



MONTANA ADVISORY COUNCIL ON INDIAN EDUCATION  
ADVISORY TO THE BOARD OF PUBLIC EDUCATION AND  
SUPERINTENDENT OF PUBLIC INSTRUCTION

**Montana Advisory Council on Indian Education**

**June 7, 2023**

Agenda – Working Session

[Zoom Link](#)

**Meeting ID 868 8856 3680**

**Password 597612**

**Dial by Telephone 646 558 8656**

Mission: To provide for more effective and meaningful participation by Indian people in planning, implementation, and administration of relevant educational services and programs under the authority of local school boards.

- Item 1: Call to order:** 9:00 a.m.
- ❖ Welcome – Jordann Forster, Chairperson
  - ❖ Pledge of Allegiance
  - ❖ Roll Call
- Item 2: Approval of Minutes** 9:15 a.m.
- ❖ May 3, 2023, Minutes
- Item 3: Chairperson Report** 9:25 a.m.
- Item 4: Old Business** 9:35 a.m.
- ❖ NIES Letter of Support – Jordann Forster
  - ❖ IEFA Professional Paper Results – Jordann Forster
  - ❖ American Indian Student Achievement Data – Morgan Murakami, Office of Public Instruction
  - ❖ MACIE Attendance, Jordann Forster

Break (as needed)

**Item 5: New Business**

10:20 a.m.

- ❖ English Learner Standards Revisions – Destin Markland, Matt Bell, Michelle McCarthy, and Rebecca Turk, Office of Public Instruction
- ❖ Position Statements Drafting
  - Smudging and Graduation Ceremony
  - Support Indigenous Authors and Novels
  - Curriculum
  - Student Inclusion/District Recognition

**Item 6: Public comment**

noon

This is an opportunity for any member of the audience to bring to the attention of the Council questions or relevant comments concerning matters not on the agenda. Please note that the Council is bound by ethical practice, bylaws, and Montana statutes. The Council may not take any action on matters brought to the attention of the Council during the public comment portion of the meeting unless specific notice of that matter is included in a properly noticed agenda. Therefore, in the Open Agenda portion of the meeting, the Council will not discuss or take any action, but may refer a matter presented to a future agenda. The following criteria exist for the public comments.

- The public may not discuss items on the current agenda at this time.
- The public may only discuss matters within jurisdiction of the Council.
- No action may be taken on a matter raised during the open agenda.
- The public may not comment in a boisterous, disorderly, hostile, or aggressive manner.
- Each member of the public may address the Council once.

**Item 7: Adjournment**

12:15 p.m.

Times are approximate.

The next meeting is August 2, 2023



MONTANA ADVISORY COUNCIL ON INDIAN EDUCATION  
ADVISORY TO THE BOARD OF PUBLIC EDUCATION AND  
SUPERINTENDENT OF PUBLIC INSTRUCTION

**MACIE AGENDA  
WORKING SESSION  
June 7, 2023  
ITEM 2  
APPROVAL OF MINUTES**

- ❖ Handout 2.1
  - Draft May 3, 2023, minutes



MONTANA ADVISORY COUNCIL ON INDIAN EDUCATION  
 ADVISORY TO THE BOARD OF PUBLIC EDUCATION AND  
 SUPERINTENDENT OF PUBLIC INSTRUCTION

MACIE Meeting  
 May 3, 2023  
 Minutes - Approved

Members Present

Dugan Coburn	Urban – Great Falls
Michelle Crazy	Fort Belknap Tribes
Jordann Forster	Montana Federation of Public Employees
Megan Gourneau	Fort Peck Tribes
Melissa Hammett	Urban – Missoula
Susie Hedalen	Board of Public Education
Iris Kill Eagle	Little Shell Tribe
Angela McLean	Montana University System
Calli Rusche- Nicholson	Billings Public Schools
Don Wetzle	Office of Public Instruction

Office of Public Instruction/ Board of Public  
 Education

Elsie Arntzen	Jonathan Eagleman
McCall Flynn	Joan Franke
Crystal Hickman	Morgan Murakami
Shantel Niederstadt	Annette Young

Members Absent

Rodney Bird	Bureau of Indian Education
Marcy Cobell	Montana Indian Education Association
Dawn Bishop-Moore	Indian Impact Schools of Montana
Norma Bixby	Northern Cheyenne Tribe
Levi Black Eagle	Crow Tribe
Michael Dolson	Confederated Salish & Kootenai Tribes
Harold Dusty Bull	Blackfeet Tribe
Paul Finnicum	MTSBA Indian School Board Caucus
Hilary Gourneau	Tribal Head Start
Jeremy MacDonald	School Administrators of Montana
Cory Sangrey-Billy	Tribal Colleges
John Stiffarm	Class 7

The Montana Advisory Council on Indian Education (MACIE) meeting was called to order by Chairperson Jordann Forster at 9:04 a.m. The Pledge of Allegiance was said, an opening greeting by Dugan Coburn was given, and roll call was taken.

❖ Approval of Minutes

The minutes from the April 4, 2023, meeting were reviewed. Dugan Coburn moved to approve the minutes as written and Michelle Crazy seconded. Passed by all.

❖ Ex-officio Reports

Superintendent's Report

Superintendent Arntzen discussed the Alternative Assessment Testing Program, the Indian Language Immersion Program, Montana Teacher of the Year nominations, and tribal legislation update. The Superintendent discussed in detail her understanding of the revision of laws for Indian Education for All.

❖ Indian Education Unit Reports

Tribal Student Achievement, Relations, and Resiliency

Donnie Wetzel discussed the youth and tribal leaders conferences held in April to bring schools and tribes to the table and build relationships. He also discussed tribal consultation to bring tribes and school districts together to discuss programs.

❖ Chairperson Report

Chairperson Jordann Forster said she is grateful Montana supports through law the wearing of regalia at graduation ceremonies.

Jordann also discussed MACIE consider responses to common novels when challenged. She and Calli Rusche-Nicholson will work on this to bring a position statement to a future meeting.

Also, Jordann suggested MACIE members draft position statements on what they believe MACIE needs to consider.

Chairperson Forster will send out a poll regarding scheduling the June meeting as there is a mandatory Office of Indian Education meeting for Indian education directors and project managers.

❖ Information Session

National Indian Education Survey

Shantel Niederstadt discussed the National Assessment of Education Program and the National Indian Education Study on students' perspectives on their history, cultures, traditions, language, study habits, and school participation. Montana has participated since 2009 (every four years – since 2005) except 2015. [2019 Results](#)

Shantel asked if MACIE would be willing to do a letter of support. Dugan Coburn moved to write a letter of support. Iris Kill Eagle seconded the motion. Passed by all. Jordann Forster will write this.

❖ Old Business

Budget Update and Meeting Schedule

Jordann Forster indicated she and Donnie Wetzel will be meeting with Jay Phillips to finalize the MACIE budget. She reviewed the meeting schedule for 2024.

Jordann talked about what had decided in the April meeting regarding information would like more information for.

- Lawsuit – This will go to court in June.
- Data Report – will have information on this at a later meeting.
- Deficiency Notice – there will be an update in the coming year on the process for deficiency determinations. This updated process will be presented to the Board of Public Education (BPE) at this month's meeting.

❖ New Business

MACIE Mission and Goals

Discussion regarding what MACIE should discuss regarding goals and position statements took place. Those brought up were:

- Indigenous standards (social standards now have IEFA standard at each grade except kindergarten)
- novels
- smudging
- honor songs
- ceremonies protocols
- Awards to schools [Recognition Award Nomination Form](#)

Angela talked about the tuition fee waiver.

❖ Public Comment

McCall Flynn shared that the IEFA bill says this is required by education agencies. The seal of biliteracy applications were received. The BPE will announce by the end of May who receives this.

Calli Rusche-Nicholson motioned to adjourn the meeting and Dugan Coburn seconded the motion. Passed by all. The meeting was adjourned at 10:55 a.m.

The next meeting is currently scheduled for June 7 at 9:00 a.m.



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SUPERINTENDENT OF PUBLIC INSTRUCTION

## **MACIE AGENDA WORKING SESSION**

**June 7, 2023**

### **ITEM 4 OLD BUSINESS**

- ❖ **NIES Letter of Support**
  - Handout 4.1
    - Letter of Support
  
- ❖ **IEFA Professional Paper Results**
  - Handout 4.2
    - Spring 2023 Final Paper
    - 2023 IEFA Research Data
  
- ❖ **American Indian Student Achievement Data**
  - Handout 4.1
    - Presentation Summary
  
- ❖ **MACIE Attendance**
  - Handout 4.1
    - Constitution



MONTANA ADVISORY COUNCIL ON INDIAN EDUCATION  
ADVISORY TO THE BOARD OF PUBLIC EDUCATION AND  
SUPERINTENDENT OF PUBLIC INSTRUCTION

May 16, 2023

RE: National Indian Education Survey Support

Dear Superintendent Artzen:

The Montana Advisory Council on Indian Education (MACIE), is writing this letter of support on behalf of the National Indian Education Survey (NIES). MACIE's purpose is to provide for more effective and meaningful input on the educational experiences and outcomes of our Montana American Indian and Alaska Native students. The NIES collects important feedback from students, educators, and administrators which inform us all on the state of education. We believe that the work of the NIES is vital to the reflection, expansion, and support of our Native students.

Data collected by the NIES has been presented to MACIE by the NAEP State Coordinator (NSC), and we feel this work should continue in order for our advisory board to make important recommendations to both the Office of Public Instruction and the Board of Public Education. As a board, it is also crucial that we remain informed on the educational experiences of our students.

MACIE is excited and committed to be a part of the efforts to bridge the educational gap between Montana's American Indian and Alaska Native students and their non-Native peers. The work of the NIES supports our mission, and we strongly advise that these survey efforts continue in our state.

Thank you for the opportunity to write this letter of support on behalf of the National Indian Education Survey. We hope you find this recommendation favorable.

Sincerely,

The Montana Advisory Council on Indian Education



AMERICAN INDIAN STUDENT ENGAGEMENT:  
ONE MONTANA HIGH SCHOOL'S IMPLEMENTATION  
OF INDIAN EDUCATION FOR ALL

by

Jordann Nicole Lankford

A paper submitted in partial fulfillment  
of the requirements for the degree

of

Master of Education

in

Curriculum and Instruction

MONTANA STATE UNIVERSITY  
Bozeman, Montana

May 2023

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2023

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DEDICATION

I wish to dedicate this paper to my husband Tony, for having patience with me as I worked on this Masters.

## ACKNOWLEDGEMENTS

I would like to acknowledge Great Falls Public Schools, my director (Dugan Coburn), my teaching partner (Miranda Murray), and of course all of my students; past, present and future. I would like to acknowledge one student who during this work stated: “Believe it or not it’s 2023 and Native Americans aren’t going anywhere.” I’m proud of you always. I would also like to acknowledge every educator I have had, and the giants that made sure IEFA is alive and well in our classrooms. Finally, I would like to acknowledge the First Peoples of the world.

VITA

Jordann Lankford-Forster is from Great Falls, Montana and is A'aniih and Anishinaabe. Her A'aniih name is Bright Trail Woman. Jordann received a major in Native American Studies and teaching degree in Broad Field Social Studies from the University of Montana. Currently, Jordann serves as an educator and an Indigenous Education for All instructional coach for Great Falls Public Schools. Jordann has been recognized as the 2017 Montana Indian Teacher of the Year, the BSNF 2021 Teacher of the Year, and the 2022 Montana History Teacher of the Year. She received the 2022 Teresa Veltkamp Advocacy Award for Excellence in IEFA and a YWCA Salute to Women Award. Jordann also currently serves as the Chairwoman of the Montana Advisory Council on Indian Education.

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## AUTHOR'S NOTES

1. Great Falls Public Schools has more than 65 tribal nations represented in the student population. It is not up to one individual to determine which term is most preferable and therefore, this work uses the phrases "American Indian," "Indigenous," "Native American," and "Native" interchangeably. Although it is the language used in legislation, the term "Indian" as a stand-alone reference to this group is often viewed as inaccurate and outdated. When working with individuals, I would recommend asking their preference, as it is also important to distinguish tribal affiliations whenever possible.
2. This work does not specify each student's tribal affiliation in order for them to remain anonymous.
3. Although the federal government recognizes Native Americans as having  $\frac{1}{4}$  blood quantum, it is never appropriate to ask, "how much" Native American someone is, as no one is simply a fraction of a human.
4. "Indian Education for All" is meant for *all* of Montana's public school students.

## ABSTRACT

Montana's American Indian students are still experiencing graduation rates which are lower than their non-Native peers. Previous research has not focused on Indigenous student voices regarding Indian Education for All and their educational experiences. Paris Gibson Education Center has recently made intentional efforts to expand the way we retain our Native students. This study will evaluate the benefits of implementing Indian Education for All and determine if students feel as though it is helping with school engagement and ultimately, graduation rates. This study will also elevate educators' voices through their observations. Through survey completion, the results will provide recommendations to districts and administrators in order to utilize Indian Education for All in meaningful and intentional ways.

## CHAPTER ONE

## INTRODUCTION

According to the state graduation rates for the 2021-2022 academic school year, Montana's American Indian student graduation rate was 68.6% compared to the overall state average rate of 85.8% (E. Artzen, personal communication, April 4<sup>th</sup>, 2023). This startling difference in academic achievement can be traced back to early assimilation tactics implemented by the United States Federal Government and its policies surrounding American Indian Education. The existence of this gap and poor performance has been examined and reexamined since the Merriam Report of 1928. Scholars, school districts, and educators have continually tackled the state of educational deficiencies and have attempted to reform and improve this problem. In 1999 Montana implemented a state-wide mandate in which all grade levels, in all subjects are incorporating Indian Education for All (IEFA) within all public K-12 schools.

Numerous studies have defined potentials concerning the implementation of Indian Education within Montana public schools as well as the collegiate level. This can be both formally and informally structured within school settings. Previously, literature concerning the topic of IEFA has explored:

1. History of IEFA in Montana
2. Educators' and pre-service educators' experience with IEFA in classrooms
3. Potentials of IEFA
4. Educator training opportunities
5. Goals and language of IEFA

### Rationale

Perhaps it is time to step away from our collegiate level studies and theoretical frameworks and consider those who are at the focal point of this work, our students. If we want to provide them with the most meaningful IEFA lessons, we should be asking them what *they* find most interesting and engaging. School should never be something that just happens to students. It is time for educators and administrators to be *intentional* with our IEFA efforts if we want them to be on par with their non-Native peers.

In July of 2021, a class-action lawsuit was filed against Montana's Office of Public Instruction, Superintendent of Public Instruction, and the Board of Public Education in a 35-page document cited the lack of IEFA across the state of Montana. Even though this lawsuit may have made more sense to be filed against individual districts and board members, *Yellow Kidney v. Montana Office of Public Instruction*, highlights the fact that IEFA is still not being provided to every student in the state (ACLU, 2021).

### Problem Statement

The problem is that despite an IEFA mandate existing for almost 25 years, there is a lack of research which focuses on both educators' and Native students' experiences surrounding school-wide implementation. Without their input, districts may not understand the educational impact of IEFA regarding engagement, retention, and ultimately graduation rates for American Indian students. For this reason, I have chosen to elevate those experiences as a means to continue to address this educational gap in achievement.

