture book connected to any of the Montana tribes on a regular basis. Mix works about other American Indian tribes beyond the state, and seek to blend contemporary and historical settings, adding books that expose students to cultures around the world. Engage students in discussions that bring forward themes in the book and the *Essential Understandings*. Talk about perspective and point of view. Help them build connections between texts, self, and the world around them to support comprehension. Through juxtaposition, students will gain a wealth of background knowledge to serve them well in the future.

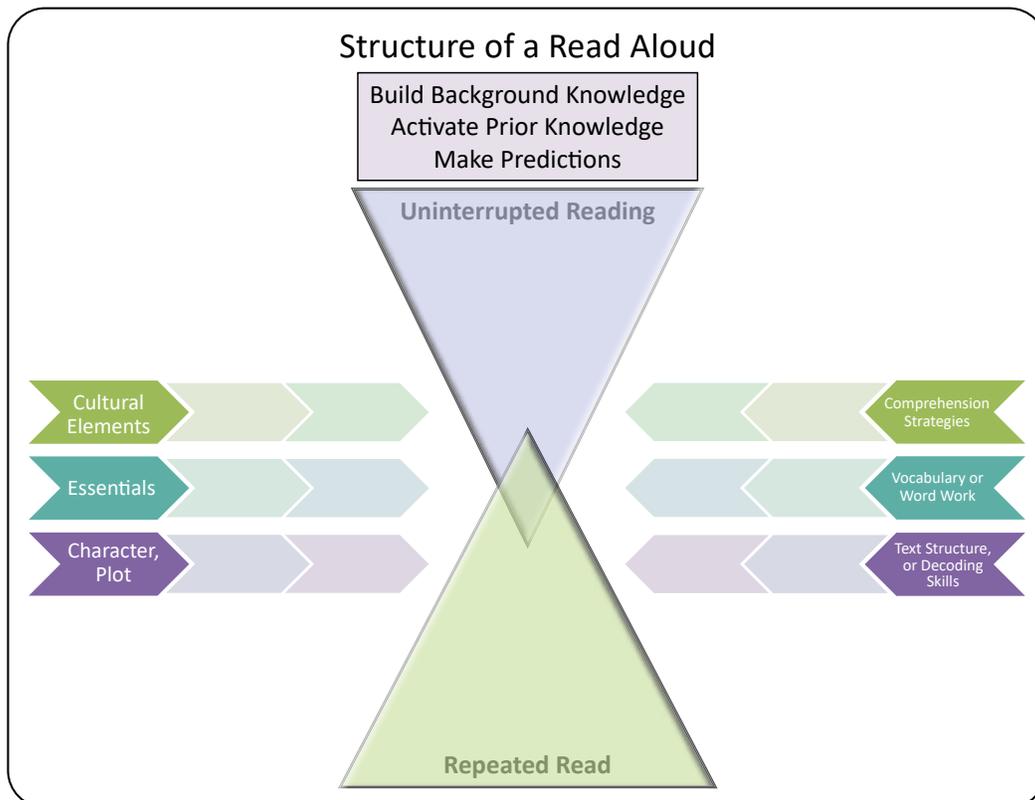


Figure 6. Structure of the Read Aloud

As teachers work to find new materials to substitute for others in English Language Arts, remember the only thing “magic” about a specific text, picture book, article, or story is that it does one of the following:

- Matches the specific independent or instructional reading level of a child or cluster of children (hence, can be read and understood without frustration and used to improve reading resulting from either independent practice, or guided, scaffolded instruction), or,
- Contains accurate and important content, a unique context, key ideas, or literary values that build complex connections to other content, key ideas, or literary works and fulfills critical knowledge-based instructional objectives or learner targets required at the local or state level, or,
- Motivates a child uniquely as a result of high interest, fun, and exciting presentation of material.

The challenge of the teacher is to locate and select books that do more than one of these three things. That is *the many birds solution!*

When teachers determine the content provided by an existing text is strong, but want to bring to bear a new perspective, consider supplementing with short articles or materials that examine the content from a new point of view. This approach is employed in many history classes, where teachers seek to avoid the limitations of textbooks attempting to cover too much, providing only a skeletal or superficial view of history. As a result, teachers seek articles, chapters from quality secondary sources, and primary source documents to tell the story with greater depth and from many perspectives. Remember to “turn it on its ear” and sometimes put the tribal or minority perspective up front to help students gain greater insights.

Three Doors

Inquiry-based learning is a proven way to implement a stronger curriculum grounded in best practices while also overcoming many of the challenges faced when teaching in unfamiliar territory. In an inquiry-based unit, the teacher becomes a learner alongside his or her students. Instead of a curriculum focused on the transmission of a predetermined body of knowledge, inquiry-based instruction focuses on collective research to answer big questions and explore important ideas and concepts. Rather than the teacher transmitting knowledge to students considered to be *blank slates* through inquiry, knowledge is socially and collaboratively constructed.

For students, inquiry-based instruction develops high levels of engagement and enthusiasm. At the same time, students develop research skills, literacy skills, and knowledge of multiple content areas. For teachers, using the best practice of inquiry-based instruction provides an important scaffold for developing additional content knowledge in the area of *Indian Education for All*. For both students and teachers, there is no shame in not knowing the *right* answer, only in failing to seek new understandings, both individually and collectively.

There are many organizing concepts that can be used to begin development of an inquiry-based unit of study, but three are particularly helpful when addressing *Indian Education for All*. Think of these

as three “doors” or access points. They are time (or chronological understanding), people (or cultural understanding), and place (or geographic understanding). Walking through any one these doors-- time, people, or place-- and posing questions to guide research will eventually get you to the other two!

An activity that is fun to do with students in a Montana history course involves place-based inquiry. Using an old Montana highway map, cut out the shape of the state of Montana. Then take the state and cut it into puzzle pieces - one for each student in your class. Place these randomly face down on a table and have students each pick up a piece. Invite them to examine their puzzle piece of the state. What towns are there? What forests, rivers, and highways? Are any of the seven reservations in their piece? What other features do they notice? Next, have students reassemble the state map, and create groups based on regions. Each group will then engage over a week or two in an investigation of their region looking at contemporary land use and historical use and events. They might construct a timeline for their region, and if they do, they will undoubtedly learn which of the twelve tribes in Montana frequented the area historically and what activities they conducted in a given area. They will learn which tribes held aboriginal rights to the area and when different tribal groups entered the region – and why. You can see how this place-based inquiry eventually examines contemporary and historical land use by many different people. Questions for consideration could include: Who lived here? What was their lifestyle like? How did they live? What were their traditions? Where do they live now? Why? How have their languages, traditions, and lifeways changed and stayed the same?

From this simple example you can see how inquiry -- stepping through the doors of place, people, or time -- can help students and their teachers in developing knowledge of the *Essential Understandings Regarding Montana Indians*.

The Lesson Level

When teachers begin integrating content, it can be hard to keep track of the different threads that are being addressed by a single lesson. For support, the following lesson check list has been developed. Teachers will see this checklist included in new curricular units developed by OPI for the implementing *Indian Education for All* in English Language Arts. Here is how to use it.

For every lesson developed, set a goal for multicultural implementation using Dr. James Banks’ levels as a guide. Aspire to a level three achieving the transformation approach on Banks’ scale. On the checklist below, highlight or shade the level the lesson is intended to achieve.

Next, indicate the *Essential Understandings Regarding Montana Indians* that will be addressed by the lesson or unit; note there is overlap. A lesson will nearly always be addressing more than one Essential Understanding and a highly developed depth of study unit could address nearly all. Put an “X” next to each one taught or discussed.

While addressing implementation of *Indian Education for All*, and using the *many birds solution*, teachers will also be addressing core skills and knowledge represented by the Montana Content Standards. List content standards addressed by standard and benchmark number in the boxes provided.

Implementation Level, Essential Understandings and MT Content Standards

Implementation Levels		Essential Understandings - Big Ideas		Montana Content Standards	
4	Social Justice	1-There is great diversity among tribes.	4-Tribes reserved a portion of their land-base through treaties.	Reading - Literature-	Social Studies -
3	Transformative	2-There is great diversity among individuals within any tribe.	5-Federal Indian policies shifted through six major periods.		
2	Additive	3-Ideologies, traditions, beliefs, and spirituality continue through a system of oral traditions.	6-History is told from subjective experience and perspective.	Science - Other -	Listening/Speaking - Writing -
1	Contributions		7-Tribal sovereignty is inherent & 3 forms of sovereignty exist in the US - federal, tribal, & state.		

Table 5. Lesson Checklist

Thoughtful Decision-Making

In order to effectively implement *Indian Education for All*, some things currently taught will need to be transformed and other things may need to be dropped altogether. Like a family facing a move, our difficult task as educators is determining what to keep and what to purge. These choices need to be made based on the instructional benefit to the learner, opportunity for depth of study and inquiry-based instruction, and the ability to meet multiple Montana Content Standards through the lesson or unit. By contrast, much of our taught or functional curriculum evolved over time, perhaps not from conscious choice, but out of necessity, ease or comfort in delivering instruction, tradition, and access to well known, used (or well loved) materials. Full implementation of *Indian Education for All* presents golden opportunities for teachers to revitalize (and de-clutter) their curricula and embrace the best practice of content integration. Opportunity is knocking.

“...it is the children of tomorrow who can bring a different assessment, can bring a different point of view, can bring a more honest perspective about the history of the United States that includes the Indian point of view.”

—Darrell Kipp, Piegan Institute, Browning



Appendices

Appendix A	
Example of Policy Revised from the Montana School Boards Association (MTSBA).....	51
Appendix B	
Essential Understandings Regarding Montana Indians	52
Appendix C	
Reflection Tool - Rating Scale Using Banks' Approaches (Banks 2006, p. 48)	53
Appendix D	
English Language Arts, Math, Science, and Social Studies Model Implementation Level Frameworks	54
Appendix E	
Rubric for Evaluating Indian Education for All Curricula	59
Appendix F	
Areas of Activity - Preliminary Planning Tool	60
Appendix G	
Process for Materials Review and Selection – One District's Story	61
Appendix H	
Generic Model and Guidance for Development of Text-Based Inquiry Units for Indian Education for All Implementation.....	65
Appendix I	
Generic Template for Model Unit	78
Appendix J	
ANB Funding and IEFA Grant Information.....	80

Appendix A

Example of Policy Revised from the Montana School Boards Association (MTSBA)

Recognition of American Indian Cultural Heritages

The District recognizes the distinct and unique cultural heritages of American Indians and is committed in the District's educational goals to the preservation of Montana tribal cultures.

In furtherance of the District's educational goals, the District is committed to:

- Working cooperatively and in a culturally responsive manner with Montana tribes: when providing instruction, when implementing educational goals, or when adopting rules relating to education of all students in the District;
- Periodically reviewing its curriculum to ensure the accurate representation and inclusion of cultural heritages of American Indians, which will include but not necessarily be limited to:
 - Reviewing and remediating existing books and materials for bias and misrepresentation in both historical and contemporary portrayals of American Indians;
 - Providing books and materials reflecting authentic historical and contemporary portrayals of American Indians;
 - Taking into account individual and cultural diversity and differences among all students;
- Providing necessary training for school personnel, with the objective of gaining an understanding and awareness of American Indian cultures, which will assist the District's staff in providing instruction about Montana tribes for all students, and in its relations with American Indian students and parents.

The Board may require certified staff to satisfy the requirements for instruction in American Indian studies, set forth in § 20-1-503, MCA.

Legal Reference:	Art. X, Sec. 1(2),	Montana Constitution
	§§ 20-1-501, et seq., MCA	Indian Education for All
	10.55.603 ARM	Curriculum and Assessment
	10.55.701 ARM	Board of Trustees
	10.55.803 ARM	Learner Access

Policy History

Adopted on:

Reviewed on:

Revised on:

(Based on policy model provided by MTSBA, 2009)

Appendix B

Essential Understandings Regarding Montana Indians

Essential Understanding 1

There is great diversity among the twelve sovereign tribes of Montana in their languages, cultures, histories, and governments. Each tribe has a distinct and unique cultural heritage that contributes to modern Montana.

Essential Understanding 2

Just as there is great diversity among tribal nations, there is great diversity among individual American Indians as identity is developed, defined, and redefined by entities, organizations, and people. There is no generic American Indian.

Essential Understanding 3

The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral histories, which are as valid as written histories. These histories pre-date the “discovery” of North America.

Essential Understanding 4

Though there have been tribal peoples living successfully on the North American landscape for millennia, reservations are lands that have been reserved by or for tribes for their exclusive use as permanent homelands. Some were created through treaties while others were created by statutes and executive orders. The principle that land should be acquired from tribes only through their consent with treaties involved three assumptions: Both parties to treaties were sovereign powers; Indian tribes had some form of transferable title to the land; Acquisition of Indian lands was solely a government matter not to be left to individual colonists or states.

Essential Understanding 5

There were many federal policies put into place throughout American history that have affected Indian people in the past and continue to shape who they are today. Many of these policies conflicted with one another. Much of Indian history can be related through several major federal policy periods: Colonization/Colonial Period (1492 - 1800s), Treaty-Making and Removal Period (1778 – 1871), Reservation Period - Allotment and Assimilation (1887 – 1934), Tribal Reorganization Period (1934 – 1953), Termination and Relocation Period (1953 – 1968), Self-Determination Period (1975 - Present).

Essential Understanding 6

History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from American Indian perspectives frequently conflicts with the stories mainstream historians tell.

Essential Understanding 7

American Indian tribal nations are inherent sovereign nations and they possess sovereign powers, separate and independent from the federal and state governments. However, under the American legal system, the extent and breadth of self-governing powers are not the same for each tribe.

Appendix C

Reflection Tool - Rating Scale Using Banks' Approaches (Banks 2006, p. 48)

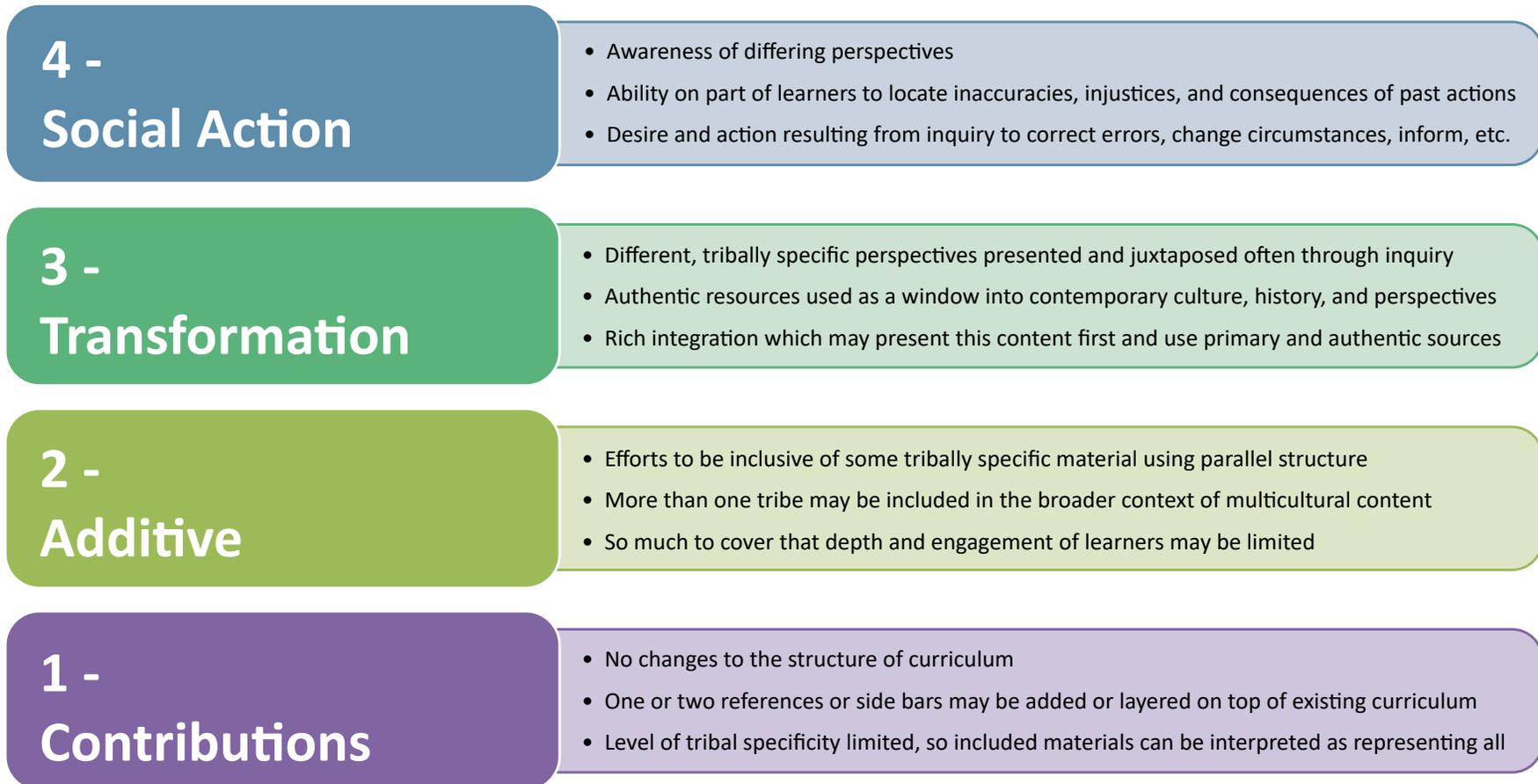


Figure 7. Reflection Tool

Appendix D

English Language Arts, Math, Science, and Social Studies Model Implementation Level Frameworks

Figure 8. Indian Education for All and English Language Arts Implementation Levels Framework..... 55

Figure 9. Indian Education for All and Math Implementation Levels Framework..... 56

Figure 10. Indian Education for All and Science Implementation Levels Framework 57

Figure 11. Indian Education for All and Social Studies Implementation Levels Framework..... 58

English Language Arts Implementation Chart

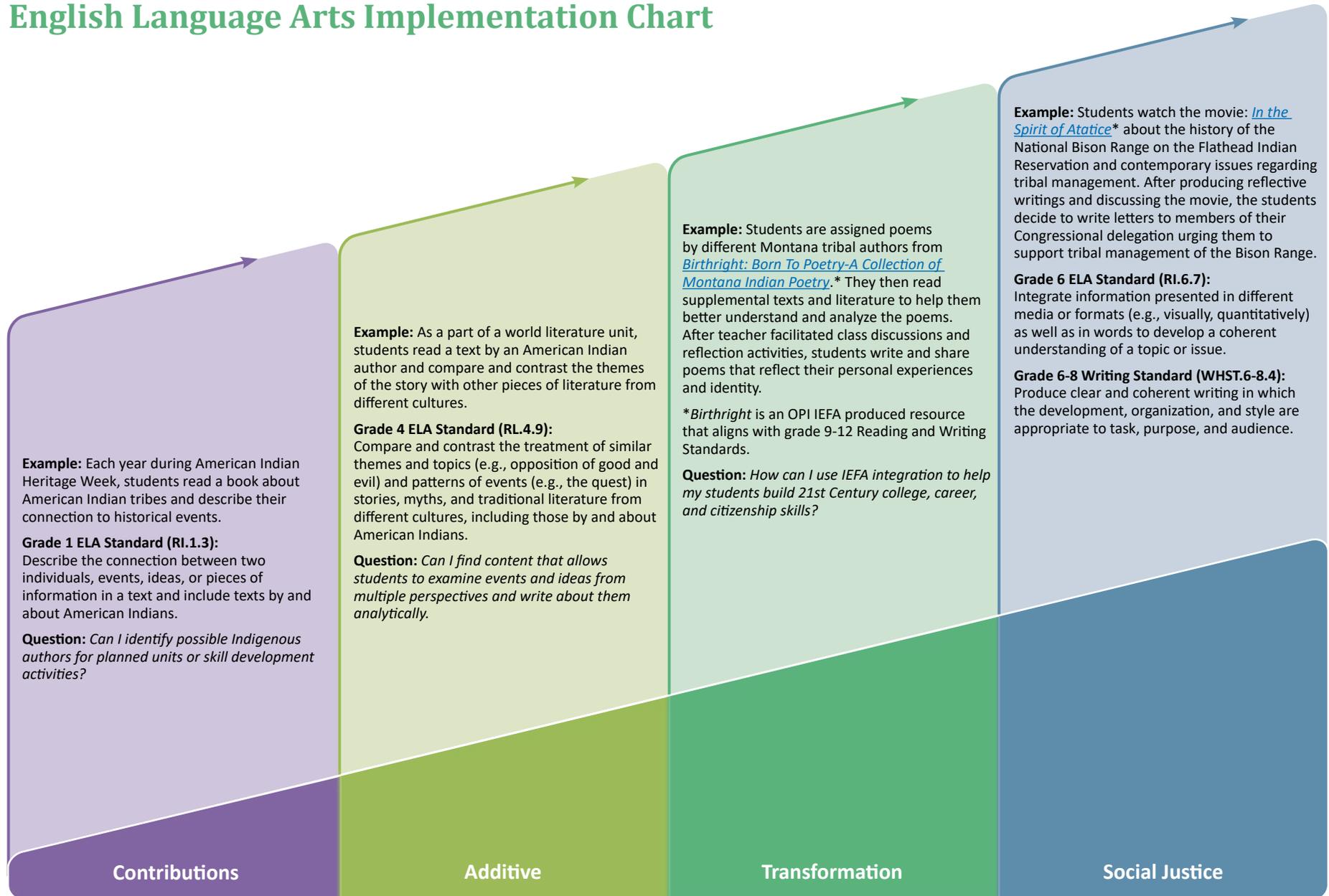


Figure 8. Indian Education for All and English Language Arts Implementation Levels Framework