### Purpose

The purpose of this research is to examine the experiences of educators and American Indian students at Paris Gibson Education Center (PGEC) in Great Falls, Montana. Not all districts are implementing IEFA, and I believe more would if they knew it provides a positive academic outcome for our American Indian students. Data collected will allow others to gain ideas or develop similar curriculum based on student input and survey responses. More specifically, this study will encourage communities experiencing high drop-out rates of American Indian students to infuse more IEFA content into their classrooms in unique and meaningful ways. As an American Indian educator and IEFA instructional coach, I would like to inspire other educators and administrators to continue to close these academic achievement gaps and understand what successful IEFA programs mean to staff and most importantly, students.

### Theoretical Framework

The theoretical framework of my research is guided by the previous work of notable Montana educational researchers and contributors as well as the Banks' theory of multicultural education (Banks, 2014). As McCarthy and Stanton (2017) explain, the Banks' theory suggests four levels of curricular implementation: "shallow contributions approach" (level one), "additive approach" (level two), "transformational approach" (level three), and the "social action approach" (level four) (p. 5). Given my professional practice, location, and access to participants, this investigation only involved PGEC staff and American Indian students. In the past five years, PGEC has improved its model of IEFA implementation by focusing on higher levels of multicultural education. McCarthy and Stanton's framework and educational research highlights IEFA implementation through a case study in the subject of English, while this study

is meant to expand the research by focusing on multiple subject areas. Creswell (2015) notes that educational research is important because it suggests improvements for practice, develops effective professionals, and evaluates approaches.

### Research Questions

This study addresses following questions:

1. Does IEFA contribute to the retention of Native high school students?
2. What specific IEFA content do students feel is most engaging?
3. How can educators and districts use this data to be intentional within their own programs?

This is a concurrent study of mixed-methods approach combining both quantitative (measurable) and qualitative (narrative) data as defined by Mills and Gay (2019). The authors state that this combination of designs in a single study, “builds on the synergy and strength that exists between quantitative and qualitative research designs” (p.8). The scaled and poll questions were turned into quantifiable data, while the open-ended question was notated and presented using a qualitative approach. Based on the perspectives of participants, data was consolidated into measurable answers so that we may begin implementing IEFA in a truly meaningful way.

### Positionality Statement

As an “Indian Educational for All” (IEFA), instructional coach for the Great Falls Public Schools’ district, I am responsible for providing educators with professional development and practical skills concerning the implementation of Indigenous content within curriculum,

classrooms, and buildings. Also, as an American Indian (A'aniih and Anishinaabe) myself, I have been passionate about this subject since I began college in 2006. Along with my teaching certificate in Broad Field Social Studies, I also began pursuing a major in Native American Studies.

It was not until I attended college, that I received access to in-depth content and course work regarding American Indians. The Montana Constitution in 1972, and the Indian Education for All Act, which both mandated Indigenous content be provided within Montana's public schools, this was not at all my personal K-12 educational experience. Through this research I hope to encourage, inspire, and promote Indian Education for All not only throughout our state, but the country as well.

#### Assumptions, Limitations, and Delimitations

Because PGEC has the highest percentage of American Indian high school students in both enrollment (28%) and in graduates (almost 72%) in the past five years within our community, this study assumes that our school engages and retains Native more affectively. This study only included students who had a "506 Form" (see Appendix, Figure 1) in their student file, which identifies them specifically as being "American Indian or Alaskan Native." Students' and staff answers are based on perceptions and can be considered "limiting" as no assessments or grade averages (for example A's, B's, or C's) were examined to correlate "success."

#### Summary

While the state of American Indian education continues to be analyzed, we must acknowledge how far IEFA has come. In order to continue to close the current achievement gap



(of 17.2%) between the state average graduation rates and those of Native students, it is important to evaluate successful implementation practices and examine areas of improvement. Student experience and engagement is crucial to the support and development of IEFA, as well as the experiences of the educators who are providing it. We need to always be asking for their input so that we may expand this work in intentional ways.

## CHAPTER TWO

### LITERATURE REVIEW

#### Introduction

Montana was the first state to legislate IEFA into public school settings and is considered a national leader in American Indian educational practices. Our state has observed a gradual increase in Native students' graduation rates over the past two decades. Although Montana has one of the highest American Indian populations, it is not the only state interested in decreasing the achievement gap between Indigenous students and their non-Native peers. Including Montana, an estimated 644,000 American Indian and Alaskan Native students are enrolled in public K-12 schools in the United States. There is also an increase in national studies which focus on the correlation between cultural education and positive student performance (Medrano, 2023). This chapter explores previous literature as well as provides examples of IEFA implementation at PGEC.

#### Previous Literature

Stanton, Carjuzaa, and Hall (2019) summarize the three main goals of Montana's IEFA mandate to: "increase cultural sensitivity and reduce bias," "enrich education for all students by expanding relevance and accuracy," and "revitalize pride and cultural identity for/with members of Indigenous communities" (p. 78). Concerning the third goal and addressing identity, PGEC feels that positive representation is a key component to elicit pride within our Native students.

Throughout our building, Indigenous art-work and cultural pieces are always on display. "We want our students to know that they belong here," explains Director of the Indigenous Education program Dugan Coburn. "We want our Native students and families to know that

school is a place for them, and we want our non-Native students and families to be able to inquire and learn about the pieces they see on display” (D. Coburn, personal communication, May 2022).

Theories of implementation concerning multicultural education in the United States have been written and re-explored since the Civil Rights Movement. Banks’ model states that there are four levels of inclusive curriculum: “contributions, additive, transformation, and social action” (Banks, 2014). McCarthy and Stanton (2017) note, “Through the contributions and additive approaches, multicultural content remains separate from Eurocentric content” and “fails to modify the curricular structure significantly” (p. 5). Banks’ third and fourth level of “transformational” and “social action” (respectively) have the potential to truly change curriculum and invites students to engage social change within their communities (respectively).

Based on Banks’ transformational and social action models of implementation, McCarthy and Stanton used as case study method to explore one Montana school districts implementation of (American Indian author) Sherman Alexie’s book, *The Absolutely True Diary of a Part Time Indian*. This in-depth, implementation study “demonstrates the potential for counter-narratives to promote meaningful multicultural education” (p.2). PGEC also uses this text in our courses as well as other examples of novels, short stories, poems, and additional readings by Alexie and many other Native authors within our English and literature courses.

As the Banks’ model suggests, as well as the above case study concludes, it is important to include IEFA throughout the school year and not in one or several “stand alone” lessons. If we are to achieve actual transformation and integration of Indigenous perspectives, we must honor those voices more than once every quarter, or designated days of significance. PGEC

intentionally incorporates diverse and varied perspectives, histories, and contemporary issues not only during Native American Heritage Week, but for all nine months of the school year. American Indian content is not compartmentalized or dictated by certain state or federal holidays; it is accessible to all students at all times.

### Aligning with Previous Literature

The examination of the American Indian student achievement gap in American education systems is not a recent inquiry. Research by Brayboy and Lomawaima (2018) examined the National Assessment of Education Progress (NAEP) report from 2000 to 2015. Focusing on fourth and eighth graders' reading and math scores, American Indian (AI) and Alaska Native (AN) student scores remained, on average, 20 points lower than their white peers. Additionally, throughout the course of 15 years, these students' scores only increased an average of five points, despite improvement efforts on a national level.

The authors also present three examples of schools outside of Montana (two in Arizona, and one in Alabama) which challenge these national averages and academic outcomes by intentionally incorporating practices to successfully retain and engage their Native students. The authors observe these models, "honor language and culture within the school" without "sacrificing ties to language and culture" and "believe in the possibility for the student" (p. 94). Because there are over 60 tribes represented in the Great Falls district, language immersion is somewhat difficult outside of minimal implementation such as, "words of the day." PGEC does however implement a variety of cultural opportunities for students to engage in through our IEFA efforts.

Cultural opportunities can range from cooking indigenous dishes (for culinary), to participating in historical and contemporary practices such as harvesting a bison (for biology/science), or practicing shooting bows, and playing traditional games (for physical education). Students also have the ability to learn how to make traditional pieces such as beadwork, rattles, and drums (for math, art, music, and/or science) by community elders. Through the guidance of tribal elders and community members, our Native students do not have to sacrifice who they are or where they come from when they walk into the doors of our school. They have opportunities weekly (if not daily) to engage and learn about the unique and distinct cultures represented in Montana, as well as their own homes and families.

Perhaps the easiest courses to incorporate IEFA content are in a Social Studies or historical context. Montana has recently updated the state Social Studies standards to include IEFA standards at all grade levels. Stanton and Morrison (2019) caution that although history courses have the potential to provide “Indigenous counter-narratives,” and perspectives, unprepared educators may “unintentionally reinforce settler-colonialism, neoliberalism, and racism, as they can create opportunities for racial micro-aggressions” (p. 729). This could potentially be due to the simple integration of “standards” peppered within a curriculum which does not provide adequate time or attention needed to address cultural issues, ideas, or concepts while the expectations of meeting and completing so many other units and standards are still demanded from educators.

PGEC offers American Indian Studies (AIS) courses as an individual class in which students may take for elective or Social Studies credit. American Indian Studies is a “stand alone” course and is sometimes “team-taught” by the AIS teacher as well as the history teacher

when the subject matter fits well and is appropriate for both subject areas. All students are invited to take advantage of this course while learning about historical and contemporary concepts. This course allows students to engage in content and material which may not be explored in other classes due to time and other curriculum constraints.

### Summary

A lot of effort has gone into Montana's IEFA implementation. Through legislation, development, proposals in delivery, and the incorporation within standards themselves, we have worked hard to make sure our students have access to this content. However, as professionals we can hypothesize, correlate, suggest, revise, and re-revise what we think is best for students. One thing that is lacking in our data, and significant to this process is the question, "Do you believe it is working?"

## CHAPTER THREE

## METHODOLOGY

Research Design

This study investigated the implementation of IEFA at PGEC and although data was collected from educators, the majority of this research centers around student experience. PGEC is an alternative high school that strives to develop cross-curricular activities where students can earn points in multiple subjects at once. Previous studies have been based on data collected from adults (ages 18+); however this study will broaden the scope of IEFA exploration as it examines current American Indian student engagement, and perceptions concerning retention within high school. The ability to retain students is significant and can ultimately assist in the improvement of graduation rates of our Native students but first, we must determine if *they* feel that IEFA is making a significant impact and which classes *they* find most interesting. Through survey collection, this study will inform and guide not only PGEC's IEFA implementation, but other districts in Montana and hopefully beyond. The inquiries included in the survey were guided by the three questions:

1. Does IEFA contribute to the retention of Native high school students?
2. What specific IEFA content do students feel is most engaging?
3. How can educators and districts use this data to be intentional within their own programs?

## Methods

When considering the human experience and individual experiences, a mixed method research approach is most appropriate for this study. By using both quantitative and qualitative data, responses have the opportunity to “understand the phenomenon more fully” than using one method alone (Mills & Gay, 2019, p. 8). The scaled questions provided statistical data, while the open-ended question allowed participants to provide feedback with supportive details. Commentary is also important when evaluating existing systems, determining effectiveness, and guidance for improvement.

### Sample Selection

Because this research is based on survey collection and analysis, human participants were necessary. In order to not interfere with the learning or teaching practices of students and educators, surveys took place primarily before and after school hours. Participants were shown the brief half-page sheet of questions and ensured it would not take long to complete. For students who are dependent on transportation at these times, pizza was available during the lunch block on the day the survey was administered, and was advertised on my school schedule as “Native American Student Survey: Focus Group.” I would also like to add that I offered pizza to all students (regardless of a 506 form) who visited my classroom that day (because I think it is mean not to) however, only identified American Indian current students were allowed to take the survey.



### Current Students

The first requirement to determine the American Indian students eligible for this survey were those who completed a “506 form” filed it within the district. This form in compliance with the Bureau of Indian Education (see Appendix A, Figure 1), demonstrates Indigenous lineage through either tribal membership, first generation descendant (the student’s parent is enrolled with a tribe), or second-generation descendant (the student’s grandparent in enrolled with a tribe). Although IEFA is for *every* student and does not require a 506 form, this distinction was important for the purpose of this study as it focuses on Native students’ perspectives.

Secondly, enrollments at PGEC fluctuate as students are allowed in enroll at all times of the year (they do not necessarily have to wait until the beginning of a new semester). Because of this, students identified for the survey must have completed at least one semester of enrollment in PGEC before being eligible for this survey. With these two requirements in place, the sample selection of current students eligible for this survey was 39, and 26 (66.6%) of them chose to participate.

### Educators

Educators identified to be eligible for this survey hold a current Montana license in compliance with the Office of Public Instruction. At PGEC, educators also serve as advisors to between 10-15 students. As advisors, they are in charge of tracking assignment completions as well as credits earned. Because of this, PGEC educators provide a unique insight as to which classes and/or lessons students attend. They also have to ability to observe and converse with students about their likes, dislikes, preferences and interests.

Secondly, for the purposes of questionnaire and relevancy, eligible educators must have had at least one year of teaching experience outside of PGEC. This was required to ensure participants could assess and provide appropriate comparisons of other programs. With these two requirements in place, the sample selection size of educators equated to 15, with 100% participation. An explanatory email was sent to all educators to share for their purposes and was encouraged to be shared with their eligible students (See Appendix B, Figure 1).

### Graduated Students

Five American Indian students who graduated high school from PGEC also participated in the survey. “Graduated” status signifies the participant received a high school diploma based on Montana state requirements from PGEC within the past five years. “American Indian” requires a 506 form filed within Great Falls Public Schools. These students were selected to answer the survey based on their achievement of a diploma and their time and ability to participate.

### Ethical Procedures

There were no interventions or treatment used on any of the participants, and full permissions from PGEC administrators was given to proceed. An IRB was obtained and approved before this study began. While this study focuses on minors, no identifiable markers aside from school and race were used in the descriptions of students. Therefore in accordance with Great Falls Public Schools’ district policy, an “Exemption for Informed Consent/Assent” was obtained by administration approval (See Appendix B, Figure 2). Staff participants were aware that the only identifying marker used to refer to them would be a PCEC “Educator”. Students and educators in this study are cited as; “Student 1, 2, 3,” etc..., “Educator 1, 2, 3,”

etc..., and “Graduated Student 1, 2, 3” etc... Participants who qualified for this study were notified it was completely voluntary and were under no obligation to complete or answer any questions if they did not so choose.

### Research Procedures and Analysis

All identified, approved, and willing participants were given a verbal consent speech before participation (See Appendix B, Figure 3). Participants then answered a self-guided survey comprised of three scaled (1-4) questions, one pre-populated poll question, and one open-ended question. The scaled and poll questions were turned into quantifiable data, while the open-ended question was notated and presented using a qualitative approach. The open-ended question was not mandatory to answer or dependent on the research findings. The questions (although slightly different based on student, educator, or graduated participants) included each participants’ experience with IEFA at PGEC (See Appendix C, Tables 1, 2, and 3). Using the same instrument of measurement, paper surveys were distributed to participants and collected after completion. This mixed-methods approach allowed the qualitative data collected to inform and support the quantitative data (presented in Chapter Four). For the purposes of reliability especially when administering student surveys, I defined certain terms by writing them on the board. For example, the terms “IEFA,” “implementation,” and “engagement” were available on the white board for a reference so that students fully understood the questions posed. Comprehension is vital in survey research, and I was available to all three groups of participants in the event they had additional questions or concerns. Validity of this research was ensured as the data demonstrated trends and very limited outliers. Based on my observations, all participants spent at

least 10-20 minutes considering and answering the survey questions whereas I originally predicted it would take each participant no more than 10 minutes to complete.