Math Implementation Chart

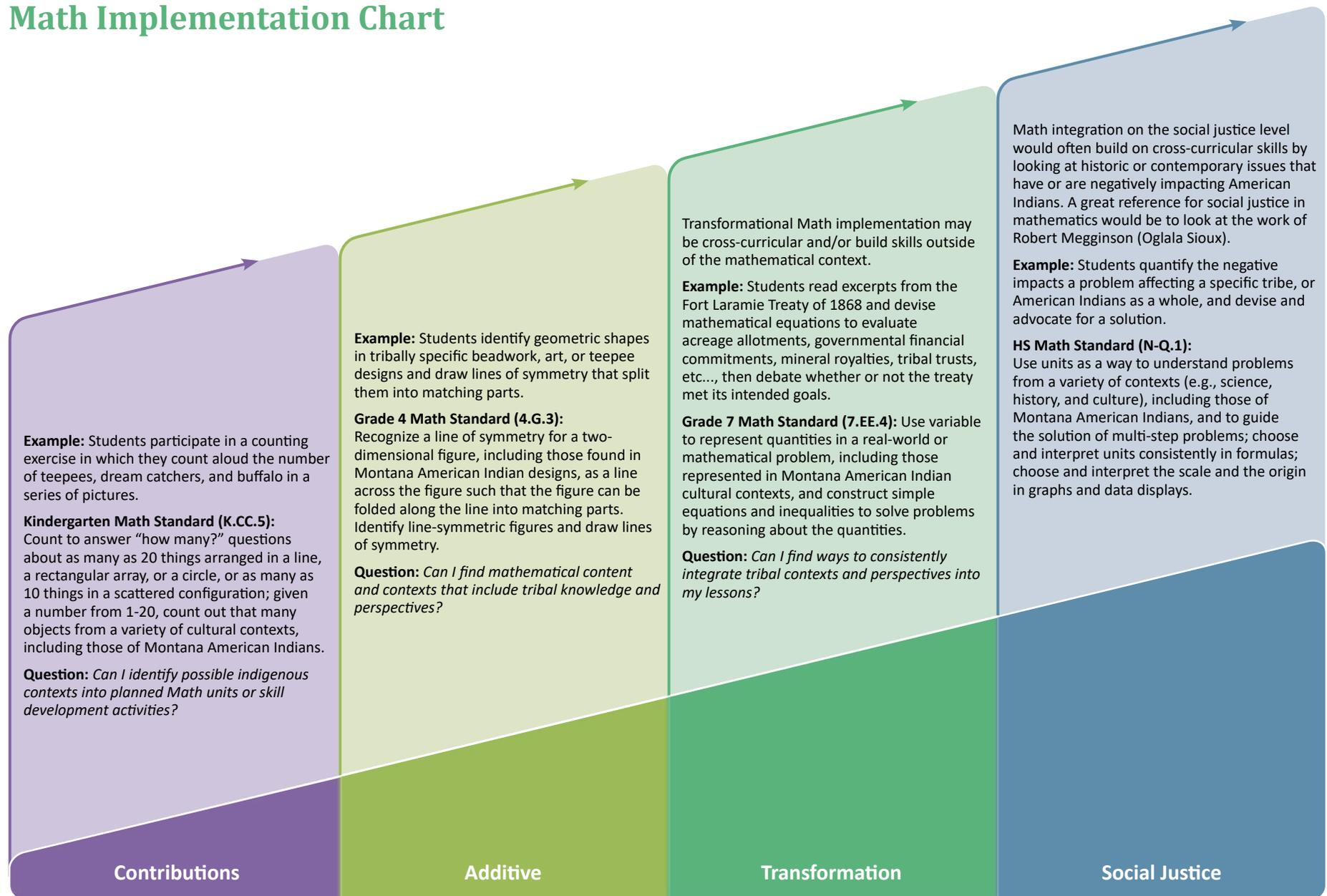


Figure 9. Indian Education for All and Math Implementation Levels Framework

Science Implementation Chart

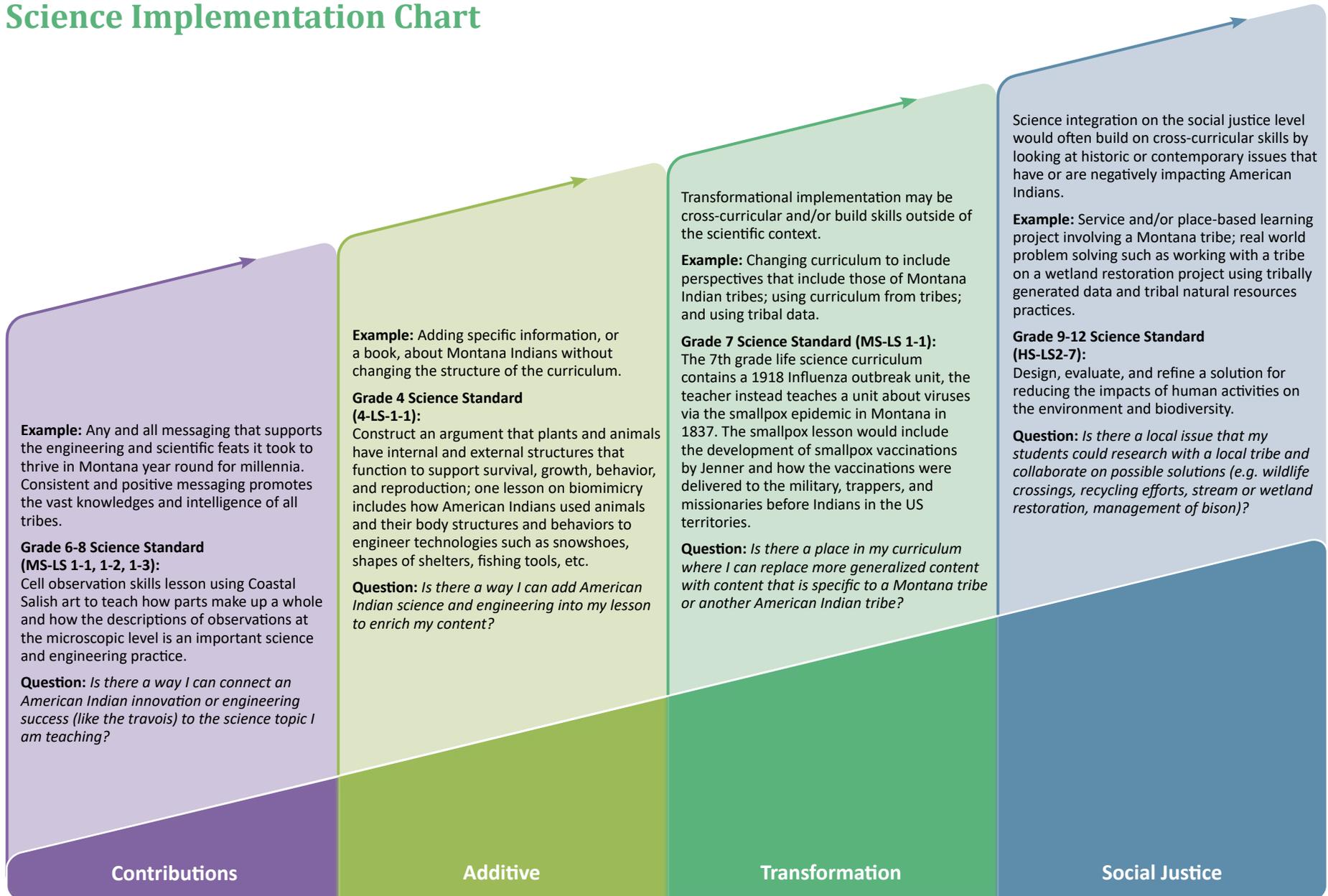


Figure 10. Indian Education for All and Science Implementation Levels Framework

Social Studies Implementation Chart

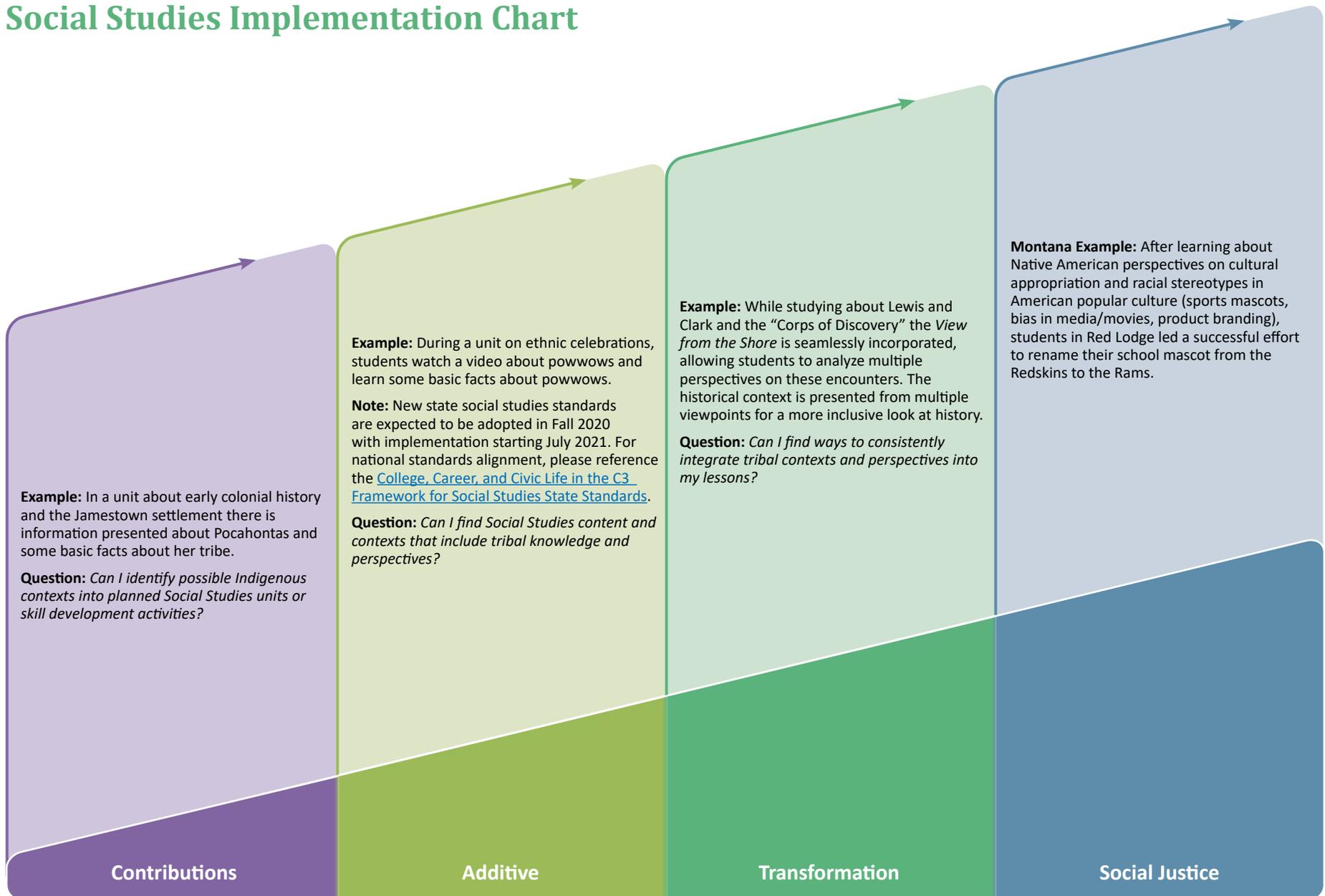


Figure 11. Indian Education for All and Social Studies Implementation Levels Framework

Appendix E

Rubric for Evaluating *Indian Education for All* Curricula

(Created by Hal Schmid, Julie Cajune, and Mary Jo Swartley with Aileen Plant, Jen Brander, Valerie Umphrey, Lynn Vanderburg, Pam Rodeghiero, John Fleming, and Tim Marchant, with modifications by Tammy Elser, 2006.)

	0 <i>Absent</i>	1 <i>Included</i>	2 <i>Integrated</i>	3 <i>Exemplary</i>
Content	Native American content is not specified or included in lessons or curriculum.	→ Some, not specific or lacking resources	→ Trially specific with resources identified	<ul style="list-style-type: none"> a. Native American content is tribally specific. b. Included content is developmentally appropriate. c. Primary and authentic sources are identified. d. Overall, lessons balance historic and contemporary content.
Best practices	Instructional best practices are not evident.	→ Some evident	→ Increased sophistication	<ul style="list-style-type: none"> a. Lesson engages students in social construction of knowledge. b. Lessons activate and build background knowledge. c. Lessons require students to apply reading strategies to construct meaning. d. Unit requires students to write to represent their thinking.
Essential Understandings	<i>Essential Understandings</i> are not utilized.	→ Implied	→ Identified	<ul style="list-style-type: none"> a. Lessons and curricula identify and are aligned to the <i>Essential Understandings</i> about Montana Indians.
Presentation	Curriculum is sketchy, incomplete, and generally quite poorly presented.	→ Some development	→ More complete	<ul style="list-style-type: none"> a. All essential lesson components are identified -content area, grade level, unit summary, time requirements, <i>Essential Understandings</i>, state standards, student learning targets, complete resource citations. b. Lessons employ well-sequenced instructional design. c. Suggested support materials are identified. d. Formative and summative assessments are included.
Banks' Approaches	Contributions	Additive	Transformation	Social Action

Table 6. Evaluation Rubric

Appendix F

Areas of Activity - Preliminary Planning Tool

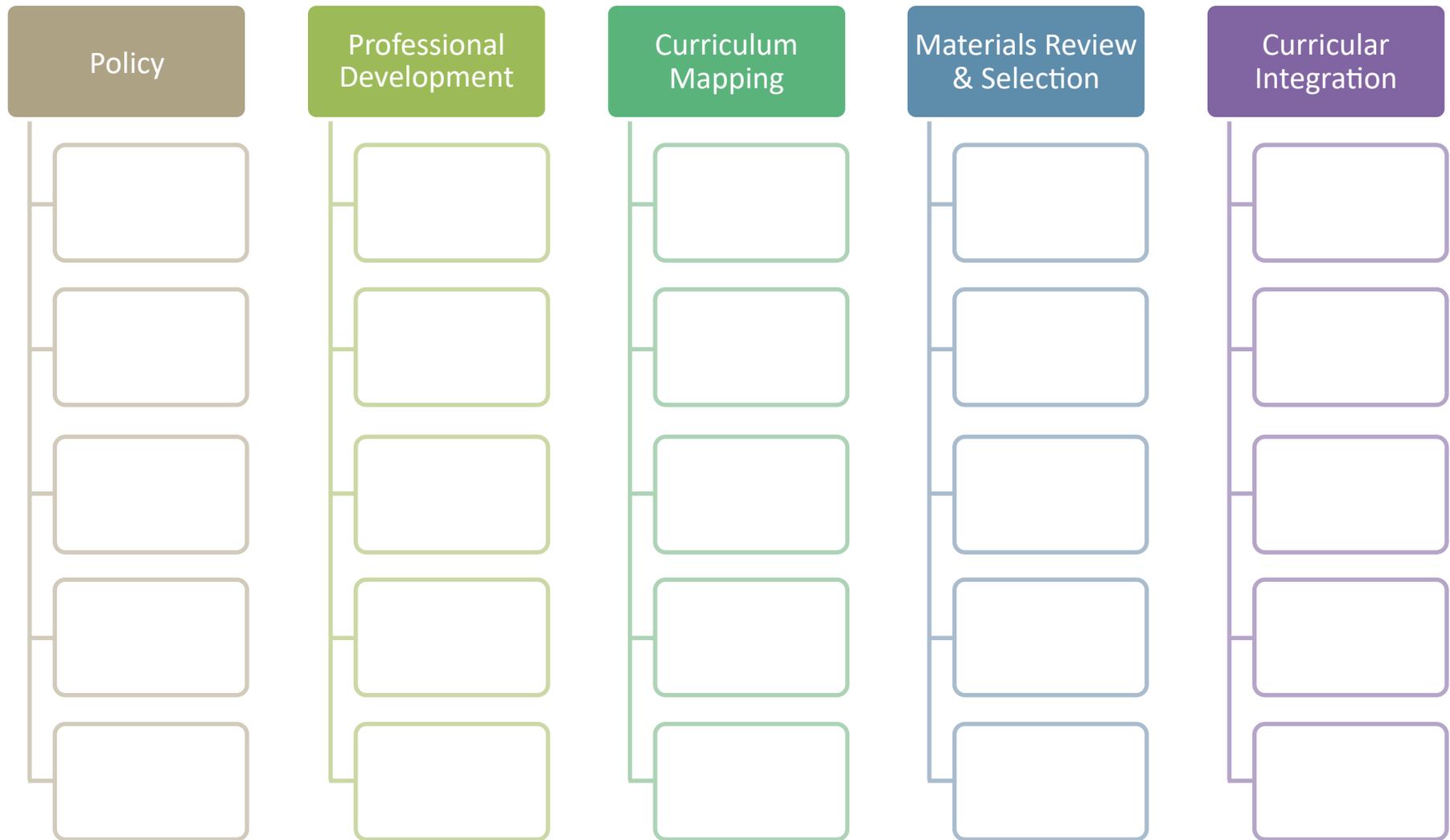


Figure 12. Planning Tool

Appendix G

Process for Materials Review and Selection – One District’s Story

As new materials are being selected, it is critical to conduct a building-wide inventory of American Indian-related materials and content currently taught in your school. The following narrative shares how one school accomplished this task as they developed resources for an OPI funded Ready-To-Go project in 2006. This strategy is one that could be employed by any school.

Arlee’s Example

In June 2006, the Arlee staff embarked on a project to develop exemplary literature-based units for *Indian Education for All*. The first task we faced was determining which texts we wanted to use for our “good works” series of lessons. Toward that end, we conducted an inventory of materials and resources tucked into closets, classrooms, and libraries throughout our small school. To facilitate that process, we took several days during a summer institute to completely review resources currently in our school. Teachers were invited on a voluntary basis to participate and were compensated for their time by a \$100 per day stipend. Here is how we set it up.

First, all teachers gathered in our lunchroom to get their working orders. We asked each teacher and our two librarians (librarians, by the way, need a few good student aides, more time, and the benefit of good library carts to do this well) to return to their classrooms and gather examples (a single copy in the case of class sets) of any materials presenting any information about American Indian tribes including all books (both fiction and non-fiction) and clippings and resources they may have in their personal files to support unit development. We asked each teacher to put a bookmark or a clip with their name on it on each resource to ensure they went back to the right location. An hour was allowed for collecting and labeling resources. When classroom sets of books were involved, we had teachers identify how many copies they had and if they were used whole class, small group, or not. While the teachers worked, eight or more lunch room tables (we started with six and soon outgrew them) were assembled in the lunch room, with grade level placards on them so the materials could be organized by the grade level where they are currently in use – or if not used, where they are currently housed. We were stunned with what we found.