### Presentation of Study

The following chapter will demonstrate the findings of this study as well as synthesize the qualitative data which was provided by participants. By use of this data, PGEC can improve our existing IEFA efforts, while continuing and/or expanding the lessons and subjects in which students find the most engaging. It is also that through the result of this study, other districts within the state as well as the country will hopefully employ similar content focuses and/or strategic implementation.

## CHAPTER FOUR

## RESULTS

Introduction

This chapter will demonstrate the results of the survey research conducted at PGEC during April 2023. Each figure will have an explanation and analysis prior to each image. There will be three figures provided for each survey groups' results.

Question One: Compared to your previous schools, do you feel Paris Gibson Education Center (PGEC) implements Indian Education for All (IEFA) more so than other schools?

Figure 1 demonstrates current student responses. One student (Student 8) chose "No or Not at all" and because that is the only instance in this research this option was chosen, I am considering that an outlier. He also verbally stated "I don't think schools do it at all, from what I noticed." He was more speaking to himself but, I thought it would be important to note. Two other students chose to write a response under their chosen option, "Strongly Agree." Student 2 wrote, "I don't see IEFA at any other schools helping as much," and Student 3 wrote, "I agree that IEFA is very strong in Paris" (referring to PGEC). 96.2% of current American Indian students at PGEC chose either "Strongly Agree" or "Agree" while no students chose "Somewhat Agree." It is clear that the majority of our students recognize IEFA's presence in their courses and school.

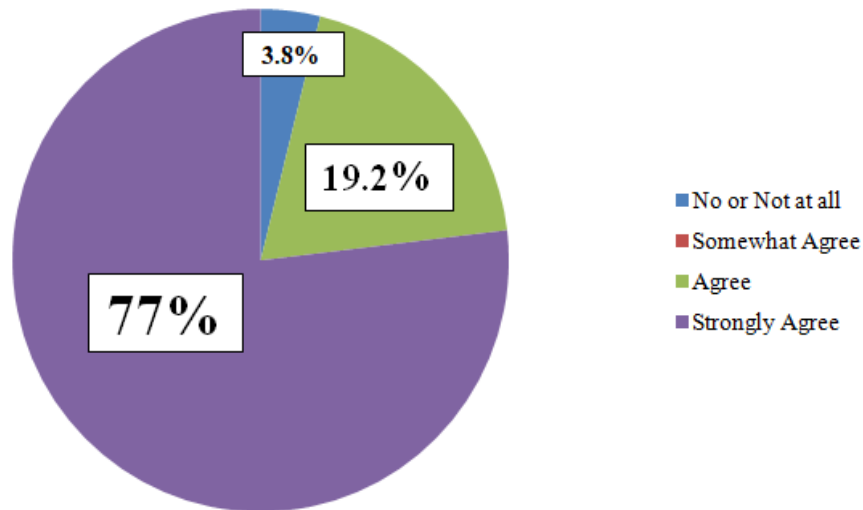
**Figure 1: Student Responses**

Figure 2 demonstrates educators' responses to question one and 90.8% either "Agreed or Strongly Agreed that PGEC implements IEFA than their previous schools in which they taught. Three of the participants chose to write a short response under the choice of "Strongly Agree." Educator 3 wrote, "Yes, in large part because we have a large part of the IEFA department housed here. Awesome resources!" Educator 6 wrote, "Yes, many of the other schools I have worked within have neglected it." Educator 15 provided a very detailed explanation and wrote the following, "Yes, the building's interior and outside reflects the IEFA that is used in the classroom and organically has moved on to the walls and entry ways of the building and on to the grounds of the building. Making all students aware and comfortable with the indigenous presence in the building."

**Figure 2: Educator Responses**

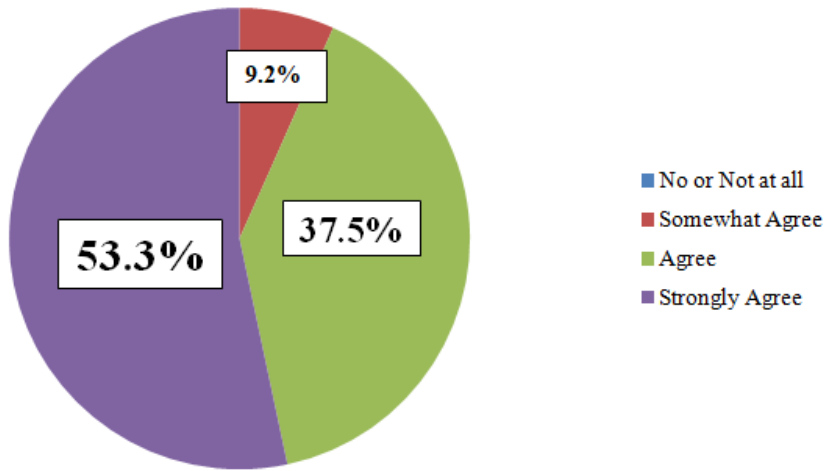
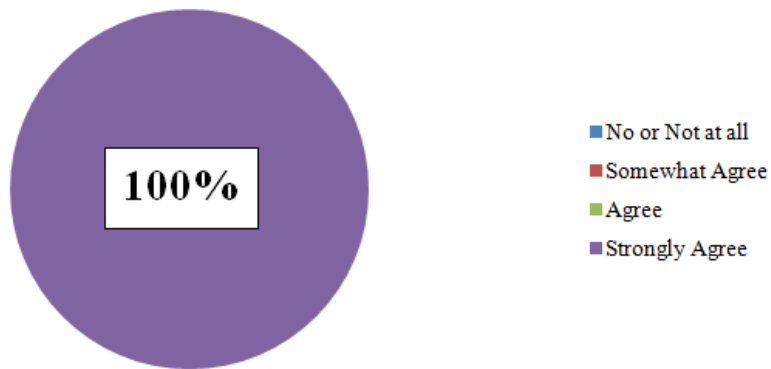


Figure 3 demonstrates graduated American Indian student responses. Concerning question one, 100% of these participants chose “Strongly Agree.” Graduated Student 3 wrote, “Yes they do it better because the teachers communicate and work together.”

**Figure 3: Graduated Student Responses**



**Question Two: Do you believe the use of IEFA is helping you stay engaged in school work?**

Figure 4 demonstrates current student responses with a total of 69.1% either choosing “Agree or “Strongly Agree.” Zero participants chose “No or Not at all.” Student 3 wrote, “Yes, without these bonuses school would be way less fun” under the “Strongly Agree” option.

**Figure 4: Student Responses**

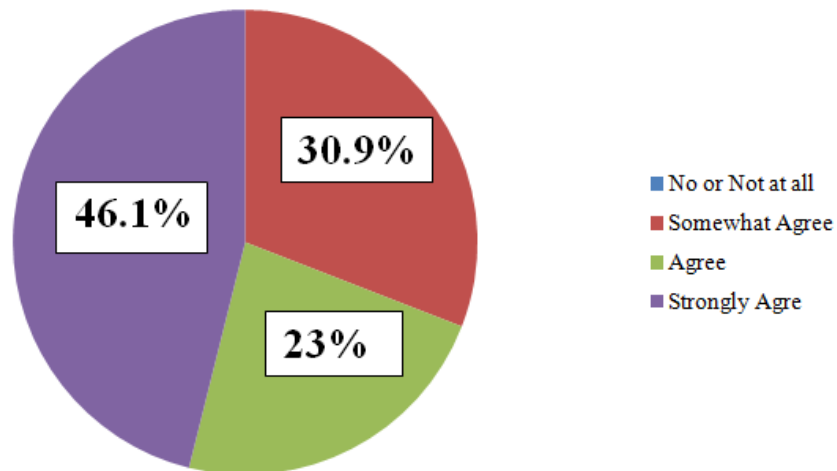
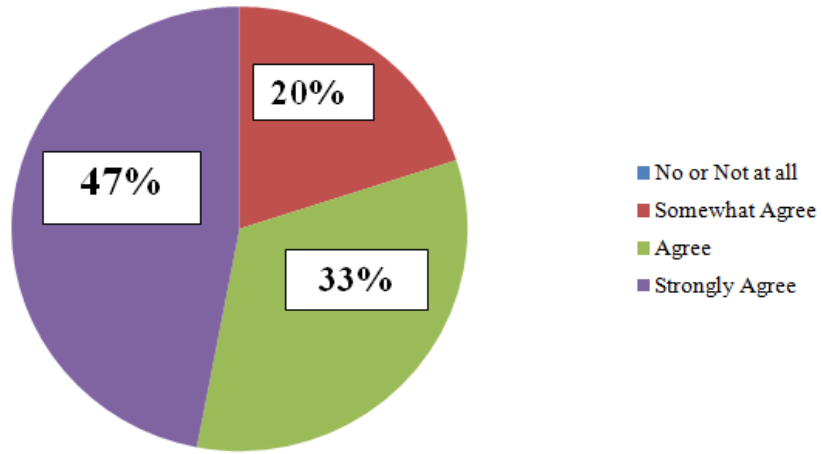


Figure 5 demonstrates educators’ responses to the second question in the survey. 80% of participants in this survey group selected either “Agree” or “Strongly Agree.” Although this is a question of perception, educators may notice increased attendance or unit production on projects which involve IEFA. Educator 3 wrote, “Yes, especially my American Indian students.”

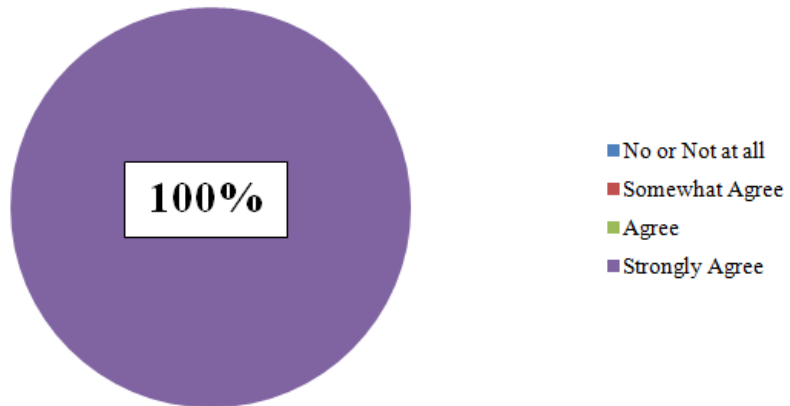


**Figure 5: Educator Responses**



100% of graduated American Indian students felt that PGEC’s use of IEFA helped them stay engaged in school. It could be assumed that like so many of us, looking back on our school days makes us remember the fun we had, as opposed to possible negative feelings associated with schoolwork.

**Figure 6: Graduated Student Responses**



**Question Three: To what extent do you believe the implementation of IEFA is helping you graduate high school?**

Figure 7 demonstrates the responses of current American Indian students to question three with 88.5% of participants either choosing “Agree,” or “Strongly Agree.” Student 3 wrote, “Very heavily. Beading and drums help me with my weak points in education.” Although I am not certain, I would assume that this student may struggle with math and science and therefore, enjoys these activities and labs because they allow students to still earn units in those (math and science) courses. Student 22 wrote, “Yes! I agree with this one,” under the option “Strongly Agree.” When analyzing answers to each survey question it was interesting to see the individuality and expression some students chose to include.

**Figure 7: Student Responses**

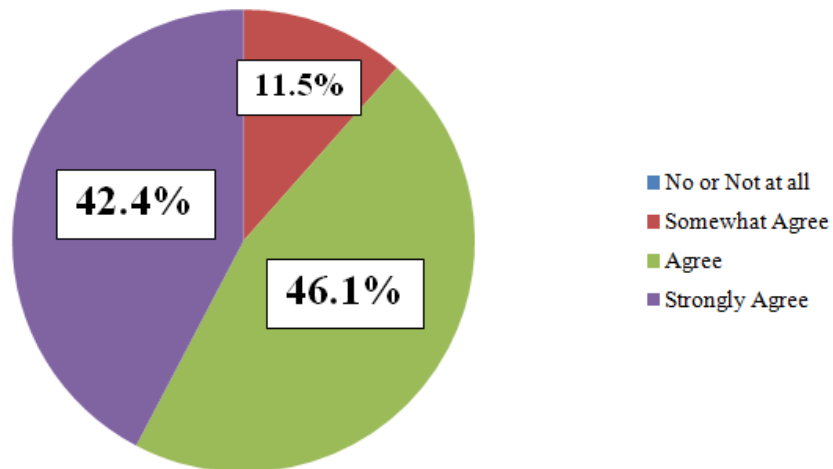


Figure 8 demonstrates educators’ responses to question three. 73.3% of educators either “Agreed,” or “Strongly Agreed” that IEFA is helping our American Indian students graduate high school. Educator 3 wrote, “I think it plays a part but, I couldn’t say how much” under the

“Somewhat Agree” option. This is understandable as this question is more based on perception.

Educator 6 wrote, “I think it is essential” under the “Strongly Agree” option. Educator 15 included a detailed written response stating, “For students at Paris I believe I have witnessed students feeling more accepted (26 % of students are indigenous) by the student body.

Acknowledgement by staff teaching in an IEFA manner makes everyone in the building except each other where they are at.” (Please note that PGEC’s accurate percentage of American Indian enrollment is 28 %.)

**Figure 8: Educators Responses**

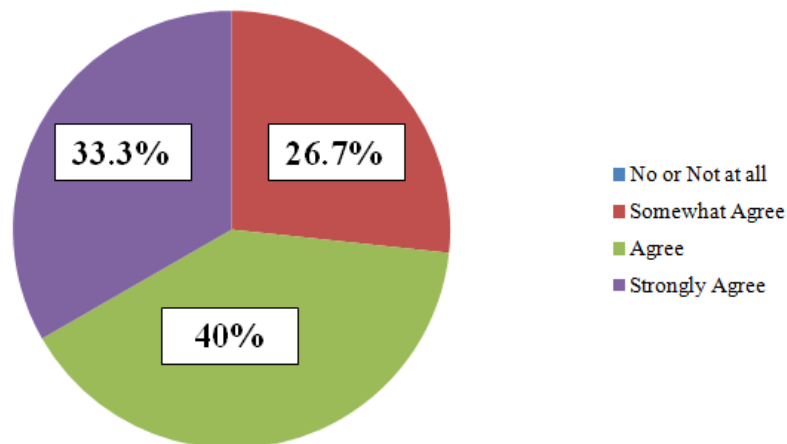
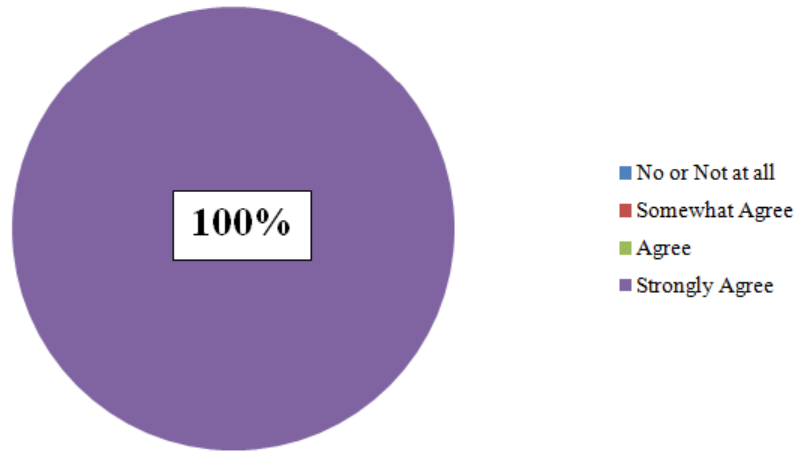


Figure 9 demonstrates that 100% of graduated American Indian students felt that the implementation of IEFA helped them complete high school. None of these participants added any additional information.