Once all the teachers and librarians had returned and organized their books by grade level, we found we had hundreds of volumes that included some kind of Indian content, for better or worse. In front of us was a history of Indian education in our district, starting with early efforts to locate any picture books or works of fiction featuring American Indian protagonists or themes, to present day, when much more authentic and varied resources exist to support teaching. Our next step was to figure out “the good, the bad, and the ugly.” Using reviews from *A Broken Flute* (a reference provided to every school library in Montana by OPI in 2007), the Debbie Reese website, and experts from our staff, we pored over the books.

Here are just a few of the resources that were now piled on the table: Every picture book by Paul Gobel, every picture book by Gerald McDermott, a classroom set of *Indian in the Cupboard*, a classroom set of *Sign of the Beaver*, many copies of the entire series of hero stories by Ken Thomasma (*Naya Nuki*, etc...), *Fools Crow*, *Riding the Earthboy 40*, *The Grass Dancer*, *A Yellow Raft on Blue Water*, all books published at the time by Sherman Alexie, *Jingle Dancer*, *The Good Luck Cat*, *Red Parka Mary*, 5th, 8th and 11th grade US history textbooks, 6th grade social studies text on “ancient civilizations,” articles from National Geographic on various archeology-related topics (Kennewick Man, Bering Strait Theory, and others much older), *The Salish and Lewis and Clark*, an entire class set of over 40 Montana history texts *Discovering Tomorrow through Yesterday* by Thayer and Murphy adopted without review because it was the “only” text available, *Challenge to Survive* (pre-tribal history project version from the late 1970s) *Birchbark House*, the entire *Little House on the Prairie* series, tribal collections of Coyote Stories, many authoritative non-fiction texts strategically collected over time by our high school librarian, a personal library of primary source materials – some, one of a kind, from our Indian Studies teacher, etc. As you can see from even this abbreviated sample, the materials were truly a mixed bag.

Our next task was to work together to sort them out. We began by focusing on the materials used for whole class instruction, including the US, Montana history, and ancient civilizations textbooks and certain novel sets purchased in our efforts during the ‘80s and ‘90s to bring more tribal content into the core curriculum. As we worked through the stacks on the tables, questions were asked, including the following:

- Who wrote this?
- From whose perspective was this written?
- Is the tribal material accurate? And to what degree?
- Is the tribal material complete? And to what degree?
- Is the material tribally informed? Authentic?
- Does the material have literary merit?
- Does the material have academic or historical merit?
- Is there anything in this text that is so offensive, stereotypical, or inaccurate that it cannot be redeemed?
- Is there anything in this text that can be redeemed if training is provided and supplemental resources are employed?
- If a text is determined to be completely without merit, will it be weeded, or retained, and if retained, why?
- If a text is retired from whole class instruction, how might it best be used as a window into a time, cultural climate or attitude? Does it have a “teachable” benefit, and if so at what grade level and under what conditions?
- When a text is recommended for retirement, where does it go? The library? And what book or books can we think of that might be outstanding replacements for whole-class instruction?

Books landed in one of four piles:

1. **Good Works:** Outstanding and highly recommended for whole class use at the following grade levels.
2. **Weak Works:** Problematic requiring significant supplemental work to assure accuracy and balance.
3. **Bad Works:** Recommended for retiring from whole class use but should be retained in the library due to its literary merit and critical literacy use as a reference.
4. **The Ugly:** Recommended for retiring and no merit for possible use of this text can be determined, as the material is hopelessly inaccurate, blatantly racist, or riddled with unsubstantiated opinions, incoherent and biased arguments, with no academic citations or academic merits.

Once we had identified outstanding, as well as weak but potentially redeemable texts, we set about the task of looking for contemporary and historical balance, and balance between representation of local tribes and other tribal nations in Montana. In addition, we sought multiple genres of texts at each grade level and actively sought supplemental texts that were primary sources or authoritative secondary source articles by noted tribal and nontribal historians, to build critical literacy investigations around and bring weaker materials into balance.

From there, over the course of the summer, teachers developed units of study in grade level clusters starting with read-alouds of high-quality picture books in the K-3. Special contributions of curriculum materials came from K-3 literacy specialist Carrie Drye and elementary teacher Sibley Malee-Ligas. Additional lessons were developed by Jill Couture, Anne Tanner, Bonnie Barger, Frances Vanderburg, Carmie Espinoza, and Carol Adams.

By grades 4-8 we built more substantial units of study with special emphasis connecting 5th and 8th grade US history to quality tribal history and connecting local tribes to the study of world civilizations in the 6th grade and to the study of Montana History (often in the 7th grade.) For each of these grade levels we attempted to match an authentic and well researched and written work of historical fiction to the social studies core and build a depth-of-study unit. Some of these efforts were successful and continue to be in use and refined each year; others were less successful and require additional attention. Callie Shanahan in collaboration with Special Education teacher Clark Schlegel contributed a 7-8 literature focus study on *Rain is Not My Indian Name*. Librarians Susie Black and Susan Domingo contributed several outstanding units of study as did Willie Wright, whose personal library and cultural guidance supported the entire team.

At the 9th – 12th grades, literature focus units were developed primarily by Anna Baldwin, high school English teacher and co-author of *Sherman Alexie in the Classroom*, a text in the NCTE High School Literature Series, published in 2008. These units took on a life of their own and read more accurately like units of study in the humanities as there is so much cultural and historical content woven into a critical literacy approach.

School libraries have a copy of *Arlee Public Schools K-12 Literature Units* or go to the Arlee School District website and find both PDFs of locally authored works as well as Word documents – lessons and unit plans currently available. (To locate resources go to [Arlee Schools](#) and query on K-12 Literature Units.)

Appendix H

Generic Model and Guidance for Development of Text-Based Inquiry Units for Indian Education for All Implementation

Model and Guidance written by Tammy Elser

Purpose and Use of this Model Document

The purpose of this guidance document is to model an explicit set of instructional strategies for text study that can be applied to any text at a variety of grade levels. A companion piece to this document is Appendix I, a blank template that can be used by any teacher developing a text-based lesson in order to implement *Indian Education for All*. While some sections following simply provide an explanation of what would be included in that section, others provide a transparent model that could be used with a given text. The goal was to provide enough specificity so a teacher could choose an article, passage, chapter, short story, or picture book, and with limited additional development **plug-it-in** giving it a try with students. Hopefully, once teachers have “field-tested” their own lesson, they will go the extra mile and write it up following the template, so it can be shared with others to build the pool of resources for *Indian Education for All* Implementation state-wide.

The idea behind the inquiry model was to have questions guide instruction, rather than answers provided by the teacher. In this way, students have direct and real responsibility for creating the outcomes for the unit. They control and enhance their own learning by seeking answers to key questions. Reading, Social Studies, Technology, Speaking, Listening, and Writing skills can all be addressed – while implementing *Indian Education for All*. Other content areas may also be enhanced, based on the topic and purpose of the text selected for study. There is an adage, “garbage in – garbage out.” With this in mind, it is imperative that teachers select rich, meaningful, well written, authentic, and challenging texts. These will become the foundation of student, and teacher, learning.

For additional examples of fully developed units that embrace this model, please see the Language Arts materials posted under Indian Education on the OPI website. Model teaching units found in Volume One and Volume Two of the Language Arts – Elementary Level, in addition to a host of very well-done literature focus units for middle school and high school, all use this format or a variation of it. As teachers create their own units, these documents provide support for the level of specificity that makes the units functional and supportive in the hands of any teacher. The entire section in this Framework document on Content Integration and Figures 3 – 6 provide the theoretical premise for these units. In the model unit plans development, you can see how the rubber meets the road.

Each major heading in the lesson template will be discussed, section by section, in the guidance document that follows. In addition, in the Day by Day Plan - Steps section, three instructional models will be provided which include:

1. a model for use of an Expert Team Protocol to build background knowledge *before reading*;
2. a Data Capture Form to support focus *during reading*; and
3. a simple Text-based Seminar Protocol for deepening understanding *after reading*.

These structures or protocols are shared without reference to any specific selected text.

Unit Introduction

Include a short introduction that orients the teacher to the unit, including the content, skills, context, and conceptual understandings potentially developed by the unit. Include grade level appropriateness and rough time frame. Answer the question “Why teach this unit or use this text?”

Anchor Text

An anchor text is the text (book, poem, article, chapter, etc.) that is the primary focus of the unit of study. Following the guidance in *The Framework* for the selection of quality resources, make your anchor text a high-quality resource with authentic, tribally specific content. Check for the developmental appropriateness of the text to the age of your students and look for materials that balance historical and contemporary content (see *The Framework* section on Resources).

Always include the title and author of the specific text used for your text-based inquiry unit. Provide proper citations so others can locate this text. If the text is in the public domain and relatively brief (for example the *Treaty of Fort Laramie*), attach it as an appendix or PDF file for electronic sharing, to ease the job of another teacher tackling the same text.

Support Texts

Pair the anchor text with several support texts in different genres, connected by the big ideas found in the anchor, or presenting a different perspective or fresh point of view. If studying a work of historical fiction, you might include topical articles about the time or era, maps of locations represented in the book, poems that link to the themes found in the book, or primary sources that shed greater light on a historical event. These will be used to build background knowledge in the before reading phase and deepen understanding during the after reading phase. They allow critical instructional opportunities that include rich reading practices and skill building in a wide variety of areas.

As with the anchor text, include citations for each support text so they can be located. If the text is in the public domain, and relatively brief, attach it as an appendix or PDF file for electronic sharing, to ease the job of others who may wish to teach this unit.

Fast Facts

Following is a table for collecting fast facts about the anchor text selected for this study. It is intended to help you think about and build greater text diversity over time. Each entry is discussed below with emphasis on why this information can be useful.

Genre of Text

Make it a goal to select texts representing a wide variety of genre. Suggestions range from news or magazine articles, biographies and autobiographies, to novels, poems, short stories, or plays. Don't forget about primary source documents like treaties, letters, or journals. In addition, a wealth of

materials dealing with science, land, and resource management are available from Montana tribes and can bring new perspectives to science and social studies units.

Suggested Grade Level(s)

This text study template can be effective for structuring literature or text study from grade K–12 depending on the reading level and challenges or complexity of the text selected. Always choose developmentally appropriate text that is at the instructional or independent reading level for the majority of your students.

Tribe Represented in Text

Is the text tribally specific? If so, include the specific name of the tribe featured in the text. If the information is not tribally specific, is the author a citizen of a tribal nation? Note this. If the material is not tribally specific or authored by an individual with a specific tribal perspective, ask why. Sometimes there are good reasons linked to the text for not being tribally specific; this is an opportunity to weigh the strengths and weaknesses, which may result in your desire to select a different text.