**Figure 9: Graduated Student Responses**

Question Four: What class that implements IEFA do you find most engaging? List them from 1-6 with 1 being the best score.

Figure 10 demonstrates current student responses to the classes they find most engaging while implementing IEFA. This figure is the class students chose as “the most engaging.” The majority chose “History/ American Indian Studies” while “Culinary” and “Sports and Games” tied for second “most engaging.” “Science Enrichment” was the fourth most popular pick for students. It should also be mentioned that these courses remained in the top four “most engaging” when students rated their second, third, and fourth choices for classes. “Math” and “English/ Reading” were still selected by students as their top picks with 17.8% of students selecting one of those two options as the “most engaging.”

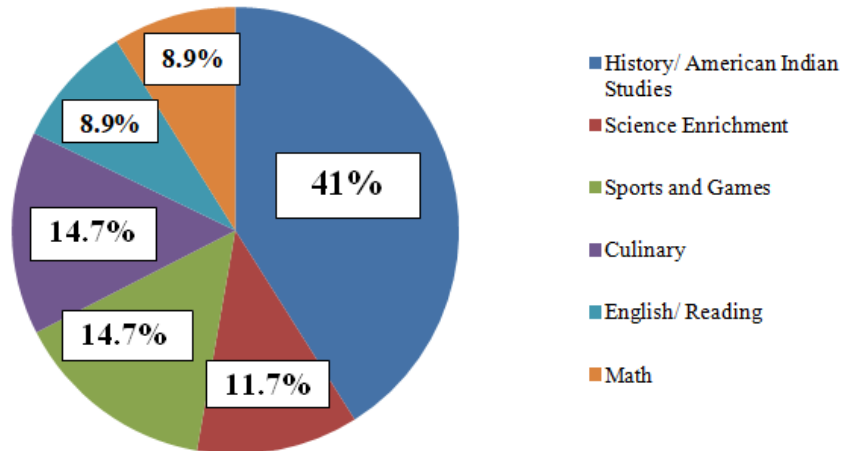
**Figure 10: Student Responses**

Figure 11 demonstrates educators' responses to question four with "History/ American Indian Studies" being the choice participants "feel students are most engaged in." "Sports and Games" was the second most picked while, "Culinary" and "Science Enrichment" tied for third. Although these responses differed slightly from students' responses, the same top four responses (History/ American Indian Studies, Sports and Games, Science Enrichment, and Culinary) were chosen as the second, third, and fourth "most engaging" by educators. Zero educators felt that "Math" was "engaging" for students however, some students did choose it for themselves and therefore, this subject does have the potential to implement IEFA in an interesting way.

**Figure 11: Educator Responses**

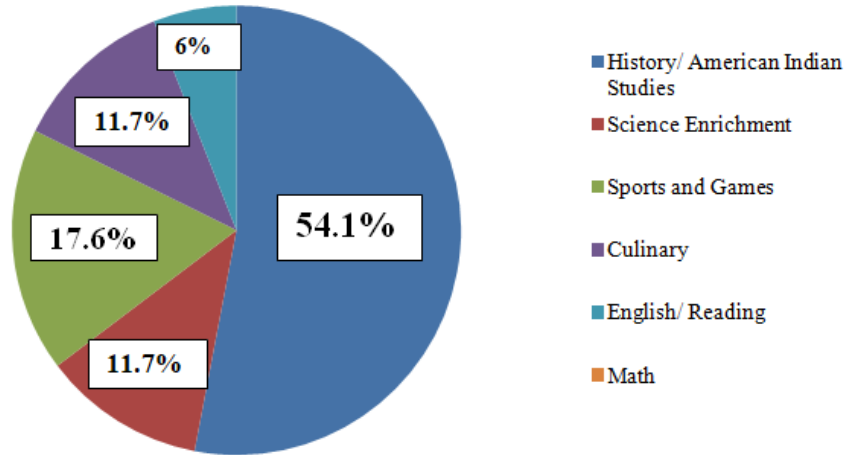
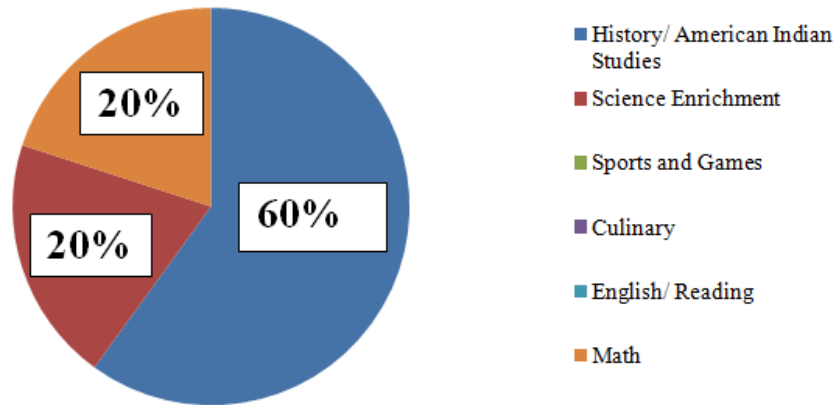


Figure 12 demonstrates graduated American Indian students’ responses. Three students chose “History/ American Indian Studies,” while one chose “Math” and the last student chose “Science Enrichment.” Student 5 wrote “beading” under “Math”, and Student 3 wrote, “field trips” under “Science Enrichment.”

**Figure 12: Graduated Student Responses**



**Question 5:** Is there anything else you would like to add or other information you feel is important for others to know when implementing IEFA in their classroom or school environment?

Tables 1, 2, and 3 are transcriptions of the three participant groups' answers to question five. Not every participant chose to answer the final question but, I was happy to see that over half provided additional information. The majority of comments were advice they would like to give to other schools, or connections they have made with IEFA at PGEC.

**Table 1: Student Responses**

Student 1	"I feel like the opportunities that IEFA offers are great and help me and other Native students be more in touch with themselves and their identity."
Student 3	"Letting people know and experience things like this will help set school apart from others. It's way more engaging and fun than relearning the same stuff over and over."
Student 4	"Teach more about our cultures"
Student 5	"Don't make it one sided"
Student 6	"Be engaging and don't make it boring"
Student 7	"While implementing IEFA it's not only about just in class activities and learning. You are able to go outside of the classroom and be more hands-on and engaged with a lot more. Taking field trips and actually living in the moment."
Student 9	"I appreciate how teachers take time in our education."
Student 10	"It's important to start doing more cultural based activities because Montana has a high population of Native Americans."
Student 11	"In my experiences in IEFA, I found that the information I was receiving helped me widen my perception of my culture and heritage."
Student 12	"I think it should be known that any student no matter race can learn and participate in IEFA. These classes are for everybody."
Student 13	"I enjoy it and it makes me feel comfortable and at home. I like that we get to learn about our past."
Student 14	"Other schools should do more Native engaged sports, trips, and beading."
Student 15	"I think adding any possibility to include any learning activity to learn about Native American history would be good so the history is not forgotten."
Student 17	"I think schools should have more IEFA because many Native students don't get to learn about their culture at home."

Student 19	“It is important because it helps people understand more and helps other Native Americans know more about their culture or tribe.”
Student 20	“IEFA is a good way to expand our culture.”
Student 23	“Include all students not just Native Americans. IEFA is for everyone. Not all tribes are the same.”

**Table 2: Educator Responses**

Educator 3	“One of the biggest source of IEFA content I’ve found successful in my classroom is the students. They provide insight, content, experience, excitement, and guiding questions.”
Educator 4	“The wide range of IEFA offerings positively contributes to the overall inclusive, welcoming nature of our school climate.”
Educator 5	“In schools that are invested I feel it does have more of an impact than schools that are jumping through the hoops. Our school has a different climate where generally they learn to understand many ‘subgroups.’ I think these experiences provide exposure not available in some homes to Indigenous students. Non-Indigenous students gain respect for culture.”
Educator 6	“Implementing IEFA isn’t something that should be a second thought or only added in 1-2 times per year to meet requirements. It should be implemented within almost all lessons or if applicable.
Educator 10	“IEFA gives all students, regardless of their background, an opportunity to connect with their own identity. At Paris our Native students have the opportunity to connect with culture in a meaningful way across the curriculum that makes them feel seen and represented and valued. Keeping students engaged in school directly impacts graduation rates.
Educator 15	<p>“I would encourage teachers, admin and staff to educate themselves as much as possible about IEFA. I find most staff do not understand what IEFA is but once they learn what it is and how easy it is to put into practice, the students benefit from their efforts.</p> <p>Knowledge Keepers want to share, so helping schools build a connection with local KK is an important step to making schools and staff feel comfortable. Just remember that Knowledge Keepers do not know everything so exploration may be needed to help them. You also need to know how to ask or what to ask. Don’t walk up to a KK and say I need an IEFA lesson in math. KK are not walking lesson plans. Maybe you ask how to put up a lodge. The Math teacher then watches the steps in putting up the lodge ask questions about the process then uses their training to make a</p>



	<p>lesson. How Many poles? Angles? Diameter of the lodge? How much living space do you gain for each foot taller a lodge is? So attending PIR’s is a good way for staff and admin to get a grasp of all the ways IEFA can be used daily.</p> <p>Teaching IEFA everyday in your classes makes all students more comfortable with their peers.</p>
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**Table 3: Graduated Student Responses**

Graduated Student 2	“Include accurate and detailed history.”
Graduated Student 3	“All students and teachers around schools should look at how Great Falls Public Schools uses IEFA. Involve all cultures and ideas. Kids here have the opportunities to learn about their own culture and grow on a personal level. PGEC is a good example because you have all kinds of kids from different backgrounds- accepting each other as individuals. IEFA should be spread throughout other school communities. Yes, Paris does have an advantage due to the student population and more students graduate and experience success and I want that spread to make stronger communities.”
Graduated Student 4	“I feel it’s important for other schools to implement IEFA because it allows students to be more hands-on (which helps with staying focused and keeps the subject interesting) and keeps students engaged into what they are learning.”
Graduated Student 5	“It’s mandatory. I’m not trying to say force our ethnicity or culture onto everybody, but it is kind of a big deal- about the history of it all, and the importance of teaching not just Indigenous students about it. I think all students would definitely be more educated and engaged about it, rather than just hearing about the stereotypical points of view. Believe it or not it’s 2023 and Native Americans aren’t going anywhere.”

Conclusion

The number of participants who agreed to take and complete this survey exceeded my original expectations and goals determined in the proposed IRB report. Conducting this research by using a mixed-methods approach allowed for each individual to include information and

guidance in a manner in which they felt comfortable. The open-ended question allowed participants to offer perspective and details so that we may continue to support and grow our IEFA efforts. Although it is difficult to determine exactly what individuals meant when they responded, it was encouraging to read these responses. For example, Student 1 stated, “I feel like the opportunities that IEFA offers are great and help me and other Native students be more in touch with themselves and their identity.” It is clear through their open-ended remarks that all three participant groups do see the benefits of IEFA and feel as though it is helping engagement, retention, and graduation rates of our Native students.

## CHAPTER FIVE

## DISCUSSION

Introduction

This study was designed to receive feedback from American Indian students concerning the implementation of IEFA which previous literature and research has not extensively included. Although educators were also included in the survey, the primary focus was to gather student opinions and recommendations while answering the following three questions:

1. Does IEFA contribute to the retention of Native high school students?
2. What specific IEFA content do students feel is most engaging?
3. How can educators and districts use this data to be intentional within their own programs?

This chapter will summarize the interpretation of data collected and make recommendations for future studies, as well as provide suggestions for current educators concerning IEFA implementation.

American Indian High School Retention

The overwhelming majority of participants feel as though IEFA implementation is keeping our Native students engaged in their schoolwork. The third goal of IEFA legislation is to “revitalize pride and cultural identity for/with members of Indigenous communities” (Stanton, Carjuzaa, and Hall, 2019, p. 78). As several surveys noted, PGEC provides visual representation of the American Indian community, as well as opportunities for students to participate in cultural activities they formally did not have at other schools. Our students are able to walk into the building and know that school is a place for them. If you are not sure how to start setting up your

space to include positive representation, the Montana Office of Public Instruction has created the “Making Montana Proud” poster series which “showcase young Montana American Indians and tell their success stories” (Stanton, Carjuzza, and Hall, 2019, p. 84). Contemporary representation of Native people is a great way to include figures which are meant to inspire all students, while dismantling stereotypes. As one educator responded, “Student engagement directly impacts graduation.” This could be correlated with PGEC’s American Indian student graduation rate which, is currently higher than the state average.

#### Recommendations Based on Student Preferences

Math and English courses were the least favored by participants. This does not necessarily mean that IEFA cannot be implemented in meaningful ways or that our current educators are not complying with the IEFA mandate. American Indians have historically struggled with these subjects in comparison to their non-Native peers (Brayboy & Lomawaima, 2018). It is possible that because of this, students surveyed may experience difficulties with these classes in general. Previous literature has yielded very positive results when intentionally implementing Indigenous authors and IEFA in reading courses (McCarthy & Stanton, 2017). Providing students with relatable and/or diverse voices is crucial to not only identity development but also broadening world views and perspectives.

The majority of participants selected “History/ American Indian Studies” as the most “engaging course” with “Science Enrichment,” “Sports and Games,” and “Culinary” making the top four selected courses. It is interesting to note that these courses offer a variety of “hands-on” activities. Additionally, students who selected “Math” as an engaging course cited that “beading” was a high preference. Therefore, another trend this data suggests is that our students prefer the

kinesthetic nature of these courses. Often I get questions related to budgetary concerns but with culinary for example, the budget is already there, you are simply changing to ingredients you are purchasing to include Indigenous recipes. PGEC offers traditional sports and games which can be modified with basic materials and equipment already found in school gymnasiums or, can easily be collected and procured by students themselves.

Our “American Indian Studies” course which was written to meet Montana Social Studies Standards has become very popular and recently has expanded to be offered at other high schools. I can appreciate that not all districts have the ability to offer this course due to teacher constraints so I would recommend cross-curriculum work as much as possible. Social studies educators can work to infuse more intentional curriculum all year long, (while achieving Banks’ third and fourth level of theoretical framework) and provide content in more than a “historical” context. American Indian Studies can be addressed through government, civics, current events, and contemporary issues.

There may be hesitation regarding Banks’ fourth level of theoretical framework of “social action” but, this does not mean we are training our students to become political activists (Banks, 2014). For PGEC it simply means we are educating our students on specific events that affect American Indian population such as the Missing and Murdered Indigenous Peoples’ Crisis which, they learn about in current events and contemporary issues. Our students then participate in our annual “Red Dress Project” in order to bring awareness and education to the Great Falls community. It was encouraging to review the graduated Native student responses and note their positive reflections during their high school experience.

### Future Research Suggestions

Some may argue that this data and response collection is specific to only one school and therefore, not an accurate reflection of all students. I would first recommend conducting your own survey in which you collect student input on IEFA content they find most engaging or what they wish to see more of. This would provide a starting point when considering how to begin or improve IEFA implementation. This survey demonstrated that we have room for improvement in some subjects such as mathematics. I would also like to encourage future researchers to broaden the scope of student voice by surveying other Indigenous communities. This could also lead to the furtherance of understanding perception and theories of development and change.

### Conclusion

Student voice is essential in all components of education, and it is time we start collecting their input if we expect them to engage in meaningful learning experiences. Although IEFA is for “all” students, we must be more intentional in its implementation, especially in areas that serve higher percentages of American Indians. PGEC students feel as though it is helping them graduate high school, and it is time other districts recognize IEFA’s positive contributions to students’ success and comply with this educational mandate. The achievement gap has not closed but through time and effort, we are making important improvements.

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APPENDICES



APPENDIX A

FIGURE 1: 506 FORM

OMB Control No. 1810-0021 (Exp. 01/31/2024)

**ED 506 Form**  
**Indian Student Eligibility Certification Form for Title VI Indian Education Formula Grant Program**

**Parent/Guardian:** This form serves as the official record of the eligibility determination for each individual child included in the student count for the Title VI Indian Education Formula Grant Program. If you choose to submit a form, your child could be counted for funding under the program. The grantee receives the grant funds based on the number of eligible forms counted during the established count period. You are not required to complete or submit this form unless you wish for your child(ren) to be included in the Indian student count. This form should be kept on file with the grant applicant and will not need to be completed every year. Where applicable, the information contained in this form may be released with your prior written consent or the prior written consent of an eligible student (aged 18 or over), or if otherwise authorized by law, if doing so would be permissible under the Family Educational Rights and Privacy Act, 20 U.S.C. § 1232g, and any applicable state or local confidentiality requirements.

**Student Information**

Name of the Child \_\_\_\_\_ Date of Birth \_\_\_\_\_ Grade level \_\_\_\_\_

Name of School \_\_\_\_\_ School District \_\_\_\_\_

**Tribal Membership**

The individual with Tribal membership is the (select only one):  child  child's parent  child's grandparent

If the individual with Tribal membership is **not** the child listed above, name the individual (parent/grandparent) with tribal membership: \_\_\_\_\_

Name and address of Tribe or Band that maintains updated and accurate membership data for the individual listed above:

Name \_\_\_\_\_ Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

The Tribe or Band is (select only one):

- Federally Recognized Tribe
- State Recognized Tribe
- Terminated Tribe
- Alaska Native
- Member of an organized Indian group that received a grant under the Indian Education Act of 1988 as it was in effect October 19, 1994.

Proof of membership in Tribe or Band listed above, as defined by Tribe or Band is:

- Membership or enrollment number establishing membership (if readily available) or
- Other evidence establishing membership in the Tribe listed above (describe and attach)

Membership or enrollment number establishing membership (if readily available) or other evidence establishing membership in the Tribe listed above (describe and attach). \_\_\_\_\_

**Attestation Statement**

I verify that the information provided above is true and correct to the best of my knowledge and belief.

Printed Name of Parent/Guardian \_\_\_\_\_ Signature \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

Phone Number \_\_\_\_\_ Email \_\_\_\_\_ Date \_\_\_\_\_

APPENDIX B

BUILDING COMMUNICATIONS

Figure 1: Explanatory Email

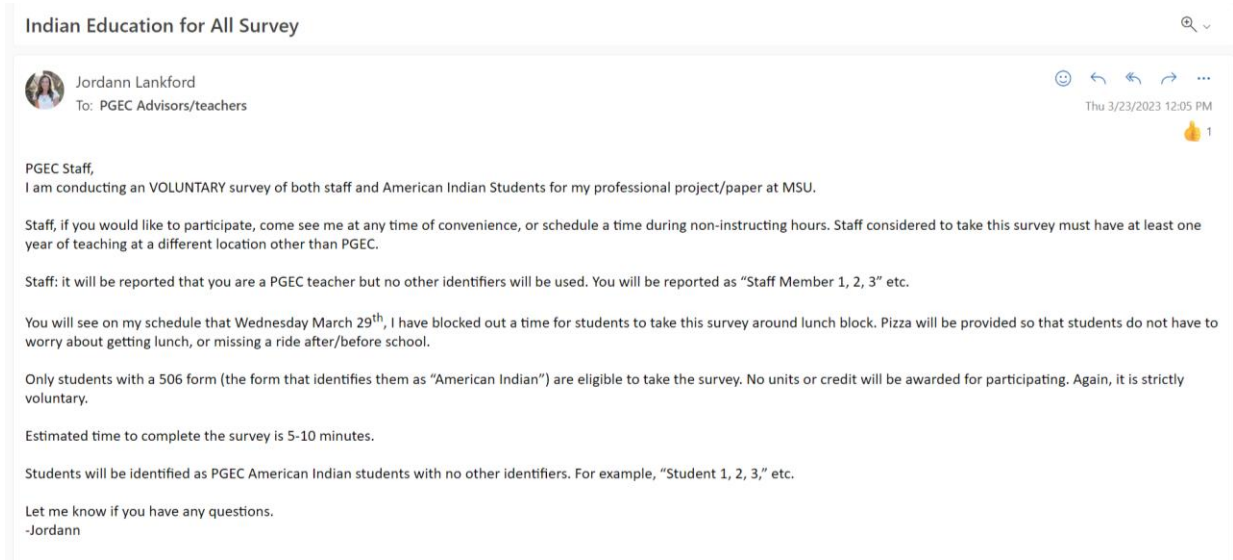


Figure 2: Permission Exemption Form

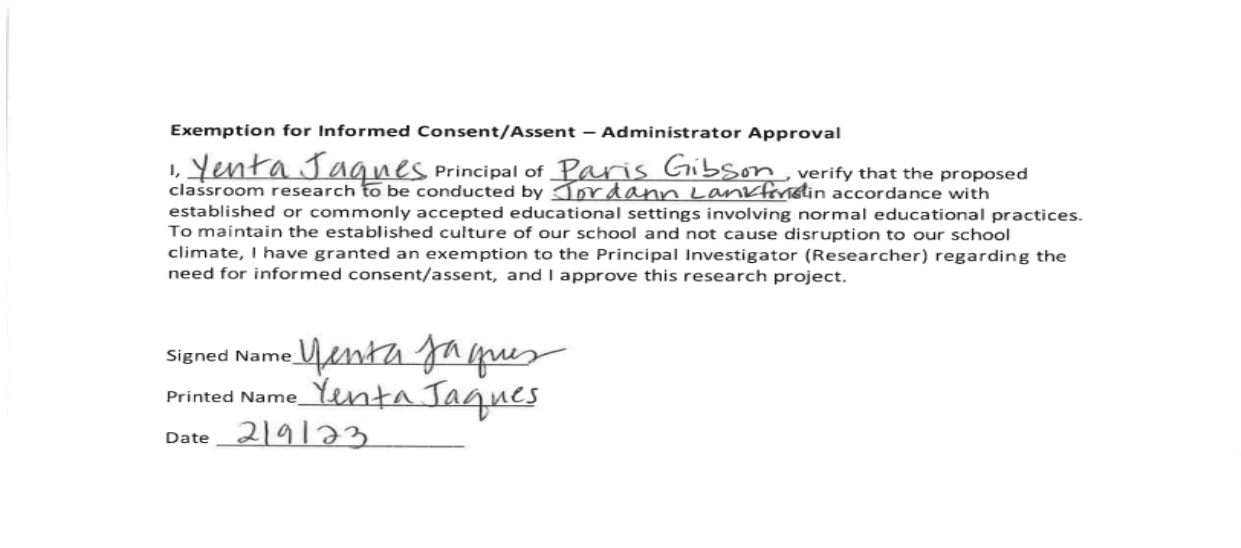


Figure 3: Verbal Consent Speech

Consent Form (to be read before participating in the survey)

I (Jordann Lankford, the IEFA instructional coach and American Indian Studies educator) am conducting a professional research project and completing subsequent professional paper at Montana State University. I am the lead PI of this research.

This is a VOLUNTARY survey concerning Paris Gibson Education Center's implementation of Indian Education for All. By participating in this [survey](#) you will not be receiving any of the following:

1. Compensation
2. Improvement in grades and/or units awarded
3. Promote or inhibit our relationship in any way

Participants are encouraged to answer any and/or all questions as honestly as possible and may do so anonymously. Because this is a voluntary survey, you can choose [to not](#) answer any questions you do not want to answer and/or you can stop at any time.

Data collected will be used in a professional paper and will be reported as follows:

Staff participants will only be identified as "Paris Gibson Educator 1, 2, 3..." etc. No other identifiers will be used.

Student participants will only be identified as "Paris Gibson Education Center American Indian Student 1, 2, 3..." etc. No other identifiers will be used.

This survey will involve participants [to respond](#) to none, some, or [all](#) of the questions on the paper, and collected surveys will be locked in a secure file and disposed of upon the completion of this project.

I have obtained permission from both the Great Falls Public School District, as well as the building principal to not include parent permission in this survey.

Thank you again for participating, and you may begin the survey now. Proceeding with the survey questionnaire indicates your consent to participate.

APPENDIX C

PARTICIPANT SURVEYS

Table 1: Current Student Survey

Question	1 (No or Not at all)	2 (Somewhat agree)	3 (Agree)	4 (Strongly Agree)
1. Compared to your previous schools, do you feel Paris Gibson Education Center (PGEC) implements IEFA more so than other schools?				
2. Do you believe the use of IEFA is helping you stay engaged in school work?				
3. To what extent do you believe the implementation of IEFA will help you graduate high school?				

Question	History / American Indian Studies	Science Enrichment	Sports and Games	Culinary	English/ Reading	Math
4. What class that implements IEFA do you find most engaging? List them from 1-6 with 1 being the best score.						

5. Is there anything else you would like to add or other information you feel is important for others to know when implementing IEFA in their classroom or school environment?

Table 2: Educator Survey

Question	1 (No or Not at all)	2 (Somewhat agree)	3 (Agree)	4 (Strongly Agree)
1. Compared to your previous schools, do you feel Paris Gibson Education Center (PGE) implements IEFA more so than other schools?				
2. Do you believe the use of IEFA is helping students stay engaged in school work?				
3. To what extent do you believe the implementation of IEFA is helping students graduate high school?				

Question	History/ American Indian Studies	Science Enrichment	Sports and Games	Culinary	English/ Reading	Math
4. What class that implements IEFA do you feel students are most engaged in? List them from 1-6 with 1 being the best score.						

5. Is there anything else you would like to add or other information you feel is important for others to know when implementing IEFA in their classroom or school environment?

Table 3: Graduated Students Survey

Question	1 (No or Not at all)	2 (Somewhat agree)	3 (Agree)	4 (Strongly Agree)
1. Compared to your previous schools, do you feel Paris Gibson Education Center (PGECE) implements IEFA more so than other schools?				
2. Do you believe the use of IEFA helped you stay engaged in school work?				
3. To what extent do you believe the implementation of IEFA helped you graduate high school?				

Question	History / American Indian Studies	Science Enrichment	Sports and Games	Culinary	English/ Reading	Math
4. What class that implements IEFA do you find most engaging? List them from 1-6 with 1 being the best score.						

5. Is there anything else you would like to add or other information you feel is important for others to know when implementing IEFA in their classroom or school environment?

**AMERICAN INDIAN STUDENT ENGAGEMENT:  
ONE MONTANA HIGH SCHOOL'S IMPLEMENTATION  
OF INDIAN EDUCATION FOR ALL**

By: Jordann N. Lankford

A paper submitted in partial fulfillment  
of the requirements for the degree of Master of Education in Curriculum and  
Instruction

Montana State University ©**COPYRIGHT 2023 All Rights Reserved**

# ABSTRACT

**Montana's American Indian students are still experiencing graduation rates which are lower than their non-Native peers. Previous research has not focused on Indigenous student voices regarding Indian Education for All and their educational experiences. Paris Gibson Education Center has recently made intentional efforts to expand the way we retain our Native students. This study will evaluate the benefits of implementing Indian Education for All and determine if American Indian students feel as though it is helping with school engagement and ultimately, graduation rates. This study will also elevate educators' voices through their observations. Through survey completion, the results will provide recommendations to districts and administrators in order to utilize Indian Education for All in meaningful and intentional ways. Survey participants consisted of 26 current students, 15 educators, and five graduated students.**

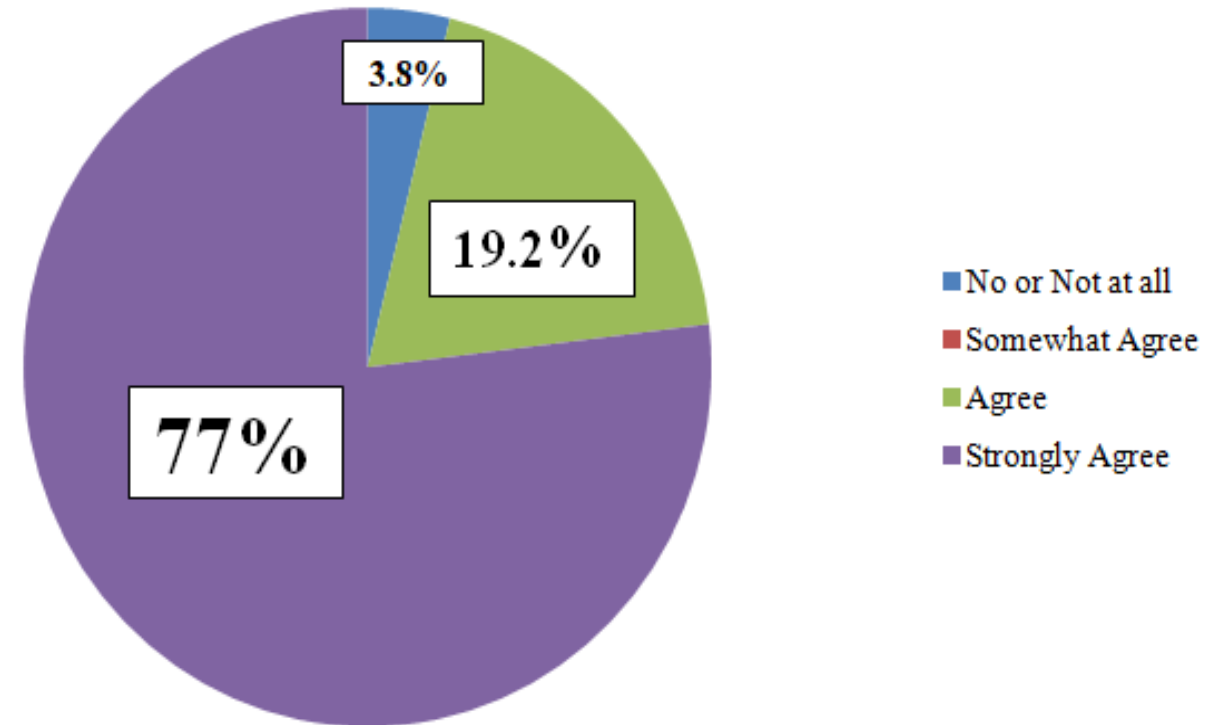


**Question One: Compared to your previous schools, do you feel Paris Gibson Education Center (PGEC) implements Indian Education for All (IEFA) more so than other schools?**

96.2% of current American Indian students at PGEC chose either “Strongly Agree” or “Agree” while no students chose “Somewhat Agree.” It is clear that the majority of our students recognize IEFA’s presence in their courses and school.