A good goal at the building or district level is to try to identify at least six appropriate texts per year at each grade level, eventually representing each of the twelve Montana tribes. A unit of study employing this template, but with varied instructional methods unique to each text, could then be designed for each selected anchor text. Considering that read-alouds occur every day in primary and elementary classrooms, 180 days per year, it is reasonable to consider selecting a high quality picture book connected to any of the Montana tribes on a regular basis furthering reading skill development, *Indian Education for All* implementation, and social studies concepts and content.

Setting of Text in Place and Time

Consider a mix of rural and urban settings, as well as contemporary and historic contexts, as you are selecting texts for literature study. Keep in mind that many Indian people do not live on reservations and the lifestyles of Indian peoples are very diverse. Place and time period are important and powerful doors to deepen student understanding. Consider seeking a support text that helps students understand place if a specific geographic setting is noted. Do the same for the time period, seeking another window into an event or era if historical. These two elements of setting provide rich context, one of the key elements of integrated instruction.

Genre	
Suggested Grade Level	
Tribe(s)	
Place	
Time	

About the Author and Illustrator

Include a brief bio of the author and the illustrator that includes their tribal affiliations (if present and known). Children need to develop an understanding that books are written by people just like themselves and that the people who write books bring to their writing their own personal history. These histories inform and enrich the texts. When we understand some of the author’s background, perspective, and point-of-view, we are better readers. This information can be briefly shared during the book walk or introduction to the book in question.

When selecting texts, consider the “authority” of the author and illustrator. If you plan to use the text to help students develop cross-cultural knowledge and master the *Essential Understandings*, then a primary goal will need to be locating authors with first-hand knowledge of the culture they are writing about. When possible, use high quality texts authored and or illustrated by tribal members from the tribe you would like to study.

Resources to help evaluate and locate good books for children have been sent to each school library. One good resource for reference is *Through Indian Eyes: The Native Experience in Books for Children* edited by Beverly Slapin and Doris Seale. It not only provides reviews of many books, but also includes a “How To” guide so teachers can learn to review texts on their own for bias, stereotype, or misrepresentation. Also, locate and use *A Broken Flute*, again authored by Seale and Slapin, for older books. As new titles come out every day, online reviews and resources may give you the best insight to support selection. Of particular help is the blog developed by Debbie Reese, [American Indians in Children’s Literature](#).

Text Summary

To help another teacher determine whether to try using the text you have selected for this lesson, and to jog your memory when you want to teach this lesson next year, always include a two to four sentence summary of the text. Keep in mind this is for teacher purposes only. We want the children to discover the deeper meanings in the text from their own research, reading, inquiry, reflection, and discussion. The text summary is not a replacement for a careful and thorough reading by the teacher of the entire text prior to teaching.

Materials

Make a detailed list of the materials that will be needed so teachers can prepare effectively. For the Day by Day Plan – Steps and the three models presented below, the following materials are required:

- Copy of the text selected to study for each student
- Chart paper (1 piece per group)
- Three-part data capture form (connections, questions, and quotes), one per student, or student notebooks
- Markers (several colors for each group)
- Highlighters (1 per student) if text is “markable”

Implementation Level, Essential Understandings and Montana Content Standards

For every lesson you develop, set a goal for multicultural implementation using Dr. James Banks' levels as a guide. You should be aspiring to the transformative level (level three). Highlight or shade the level you believe your lesson will achieve.

Next, indicate the *Essential Understandings Regarding Montana Indians* that will be addressed by the lesson or unit you have developed; note that these overlap. You will nearly always be addressing more than one, and a highly developed depth of study unit could address all seven. Put an "X" next to each one taught or discussed.

While addressing implementation of *Indian Education for All*, you will also be addressing core skills and knowledge represented by the Montana Content Standards. List all Montana Content Standards addressed by standard and benchmark number in the boxes provided.

Implementation Levels		Essential Understandings - Big Ideas		Montana Content Standards	
4	Social Justice	1-There is great diversity between tribes.	4-Tribes reserved a portion of their land-base through treaties.	Reading –	Social Studies -
3	Transformative	2-There is great diversity between individuals within any tribe.	5-Federal Indian policies shifted through six major periods.		
2	Additive	3-Ideologies, traditions, beliefs, and spirituality continue through a system of oral traditions.	6-History is told from subjective experience and perspective.	Literature –	Listening/ Speaking -
1	Contributions		7-Three forms of sovereignty exist in the US - federal, state, & tribal.	Writing –	

Table 7. Lesson Checklist

Overarching Learning Targets

Instructional outcomes occur on many levels and can be categorized into four broad areas: content knowledge, skill sets, conceptual understanding, and contextual outcomes. Write instructional outcomes as learning targets for each Essential Understanding and Montana Content Standard indicated on the table above. In addition, pay special attention to the student outcomes that are not knowledge-based, but rather a "skill set." Reading, writing, and technology are three most common and should always be addressed as instructional outcomes. The content is coming from the tribes, guided by the *Essential Understandings*, and will likely include social studies or science standards; but the skill sets developed will include reading, writing, and possibly technology, research, or arts. It can be helpful to sort these to support your integration efforts into categories of "content" or "skill."

Consider writing these in the simplest yet most specific terms possible as "I ..." statements intended to be shared up front with students. They are the targets you hope students will achieve by the end of the unit. You may have large overarching learning targets that are linked to the entire unit of study, for example:

- I understand there is great diversity between American Indian tribes in Montana.

This learning target may be for the entire unit of study and will clearly never be “finished.” Learning targets may also be highly specific and finite – linked to a specific day or assignment. For example:

- I write with clarity and specificity comparing similarities and differences between two Montana tribes I have researched.
- I draft, revise, and proofread a seven-paragraph comparative essay featuring research on two Montana tribes.

You can see in these two different takes on “I statement” learning targets how the broad conceptual understanding is articulated and important, but the day by day learning targets carry skills and sub-outcomes that help get to big ideas and important conceptual knowledge. Consider posting the overarching learning targets for an entire unit (four or five most important concepts) on chart paper in class for the duration of the unit. Refer students to these in meaningful ways often.

Day by Day Plan - Steps Overview

Time varies based on text length, complexity, and grade level. Typically read alouds are conducted in less than thirty minutes with some time for discussion. Text based inquiry following the models presented here and using short articles, poems, and short primary source documents like letters, allow for two or three 45- to 60-minute class periods. For a novel or biography, a week may be appropriate for the pre-reading phase alone (during which students will begin assigned reading of the book) and the entire unit may last up to six weeks with daily 45-minute class periods.

This sample plan for shorter texts following the model provided below might be done in three class periods, lasting 45 to 60 minutes each. It is intended for intermediate to high school grades.

Day One

Learning Targets Day One

“I” statements for this segment of instruction (usually posted on the board and addressed).

- I work cooperatively in a group.
- I use the internet, library, and classroom resources to learn about a text we are about to study.
- I locate and evaluate relevant information on an assigned topic, taking notes, and summarizing information in my own words.
- I record my findings on chart paper in a way that others can easily read.
- I share what I learned with others.
- I note my sources – and am able to discuss reliable vs. unreliable sources when asked.

Before Reading Phase

Steps Day One – (Example of Expert Team Protocol)

1. Break the class into five groups with four or five students per group.

2. Establish each group as an expert team charged with researching background information on the text to be studied.
3. Teams will be assigned one of the following areas to research: purpose, author, people, place, time.
4. Provide questions to guide research of each group focused on their assigned area.

Purpose

- What is the purpose of the text? To inform? Entertain? Instruct?
- What is the genre of the text to be read? What expectations do we have of a text in this genre?
- What is the topic of the text? What is the text about?

Author

- Who is the author?
- What is his or her relationship to the people, concepts, or information presented in the text?
- What can you learn about the authenticity of the text by researching the background and “authority” of the author?
- What other texts have been written by this author?

People

- What tribe or tribes are represented in the text?
- What do we already know (if anything) about the tribe(s)?
- What background information or history about the tribe(s) would be helpful to enhance our reading of the text?

Place

- What is the setting of the text?
- For the tribal group or groups in the text, which reservation(s) in Montana is the current land base?
- For the tribal group or groups in the text, what area constituted the traditional homeland before signing treaties and ceding these lands?

Time

- When does the story or event depicted in the text take place? Is it contemporary or historic?
- What do we know about that time period? Tribal history? Montana history? American history? Eras? Federal Indian policy periods?

5. Provide groups with a class period to research their assigned area. They may use in-class reference materials, maps, the internet, and the text to be read as tools for learning more about their topic.
6. Require groups to document the sources they use in their research, keeping a running list that you can go back to. Use a simple format that captures author, date, title, and type of resource (book, website, encyclopedia, etc.).
7. Have each group record findings on chart paper, noting sources as appropriate informally.
8. The next day, have groups report out to the entire class sharing their findings before the class begins reading the assigned text.
9. Ask groups to note or simply read their list of sources.
10. Pose questions if any information featured seems inaccurate and ask the key question: Do you think these sources are accurate? Why or why not?
11. Post the charts in the classroom.

Day Two

Learning Targets Day Two

“I” statements for this segment of instruction (usually posted on the board and addressed).

- I know the purpose of my reading and use it to guide my thinking.
- I can find information or details related to the purpose I bring to reading a text.
- I read, noting connections to text, self, and world.
- I form questions as they occur to me about my reading.
- I quote from the text and can share with others interesting quotes.
- I state reasons a quote or part of the reading is particularly interesting to me.
- I read for understanding.
- I apply background knowledge to my reading regarding time, place, people, author, or the author’s purpose to deepen my understanding.

During Reading Phase

Steps Day Two – (Option 1 – Purpose)

1. Pass out photo copied passages to be read (in this example, a short but important section of a longer text, a paragraph or two, or a page depending on students’ age and reading ability).
2. Provide students with two different colored highlighters.
3. Provide one purpose for the reading before students begin. Base this on the *Essential Understandings* elicited by the text. For example, a picture book that has many references to Blackfeet cultural traditions might be read by students who would be asked to highlight or indicate each reference in the story that was a cultural characteristic of the tribe in question.