One student (Student 8) chose “No or Not at all” and because that is the only instance in this research this option was chosen, I am considering that an outlier.

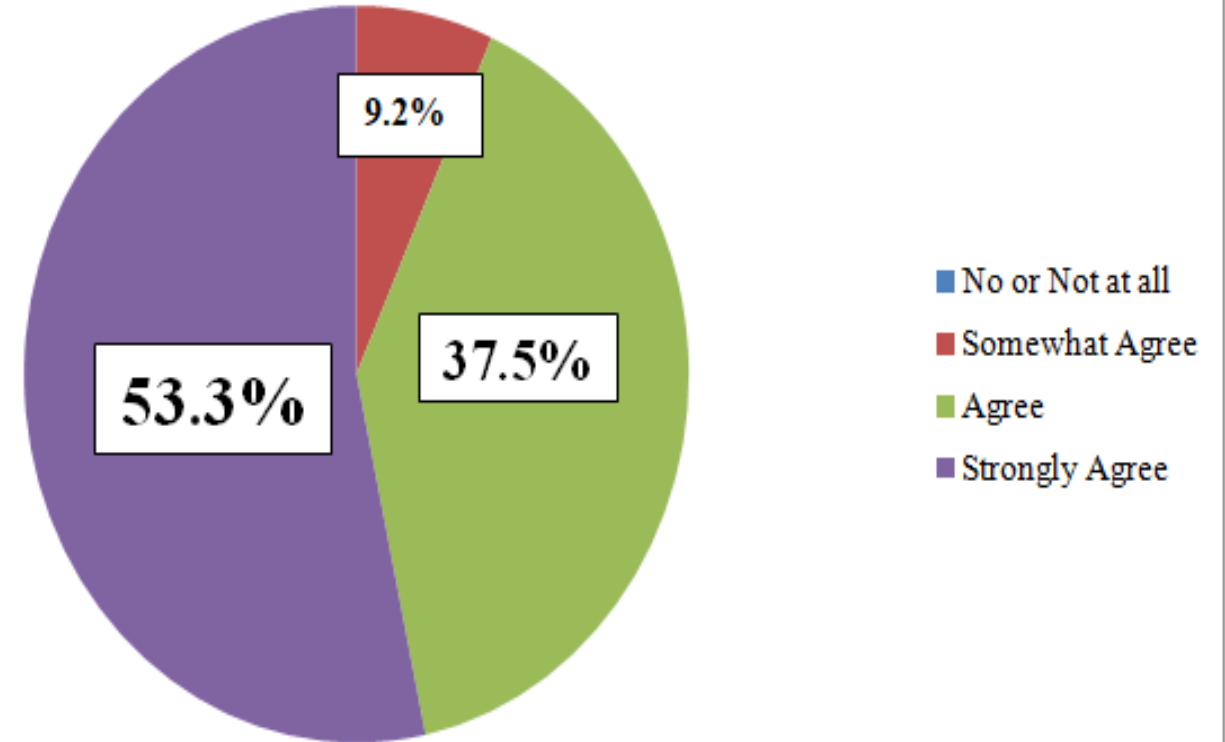
**Figure 1: Student Responses**



**Question One: Compared to your previous schools, do you feel Paris Gibson Education Center (PGEC) implements Indian Education for All (IEFA) more so than other schools?**

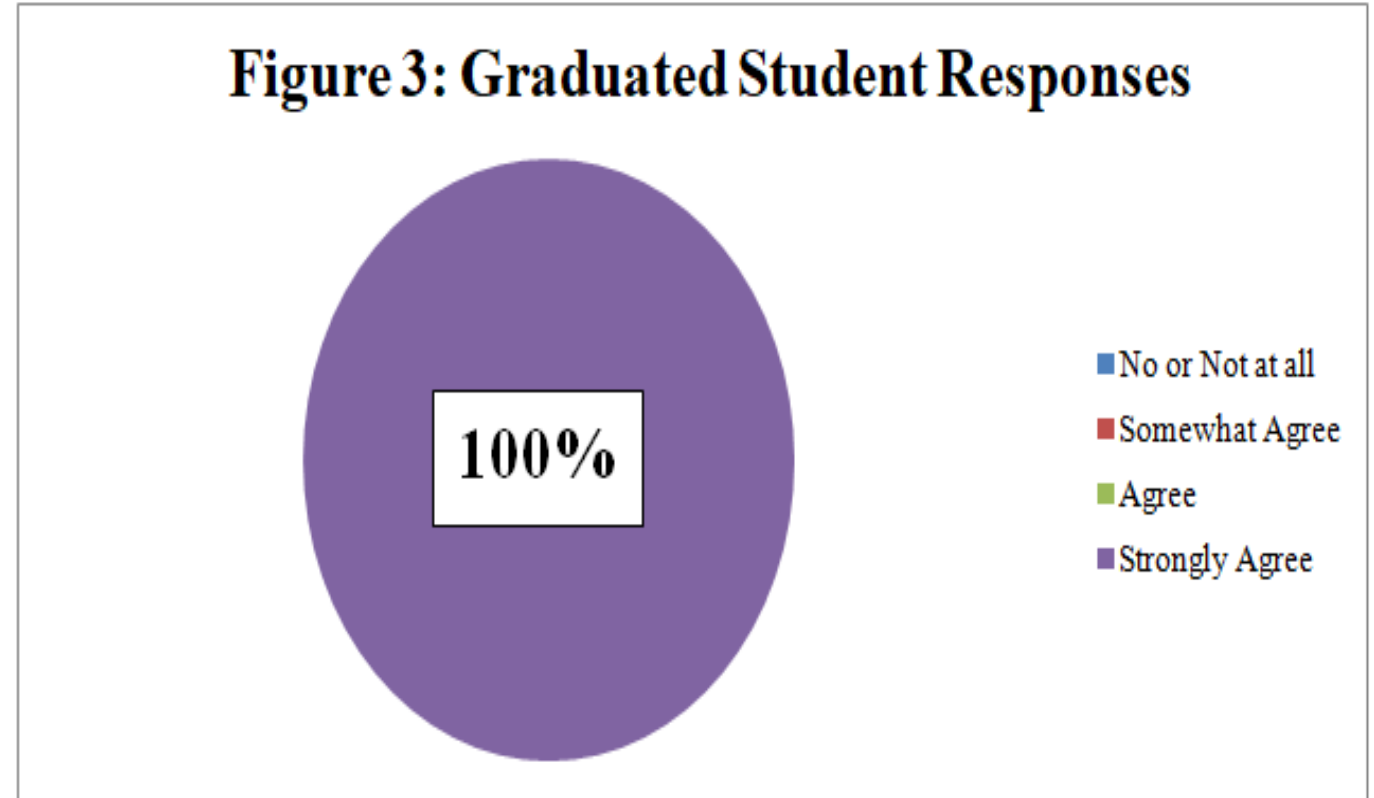
Figure 2 demonstrates educators' responses to question one and 90.8% either "Agreed or Strongly Agreed that PGEC implements IEFA than their previous schools in which they taught.

**Figure 2: Educator Responses**



**Question One: Compared to your previous schools, do you feel Paris Gibson Education Center (PGEC) implements Indian Education for All (IEFA) more so than other schools?**

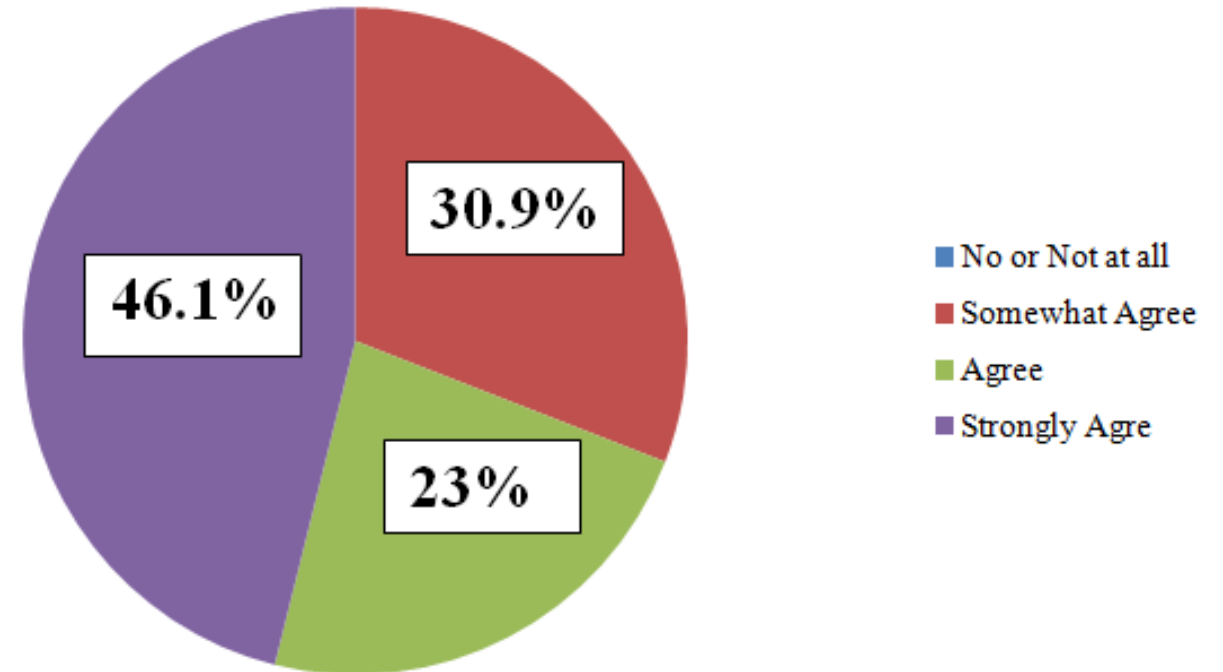
Figure 3 demonstrates graduated American Indian student responses. Concerning question one, 100% of these participants chose “Strongly Agree.” Graduated Student 3 wrote, “Yes they do it better because the teachers communicate and work together.”



**Question Two: Do you believe the use of IEFA is helping you stay engaged in school work?**

Figure 4 demonstrates current student responses with a total of 69.1% either choosing “Agree or “Strongly Agree.” Zero participants chose “No or Not at all.” Student 3 wrote, “Yes, without these bonuses school would be way less fun” under the “Strongly Agree” option.

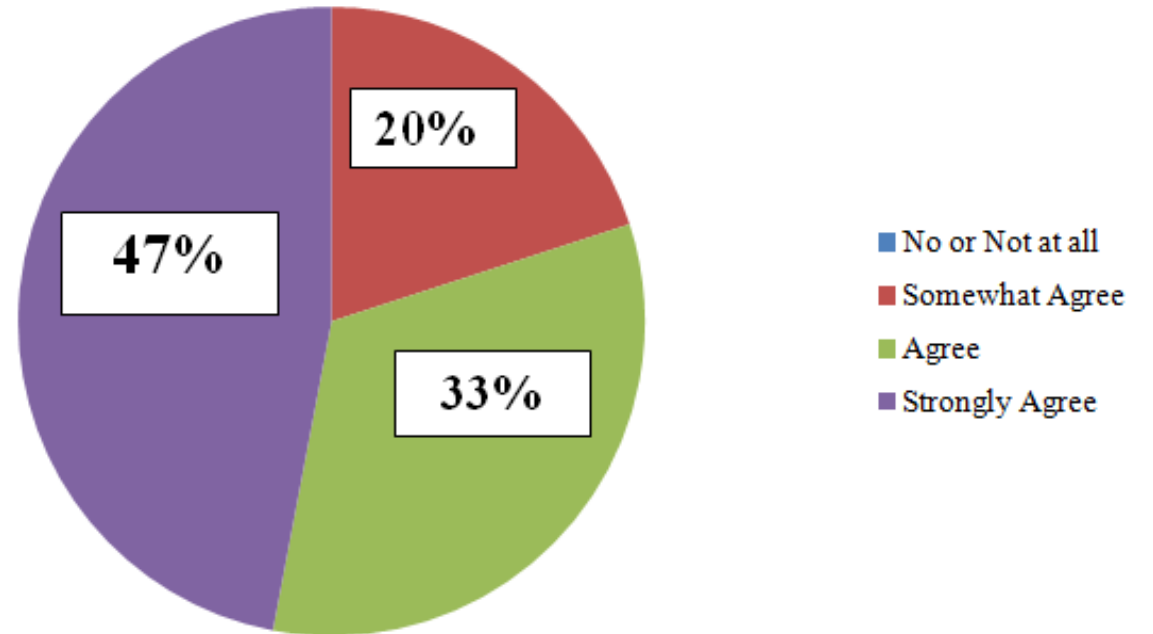
**Figure 4: Student Responses**



**Question Two: Do you believe the use of IEFA is helping you stay engaged in school work?**

80% of participants in this survey group selected either “Agree” or “Strongly Agree.” Although this is a question of perception, educators may notice increased attendance or unit production on projects which involve IEFA. Educator 3 wrote, “Yes, especially my American Indian students.”

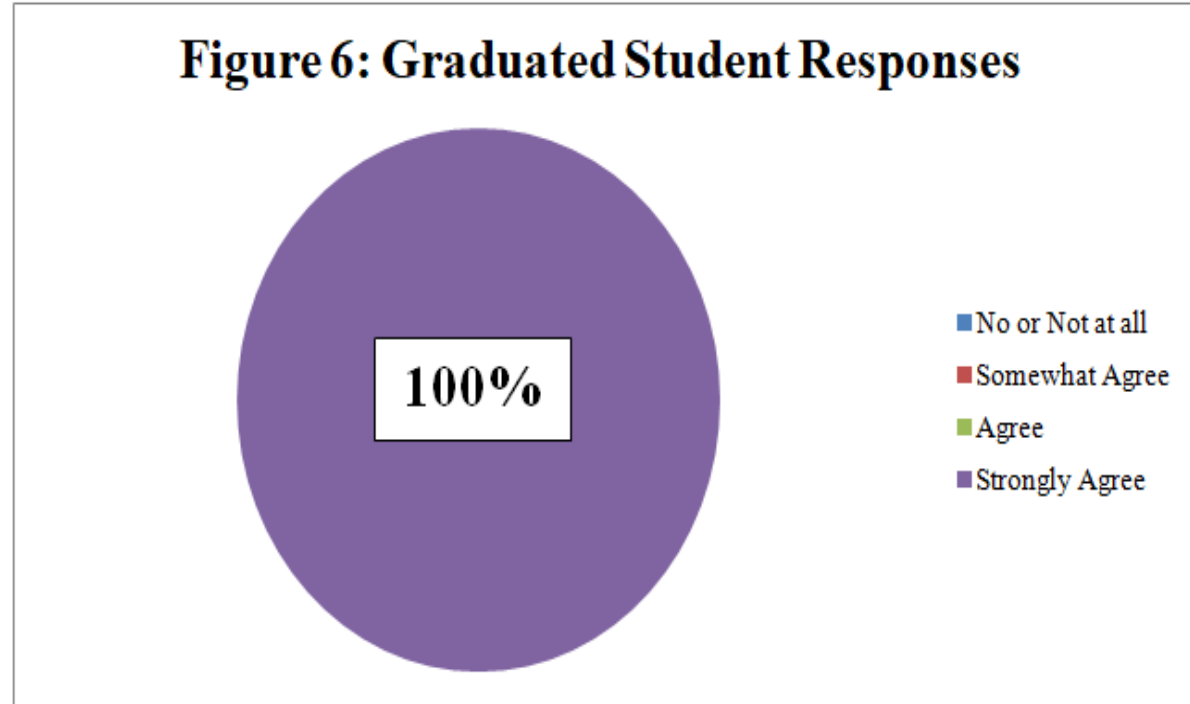
**Figure 5: Educator Responses**



**Question Two: Do you believe the use of IEFA is helping you stay engaged in school work?**

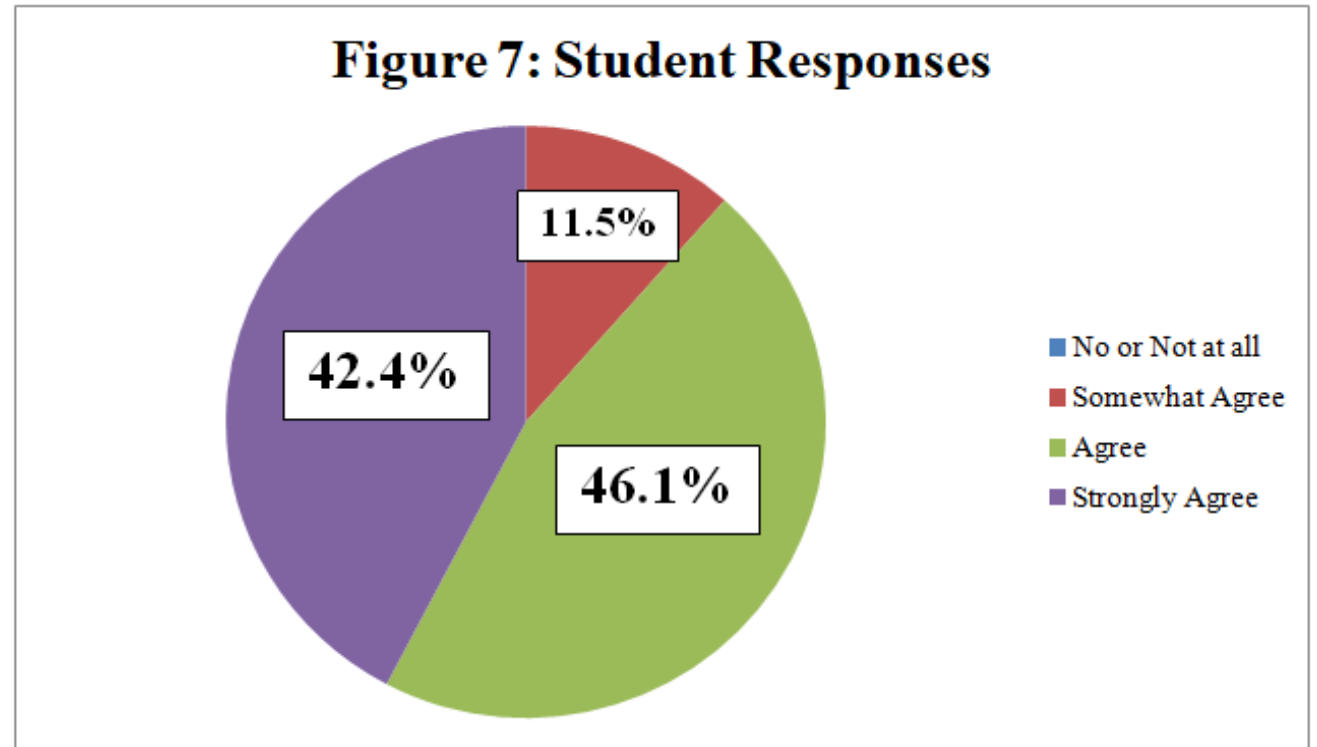
100% of graduated American Indian students felt that PGEC's use of IEFA helped them stay engaged in school. It could be assumed that like so many of us, looking back on our school days makes us remember the fun we had, as opposed to possible negative feelings associated with schoolwork.

**Figure 6: Graduated Student Responses**



**Question Three: To what extent do you believe the implementation of IEFA is helping you graduate high school?**

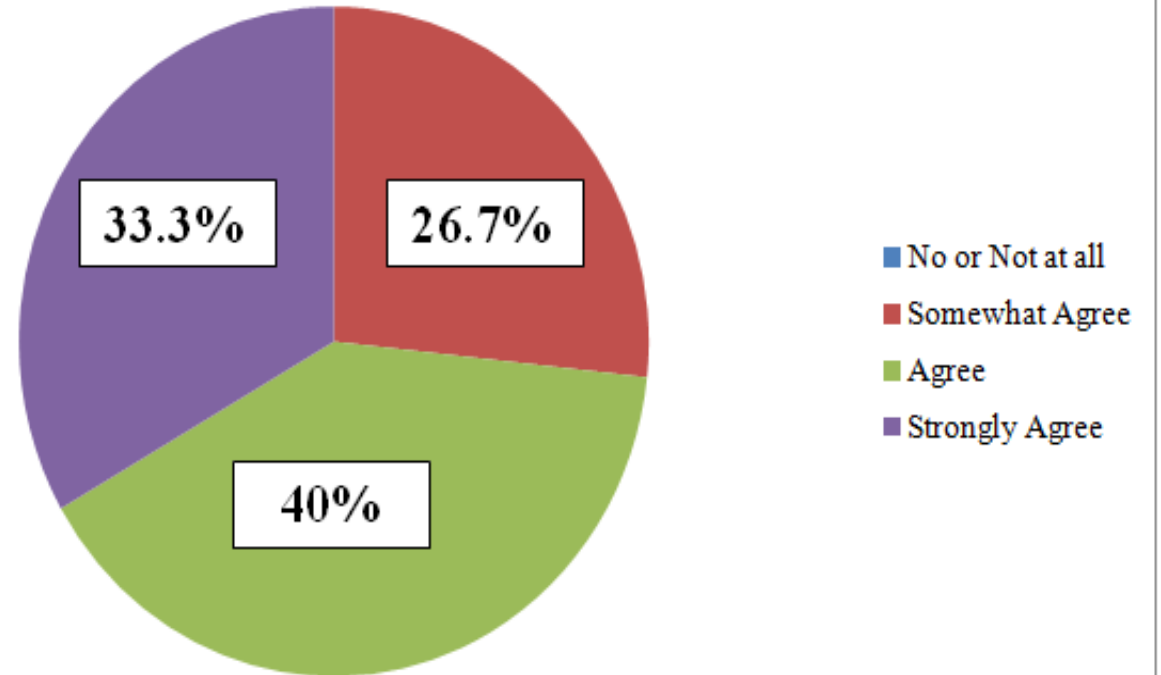
Figure 7 demonstrates the responses of current American Indian students to question three with 88.5% of participants either choosing “Agree,” or “Strongly Agree.”



**Question Three: To what extent do you believe the implementation of IEFA is helping you graduate high school?**

73.3% of educators either “Agreed,” or “Strongly Agreed” that IEFA is helping our American Indian students graduate high school.

**Figure 8: Educators Responses**

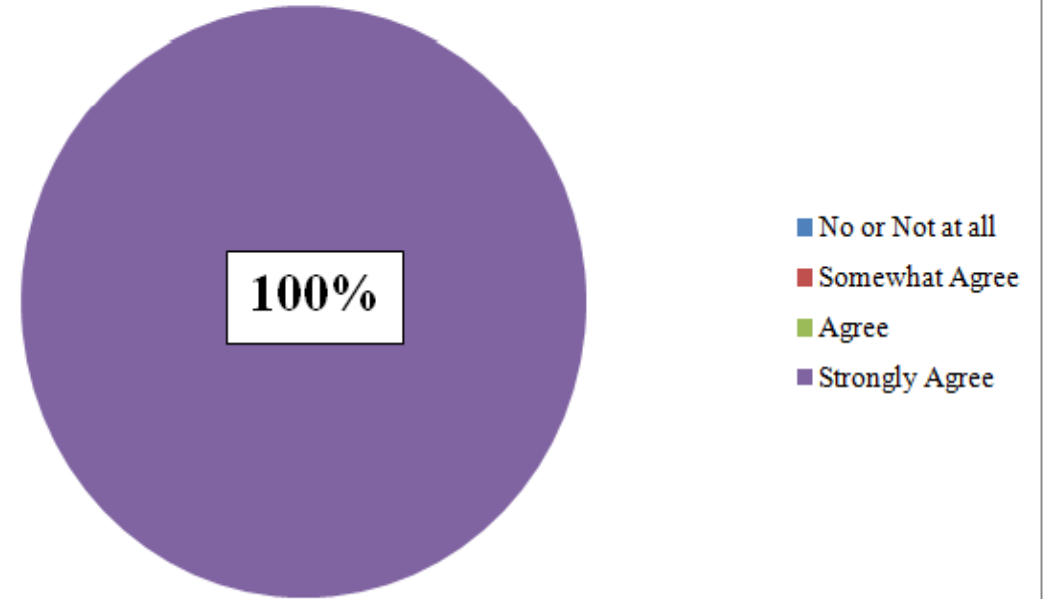




**Question Three: To what extent do you believe the implementation of IEFA is helping you graduate high school?**

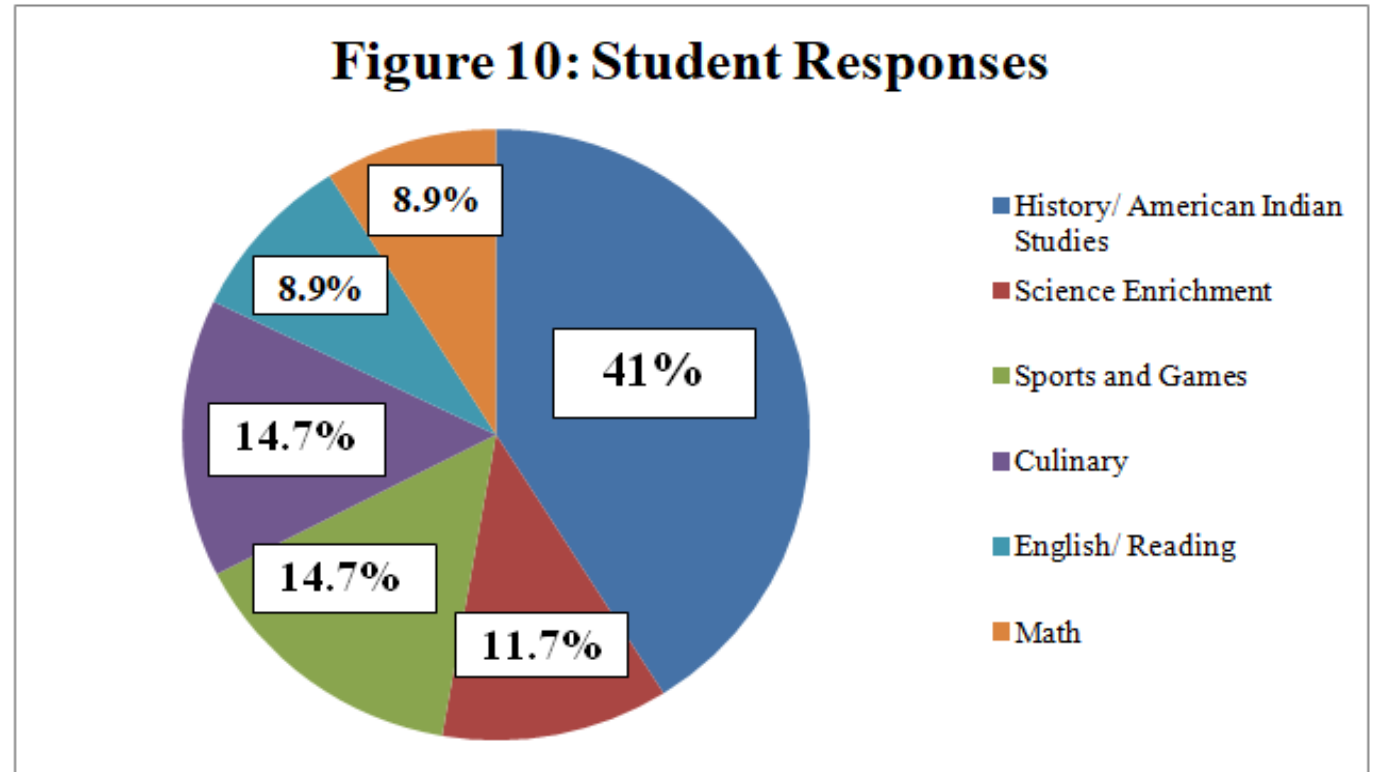
100% of graduated American Indian students felt that the implementation of IEFA helped them complete high school.