4. Next, allow students uninterrupted (silent) time to read the text, while highlighting for details linked to the purpose you provided.
5. If time allows, when they are done, establish a new purpose.
6. Ask students to reread the passage and highlight the text in a different color as they note information connected to the new purpose. In the example provided in item 3 above, students might now be asked to locate references or traditions that were unique to a single individual or family. In this way they develop *Essential Understandings 1, 2, and 4* – There is great diversity between tribes, great diversity between individuals in the same tribe, and traditions and beliefs continue today.
7. Conduct a discussion with students about what they now see in the passage based on reading it for two different purposes.

Steps Day Two – (Option 2 – Connections – Example of Data Capture Form)

Provide students with a three part “capture” form modeled after the one following.

1. Instruct students they will use this form (or their notebooks) to capture information from the passage.
2. In the first column of the form labeled connections, ask students to identify pages in the text where they make text to text, text to world, or text to self connections.
3. In the second section, have them note any questions they have regarding the text. These questions can be intended to clarify comprehension or cultural beliefs and lifeways generated by the text.
4. In the third and final column, ask students to jot down any memorable quote they would like to share with other students. Have them put a note or two on why that quote is specifically interesting to them.
5. Allow uninterrupted (silent) time in class for the reading of the passage and collecting of the information.
6. Note that if time allows, it is often very helpful to have them read the passage once through prior to giving them the data capture form. Then, give them the form and instructions as they conduct a second reading of the passage. In this way, their comprehension will be deepened and they will build fluency and confidence resulting from the repeated reading.

Connections	Questions	Quotes

Table 8. Data Capture Form

Day Three

Learning Targets Day Three

“I” statements for this segment of instruction (usually posted on the board and addressed).

- I work cooperatively in a group.
- I discuss my understanding of a text with others.
- I know to go back to the text to resolve conflict, clarify confusion, or find evidence.
- I connect the text to background knowledge and use both to make more sophisticated interpretations of the text.

After Reading Phase

Depending on time, complexity, and grade level you may select to reconvene the expert groups after reading and before conducting the text-based seminar. Groups would fill in the blanks with information from the reading, clarify vocabulary with whole class support, and report new knowledge from their group’s assigned area.

Steps Day Three– (Example -Text-Based Seminar Protocol)

The purpose of the text-based seminar protocol is to assure students understand a text and to share understandings with others. In this discussion protocol, all members of a group have an opportunity to have their ideas, understandings, and perspective about a piece of text enhanced by hearing from others. Groups of no more than four or five can clarify their thinking and have their assumptions and beliefs questioned in order to gain deeper meaning.

This protocol was adapted with permission from “The Final Word,” developed by the [National School Reform Faculty](#) which offers more than 200 other helpful protocols and activities, plus coaches training.

Ground rule for Text Based Seminar Protocol: Refer to the text - challenge others to go to the text!

1. Post the following ground rule on the board and discuss: Refer to the text – challenge others to go to the text!
2. Assign roles. Identify a facilitator and a timekeeper.
3. Everyone reads the text, underlining or highlighting at least one “most” significant idea.
4. Sit in a circle. The first person begins by reading what “struck him or her most” from the text (one thought or quote only). Then, in less than three minutes, this person describes why that quote struck him or her.
5. Each person in the circle responds to that quote and what the presenter said, in less than one minute.
6. The person who began has the “final word.” In no more than one minute the presenter responds to what has been said. Now, what is s/he thinking? What is his or her reaction to what has been said?

7. The next person in the circle then shares his or her highlighted piece of text and what struck him/her. This process continues until each person has had a turn to share, get feedback from the group, and respond to that feedback.
8. To close the seminar, the entire group will share with the class three key issues raised by the text. These can be put on chart paper and posted, or simply shared.
9. To end your unit, refocus students on the *Essential Understandings*, and debrief. I recommend closing with a question like the following. Students can respond in whole class discussion with the teacher recording their responses, or individually in writing the form of an “exit ticket.”

“What do you now understand about (people, place and time) from reading _____ by _____ that you did not understand, or were not aware of, before?”

Assessment

Products of this lesson allow teachers to assess students’ new knowledge of the *Essential Understandings*, reading comprehension, reflection, and group process.

- Examine charts from the pre-reading phase (and post-reading if revised following the extension suggestions below). You are looking for the products of their pre-reading research about people, place, time, author, and purpose. The more detail, the better.
- Examine students’ tri-fold capture form/reflection sheets during the reading phase. Have they each made connections (text to self, text to text, text to world), posed questions, and selected a passage to share?
- Are there vocabulary words that have been posted, discussed, and clarified in the context of the text?
- In the post-reading phase, monitor the depth of the discussion. Pay special attention to the three key issues each group reports back regarding the article or text. You may want to have them post these on chart paper - or even write them in journals individually to reinforce the lesson.
- Review the completed question for reflection in writing or class discussion (#9 above).

Teacher Notes and Cautions

When guiding text studies where you will discuss cultures, traditions, beliefs, and ideologies, a good rule of thumb is to *never say never*, and *never say always*. Avoid both negative and positive stereotypes that place limiting expectations on individuals based on group identity.

Remind your students that all texts, even ones presented as neutral or factual, have and present a point of view. See if your students can identify the point of view or perspective presented through “neutral” textbooks and other sources.

Interacting meaningfully with text often involves “marking it up” with highlighters and such. (Think about how adults write in college textbooks in order to enhance comprehension and recall). If you are

using books and novels that must last and be used again and again, invest in highlighter tape and post-it notes that can be removed after the unit.

If a text you have selected is a traditional story (coyote story or part of a sacred oral tradition of a tribe you are studying) be careful to follow the cultural norms for the telling and use of that story.

- Be aware that Western genre labels for stories coming from an oral tradition have connotations that can be interpreted as negative. For example, it would be inaccurate and demeaning to refer to traditional stories as “fables, myths, or tall tales.” *(I have often heard them termed legends, but even that term does not capture the essence of these stories coming out of an oral tradition. My rule of thumb is to use language that is respectful of the potentially sacred nature of these stories to Indian people. Therefore, treat them in class the way you might expect stories from the Bible to be treated – with respect).*
- When developing your own “cautions” you may want to indicate whether a text has any material or content that may be of concern. **Always read the text in full before using it with students** to determine its authenticity, merit, and developmental appropriateness.
- Lean toward texts and resources that are being developed currently by each tribe, as these will have been vetted for accuracy by the tribe itself. Once you have selected your own Good Works, follow the policies and/or practices in place in your school for their use.

Vocabulary

It is always helpful to identify and pre-teach challenging vocabulary in advance. If you have a list from the text, include it here. If not, consider addressing and teaching vocabulary using the following inquiry-based protocol.

1. During the pre-reading and reading phases, post a “parking lot” sheet in the classroom and have students write down any terms they encounter they are not familiar with.
2. Always have students include the page number where a word is found to support context-based definition later in the lesson.
3. Next to each word, the students should put their “best guess” of the meaning based on context clues.
4. Definition guesses will be clarified by the entire class prior to discussion of the text and common definitions developed in the context of the piece.

As you develop strategies for vocabulary building, look for opportunities to have students read! The more reading, the more vocabulary development occurs. When you provide direct vocabulary instruction, teach high stakes vocabulary in context and look for ways to make the instruction more transferable. For example, it is more valuable to study (and even memorize) common Greek and Latin roots and prefix and suffix meanings than to memorize words that include those roots, prefixes, and suffixes. Hence, it is more useful to know that “ology” means “study of” and “bio” means “life”, as both these roots are part of hundreds of other words, than it is to simply memorize “biology” as a term.

Addressing vocabulary and word work need to be modified to the developmental needs of students as well. Following are just a few categories that help with transferability and move away from a list of words to be memorized for the short term. Utility is the key.

- Specialized or Topical (not for mastery, just for exposure)
- High Frequency Sight Words (top 20, 100, 300 depending on grade)
- Word Families (the younger or more emergent, the fewer)
- Synonyms and antonyms
- Common roots, prefixes, and suffixes

Extension Activities

During the pre-reading phase, have students practice or develop technology skills by creating their group reports using PowerPoint.

After the post-reading phase, have groups revise the PowerPoints with additional cultural, historic, or context information uncovered during the reading and discussion phases of the unit.

Report the new findings, or share lessons learned with another class.

For Reference or Appendices

- [*Essential Understandings Regarding Montana Indians*](#) (OPI) In your school library or on the OPI website
- [*Montana Indians Their History and Location*](#) (OPI) in your school library or on the OPI website.
- Current and historic Montana, US and World maps
- Annotated Timeline of Federal Indian Policy Periods & Eras in US History (student developed)
- Montana Tribal Histories
- Genre Chart (student developed)
- Local Histories (if available)

Bibliography

Always include one that has anchor text, support texts, and other relevant resources. Many teachers will be able to determine the usefulness of the entire unit from a glance at the bibliography provided – or will be able to springboard from your work to develop additional units with texts that are noted.

Appendix I

Generic Template for Model Unit

Unit Title

Unit written by (Curriculum Writer's Name)

Unit Introduction

Anchor Text

Support Texts

Fast Facts

<i>Genre</i>	
<i>Suggested Grade Level</i>	
<i>Tribe(s)</i>	
<i>Place</i>	
<i>Time</i>	

About the Author and Illustrator

Text Summary

Materials

Implementation Level, Essential Understandings and MT Content Standards

Implementation Levels		Essential Understandings - Big Ideas		Montana Content Standards	
4	Social Justice	1-There is great diversity between tribes.	4-Tribes reserved a portion of their land-base through treaties.	Reading –	Social Studies -
3	Transformative	2-There is great diversity between individuals within any tribe.	5-Federal Indian policies shifted through six major periods.		
2	Additive	3-Ideologies, traditions, beliefs, and spirituality continue through a system of oral traditions.	6-History is told from subjective experience and perspective.	Literature –	Listening/ Speaking -
1	Contributions		7-Three forms of sovereignty exist in the US - federal, state, & tribal.	Writing –	

Overarching Learning Targets

I statements Written at the students' level, easily observable outcomes

Day by Day Plan - Steps Overview

Day One

Targets Day One

I statements for this segment of instruction (usually posted on the board and addressed).

Steps Day One

1. Number steps detailed for each instructional segment.
2. ...
3. ...

Day Two (add days as required)

Targets Day Two

Steps Day Two

Assessment

Teacher Notes and Cautions

Vocabulary

Specialized or Topical (not for mastery, just for exposure)

High Frequency Sight Words

Word Families (the younger or more emergent, the fewer)

Opposites

Extension Activities

Reference or Appendices

Bibliography

Appendix J

ANB Funding and IEFA Grant Information

ANB Funding

The 2023 Regular Legislative Session provided a continuation of school funding directed toward the implementation of *Indian Education for All* (IEFA). This guidance is designed to provide suggested activities through which schools can meaningfully utilize this funding to meet the Legislature’s intent. This list is not exhaustive and is purposely open-ended. It is meant to spark discussion and imagination – the actual decision is a local one.

Implementing change such as this takes time, and we should not expect the mission of including American Indian content in classrooms will happen overnight. It will take all of Montana’s educators, working together over several years, to make this constitutional promise a reality. The key is to take small bites of the apple, and, above all, do not fear trying new ideas or including new content.

A good place to begin is to survey school staff to measure their content knowledge and readiness to teach about American Indians. Professional development should be ongoing and designed to increase teacher knowledge about American Indian topics. As teacher knowledge increases, expand the professional development opportunities to reflect their needs. Applying the survey again will yield new results that would assist with this process.

A good beginning also includes positive leadership. Superintendents and school board members must understand the basis of IEFA and carry its message with optimism and confidence for implementation to be successful. Take the time to read about the issues and take advantage of professional development opportunities related to American Indian education. Find suggested [conferences about *Indian Education for All*](#) on the OPI website.

If your school receives a small amount of funding, think about collaborating with other schools in the area to carry out this responsibility. Work with educators who have successfully implemented American Indian content into their classrooms. Collaborate with tribal education departments and American Indian educators. Watch the OPI *Indian Education for All* website for continuous updates and new information. If your school is fortunate to receive a large amount of funding, it is paramount to develop a sequential plan for IEFA in your district that includes integrated and interdisciplinary curriculum in addition to ongoing, job-embedded professional development for your staff

Here is how the money works –

Continuing Appropriation

During the 2023 Legislative Session, the Montana legislature provided continued funding of \$24.63 per-ANB for FY 2024. Future ANB amounts will be \$24.63 until revised by the state legislature. *Indian Education for All* entitlement payments are made each month from August to November and January to April at 10% of the total entitlement. The final balance is paid in June. Your entitlement amount,

amount paid to date, and remaining balance can be found under fund code number (01-3113) in your school's monthly pay advice.

Accountability Language for all IEFA Appropriations

Expenditures for all IEFA funds should be tracked using program 365. School districts are required to file an annual report to the OPI that specifies how the IEFA funds were expended. The OPI will collect this annual report through the Annual Trustees Financial Summary.

Additionally, during the 2007 Special Legislative Session, expenditures for all IEFA funds were limited to "curriculum development, providing curriculum materials to students, and providing training to teachers about the curriculum and materials." This means districts may expend IEFA funds for any activities related to developing, implementing, or delivering IEFA related materials, curriculum, or training to school district staff and students. For example, a district could hire and/or supplement a curriculum specialist to spend time on IEFA curriculum integration, provide stipends to staff who attend IEFA related professional development opportunities, buy IEFA appropriate books for the classroom and/or library, or take students on an IEFA related field trip.

Here are some ideas to consider –

If your school receives \$100 - \$1,500

- Survey staff to find out immediate needs for materials, professional development, and content knowledge of American Indian history, contemporary issues, etc.
- Update your library with American Indian fiction, non-fiction, poetry, anthologies, reference materials, tribally specific materials, DVDs, CDs, teacher guides, instructional aids, etc. (see [Evaluating American Indian Materials and Resources for the Classroom](#) on the OPI website).
- Offer IEFA-related professional development in the form of online or in-person presentations, workshops, or training.
- Arrange student field trips to American Indian cultural events or historical areas.
- Develop/refine local student assessments to determine proficiency with Montana Content and Performance Standards specific to American Indian content.

If your school receives \$1,500 - \$5,000

- Invite guest speakers to do presentations or workshops for students and/or staff that corresponds to IEFA.
- Develop a comprehensive professional development library for staff.
- Send staff to regional and statewide professional development focused on IEFA.
- Pay costs for substitutes and travel so teachers can visit schools and classrooms currently implementing IEFA throughout their curriculum.

- Set up groups or committees to review existing curriculum and resources and provide stipends to those staff members who participate.

If your school receives \$5,000 - \$10,000

- Pay tuition for staff to take IEFA related course work and/or classes offered by institutions of higher learning.
- Create classroom lesson plans or learning trunks/footlockers for teachers to use and share.
- Create teacher handbooks that include information about incorporating American Indian topics into the classroom and develop an in-service process for new teachers to the district to catch them up to speed on the district's efforts.

If your school receives \$10,000 and up

- Pay your teachers to research programs and curriculum to find appropriate material they can use to best integrate Indian education topics into their classroom.
- Create student exchanges, both online and in-person, with neighboring districts. The best way to break down myths and stereotypes is through interpersonal relationships.
- Hire staff to assist efforts through research, assistance to teachers, and professional development.
- Include American Indian content in the hallways and classrooms, including treaties and other historical and cultural documents, portraits of Indian leaders, and Indian artwork.

IEFA Grant Funding - Note: IEFA grants are currently not being offered for the 2024/2025 - 2026 School Year

The OPI IEFA Unit awards a limited number of grants to schools for specific projects and initiatives. These grants are generally in the amount of \$15,000 or less. Applications are submitted, reviewed, and awarded through the OPI E-Grants System. The Request for Proposal (RFP) opening date may vary, but generally opens March 31 to April 15 and closes in May. Awards are made based upon consideration of the number of proposals received, strength of proposals, and the availability of funding. Here are some general tips for submitting a successful IEFA grant proposal:

- Be sure your proposal is well aligned with the IEFA *Framework* and addresses the components of multicultural education.
- Make sure your proposal aligns with local IEFA needs and has administrative support and oversight.
- Collect and evaluate staff feedback regarding IEFA needs prior to submitting your proposal.
- Consider how your proposed activities can support sustained quality IEFA implementation beyond the grant period.

- Be sure the project abstract, budget, and timeline are thorough and well aligned.
- Plan to have grant supported activities that begin at the start and are continuous throughout the school year.
- Ensure the project has specific measurable goals.
- Reach out to the OPI IEFA Unit to discuss your proposal and ideas prior to submitting an RFP.

Bibliography

Association for Supervision and Curriculum Development. *Getting Results with Curriculum Mapping*. Edited by Heidi Hayes Jacobs. Alexandria, VA: Association for Supervision and Curriculum Development, 2004.

Banks, James A. *Cultural Diversity and Education: Foundations, Curriculum, and Teaching*. Boston MA: Pearson Education, Inc., 2006.

Banks, James. *An Introduction to Multicultural Education, 5th edition*. Boston, MA: Pearson Education, Inc., 2014.

Bergstrom, Amy, Linda Miller Cleary, and Thomas D. Peacock. *The Seventh Generation: Native Students Speak about Finding the Good Path*. Charleston, WV: ERIC Clearinghouse on Rural Education and Small Schools, AEL, 2003.

Bruner, Jerome. *Actual Minds, Possible Worlds*. Cambridge, MA: Harvard University Press. 1986.

Caine, Renate Nummela, and Geoffrey Caine. *Teaching and the Human Brain*. Alexandria, VA: Association for Supervision and Curriculum Development, 1991.

Cajune, Julie. "Integrating Authentic Content." Edited by Hal Schmid. *Mission Ready To Go Curriculum*, 2007.

Cleary, Linda Miller, and Thomas Peacock. *Collected Wisdom: American Indian Education*. Needham Heights, MA: Allyn and Bacon, 1998.

Delpit, Lisa. *Other People's Children: Cultural Conflict in the Classroom*. New York, NY: The New Press, 1995.

Given, Barbara. *Teaching to the Brains Natural Learning Systems*. Alexandria, VA: Association for Supervision and Curriculum Development, 2002.

Jacobs, Heidi Hayes. *Mapping the Big Picture: Integrating Curriculum and Assessment K-12*. Alexandria, VA: Association for Supervision and Curriculum Development, 1997.

Jensen, Eric. *Arts with the Brain in Mind*. Alexandria, VA: Association for Supervision and Curriculum Development, 2001.

Medina, John. *Brain Rules: 12 Principles for Surviving and Thriving at Work, Home, and School*. Seattle, WA: Pear Press, 2008.

[National School Reform Faculty \(NSRF\)](#), "The Final Word." Bloomington, IN: National School Reform Faculty, 2005.

Nieto, Sonia, and Patty Bode. *Affirming Diversity: The Sociopolitical Context of Multicultural Education*. 5. Boston, MA: Pearson Education, Inc., 2008.

Pinker, Stephen. *The Language Instinct: How the Mind Creates Language*. New York, NY: Harper-Collins Publishers, 1994.

Robb, Laura. *Teaching Reading: A Complete Resource for Grades 4 and Up*. New York, NY: Scholastic, 2006 (314-315).

Sprenger, Marilee. *Learning and Memory: the Brain in Action*. Alexandria, VA: Association for Supervision and Curriculum Development, 1999.

Sylwester, R. *A Celebration of Neurons: An Educator's Guide to the Human Brain*. Alexandria, VA: Association for Supervision and Curriculum Development, 1995.

Takaki, Ronald. *A Larger Memory: A History of Our Diversity, with Voices*. Boston, MA: Little, Brown and Company, 1998.

Vygotsky, Lev. *Mind in Society*. Cambridge, MA: Harvard University Press, 1978.

Wagner, Tony. *The Global Achievement Gap*. New York, NY: Basic Books, 2008.

Wiggins, Grant, and Jay McTighe. *Understanding by Design*. Alexandria, VA: Association for Supervision and Curriculum Development, 1998.

Wolfe, Patricia. *Brain Matters: Translating Research into Classroom Practice*. Alexandria, VA: Association for Supervision and Curriculum Development, 2001.



 **Indian Education for All**
opi.mt.gov Montana Office of Public Instruction

The Office of Public Instruction is committed to equal employment opportunity and nondiscriminatory access to all our programs and services, and will take necessary and appropriate steps to insure that the workplace and OPI programs and services are free of discrimination and sexual harassment. For information or to file a complaint, contact OPI Title IX / EEO Coordinator at (406) 444-3161 or opipersonnel@mt.gov.