**Figure 9: Graduated Student Responses**



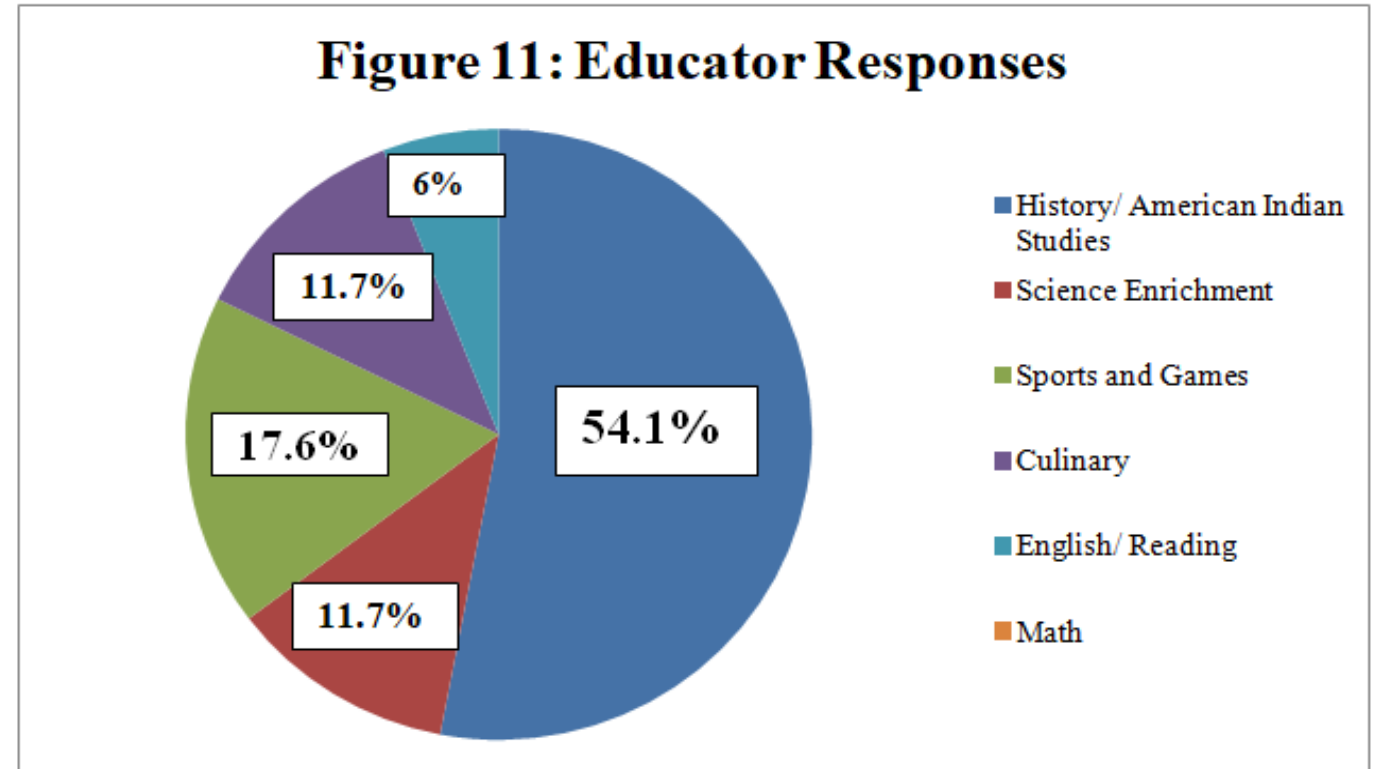
**Question Four: What class that implements IEFA do you find most engaging? List them from 1-6 with 1 being the best score.**

The majority chose “History/ American Indian Studies” while “Culinary” and “Sports and Games” tied for second “most engaging.” “Science Enrichment” was the fourth most popular pick for students. It should also be mentioned that these courses remained in the top four “most engaging” when students rated their second, third, and fourth choices for classes. “Math” and “English/ Reading” were still selected by students as their top picks with 17.8% of students selecting one of those two options as the “most engaging.”



**Question Four: What class that implements IEFA do you find most engaging? List them from 1-6 with 1 being the best score.**

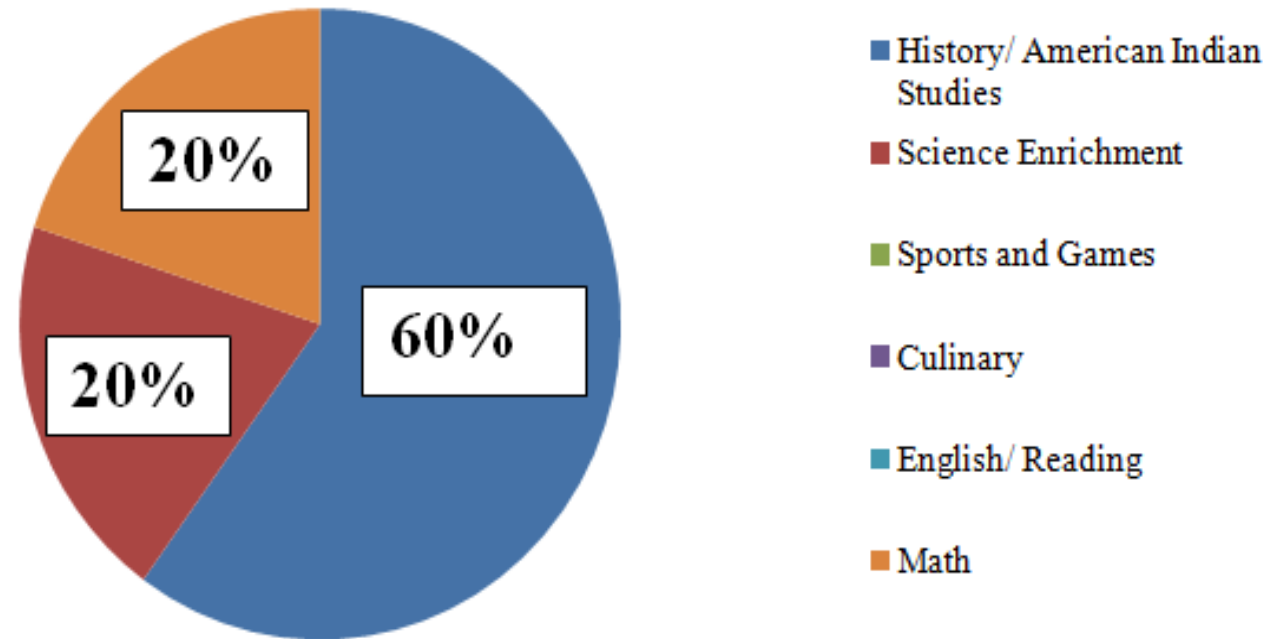
Although these responses differed slightly from students' responses, the same top four responses (History/ American Indian Studies, Sports and Games, Science Enrichment, and Culinary) were chosen as the second, third, and fourth "most engaging" by educators.



**Question Four: What class that implements IEFA do you find most engaging? List them from 1-6 with 1 being the best score.**

Three students chose “History/ American Indian Studies,” while one chose “Math,” and the last student chose “Science Enrichment.” Student 5 wrote “beading” under “Math”, and Student 3 wrote, “field trips” under “Science Enrichment.”

**Figure 12: Graduated Student Responses**



**Question 5: Is there anything else you would like to add or other information you feel is important for others to know when implementing IEFA in their classroom or school environment?**

**Table 1:  
Student Responses**

Student 1	“I feel like the opportunities that IEFA offers are great and help me and other Native students be more in touch with themselves and their identity.”
Student 3	“Letting people know and experience things like this will help set school apart from others. It’s way more engaging and fun than relearning the same stuff over and over.”
Student 4	“Teach more about our cultures”
Student 5	“Don’t make it one sided”
Student 6	“Be engaging and don’t make it boring”
Student 7	“While implementing IEFA it’s not only about just in class activities and learning. You are able to go outside of the classroom and be more hands-on and engaged with a lot more. Taking field trips and actually living in the moment.
Student 9	“I appreciate how teachers take time in our education.”
Student 10	“It’s important to start doing more cultural based activities because Montana has a high population of Native Americans.”
Student 11	“In my experiences in IEFA, I found that the information I was receiving helped me widen my perception of my culture and heritage.”
Student 12	“I think it should be known that any student no matter race can learn and participate in IEFA. These classes are for everybody.”
Student 13	“I enjoy it and it makes me feel comfortable and at home. I like that we get to learn about our past.”
Student 14	“Other schools should do more Native engaged sports, trips, and beading.”
Student 15	“I think adding any possibility to include any learning activity to learn about Native American history would be good so the history is not forgotten.”
Student 17	“I think schools should have more IEFA because many Native students don’t get to learn about their culture at home.”
Student 19	“It is important because it helps people understand more and helps other Native Americans know more about their culture or tribe.”
Student 20	“IEFA is a good way to expand our culture.”
Student 23	“Include all students not just Native Americans. IEFA is for everyone. Not all tribes are the same.”

**Question 5: Is there anything else you would like to add or other information you feel is important for others to know when implementing IEFA in their classroom or school environment?**

Educator 3	“One of the biggest source of IEFA content I’ve found successful in my classroom is the students. They provide insight, content, experience, excitement, and guiding questions.”
Educator 4	“The wide range of IEFA offerings positively contributes to the overall inclusive, welcoming nature of our school climate.”
Educator 5	“In schools that are invested I feel it does have more of an impact than schools that are jumping through the hoops. Our school has a different climate where generally they learn to understand many ‘subgroups.’ I think these experiences provide exposure not available in some homes to Indigenous students. Non-Indigenous students gain respect for culture.”
Educator 6	“Implementing IEFA isn’t something that should be a second thought or only added in 1-2 times per year to meet requirements. It should be implemented within almost all lessons or if applicable.
Educator 10	“IEFA gives all students, regardless of their background, an opportunity to connect with their own identity. At Paris our Native students have the opportunity to connect with culture in a meaningful way across the curriculum that makes them feel seen and represented and valued. Keeping students engaged in school directly impacts graduation rates.
Educator 15	<p>“I would encourage teachers, admin and staff to educate themselves as much as possible about IEFA. I find most staff do not understand what IEFA is but once they learn what it is and how easy it is to put into practice, the students benefit from their efforts.</p> <p>Knowledge Keepers want to share, so helping schools build a connection with local KK is an important step to making schools and staff feel comfortable. Just remember that Knowledge Keepers do not know everything so exploration may be needed to help them. You also need to know how to ask or what to ask. Don’t walk up to a KK and say I need an IEFA lesson in math. KK are not walking lesson plans. Maybe you ask how to put up a lodge. The Math teacher then watches the steps in putting up the lodge ask questions about the process then uses their training to make a lesson. How Many poles? Angles? Diameter of the lodge? How much living space do you gain for each foot taller a lodge is? So attending PIR’s is a good way for staff and admin to get a grasp of all the ways IEFA can be used daily. Teaching IEFA everyday in your classes makes all students more comfortable with their peers.</p>

**Table 2:  
Educator Responses**

**Question 5: Is there anything else you would like to add or other information you feel is important for others to know when implementing IEFA in their classroom or school environment?**

**Table 3:  
Graduated Student Responses**

Graduated Student 2	“Include accurate and detailed history.”
Graduated Student 3	“All students and teachers around schools should look at how Great Falls Public Schools uses IEFA. Involve all cultures and ideas. Kids here have the opportunities to learn about their own culture and grow on a personal level. PGEC is a good example because you have all kinds of kids from different backgrounds- accepting each other as individuals. IEFA should be spread throughout other school communities. Yes, Paris does have an advantage due to the student population and more students graduate and experience success and I want that spread to make stronger communities.”
Graduated Student 4	“I feel it’s important for other schools to implement IEFA because it allows students to be more hands-on (which helps with staying focused and keeps the subject interesting) and keeps students engaged into what they are learning.”
Graduated Student 5	“It’s mandatory. I’m not trying to say force our ethnicity or culture onto everybody, but it is kind of a big deal- about the history of it all, and the importance of teaching not just Indigenous students about it. I think all students would definitely be more educated and engaged about it, rather than just hearing about the stereotypical points of view. Believe it or not it’s 2023 and Native Americans aren’t going anywhere.”

# Conclusion

**Student voice is essential in all components of education, and it is time we start collecting their input if we expect them to engage in meaningful learning experiences. Although IEFA is for “all” students, we must be more intentional in its implementation, especially in areas that serve higher percentages of American Indians. PGEC students feel as though it is helping them graduate high school, and it is time other districts recognize IEFA’s positive contributions to students’ success and comply with this educational mandate. The achievement gap has not closed but through time and effort, we are making important improvements.**



## MACIE AGENDA PRESENTATION REQUEST

June 7, 2023

Name and title of person presenting	Morgan Murakami, American Indian student Achievement Specialist
Contact information: phone	913-269-0419
Contact information: e-mail	<a href="mailto:Morgan.smith@mt.gov">Morgan.smith@mt.gov</a>
Organization	Office of Public Instruction
Select one	<input checked="" type="checkbox"/> Presentation <input type="checkbox"/> New Business
Presentation title	AISA Data Updates
Description of presentation	As requested by MACIE during the May meeting, the most up-to-date data has been compiled for this informational presentation. Some of the data that will be reviewed in this presentation will be related to graduation rates, assessment scores, attendance rates, and more as it pertains to our Indigenous Youth.
How does this relate to the MACIE goals (next page)	This goal relates to Goal 2 as it pertains to student achievement. This presentation will be to provide MACIE members up-to-date information on student achievement.
Action requesting the advisory council take	None at this time.
Handouts (send with presentation request)	None
Technology requirements	Zoom with screen-sharing capabilities.



MONTANA ADVISORY COUNCIL ON INDIAN EDUCATION  
 ADVISORY TO THE BOARD OF PUBLIC EDUCATION AND  
 SUPERINTENDENT OF PUBLIC INSTRUCTION

# MONTANA ADVISORY COUNCIL ON INDIAN EDUCATION

## CONSTITUTION AND BYLAWS

### PREAMBLE

The Montana Advisory Council on Indian Education was established by the Board of Public Education and the Office of Public Instruction to function in an advisory capacity for the education of American Indian students in Montana.

The Montana Advisory Council on Indian Education shall be a strong voice for collaborative efforts among tribal, state, and federal organizations, institutions, groups, and agencies for the express purpose of promoting high quality and equitable educational opportunities for all American Indian students in Montana. This includes, but is not limited to, culture, language, and Indian Education for All.

### ARTICLE 1

#### Name of Organization

The name of the organization shall be Montana Advisory Council on Indian Education (MACIE).

### ARTICLE II

#### Purpose

The purpose of MACIE shall be:

1. Advise the Board of Public Education (BPE) and the Superintendent of Public Instruction (OPI) in matters affecting the education of American Indian students, including accreditation, certification, and teacher training;
2. Promote equal educational opportunities and improve the quality of education provided to American Indian students throughout the State of Montana;
3. Advise, monitor, evaluate, and advocate for the implementation of Indian Education for All as defined in Article X, section 1(2) of the Montana Constitution and MCA 20-1-501 for all educational agencies; and
4. Carry out the goals and responsibilities of MACIE, report to BPE and OPI, and complete an annual progress review.

### ARTICLE III

#### Goals

The Goals of the MACIE are:

#### **1. Communication, Collaboration, and Advocacy**

Share information concerning respective constituents' needs and issues by presenting matters to the MACIE attention for discussion and action. Relay information regarding outcomes and actionable items to constituents.

MONTANA ADVISORY COUNCIL ON INDIAN EDUCATION  
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SUPERINTENDENT OF PUBLIC INSTRUCTION



Encourage collaboration by acting as liaisons between OPI and BPE and member organizations in support of Indian education in Montana. Seek participation of Indian people, tribes, and tribal organizations in the educational process.

Ensure Native representation and participation in all matters pertaining to Indian education.

## **2. Student Success**

Explore and promote successful data-driven, research-based innovative strategies, resources, and programs that focus on increasing Indian student achievement.

## **3. Legislative, Fiscal, and Policy Advocacy**

Provide input and recommendations to OPI and BPE regarding fiscal allocations designated for Indian education purposes.

Monitor and advocate legislation, which potentially affects Indian students.

# **BYLAWS OF MONTANA ADVISORY COUNCIL ON INDIAN EDUCATION**

## **ARTICLE 1** **Membership**

BPE and OPI will jointly make appointments to MACIE based on nominations from Indian tribes, Indian organizations, major education organizations in which Indians participate, and schools where American Indian students and adults attend.

NOTE: Participation on MACIE is voluntary and tribes and organizations invited to participate may decline.

Each of the eight Montana tribal councils shall be invited to select one person to represent its tribe. MACIE will seek participation from three urban areas, Great Falls, Billings, and Missoula, one per area.

Other nominations will be sought from organizations or constituencies that have been identified as playing a key role in the education of American Indians in Montana. These are:

- Montana Federation of Public Employees (MFPE)
- School Administrators of Montana (SAM)
- Indian Impact Schools of Montana (IISM) Board
- Montana School Boards Association (MTSBA) Indian School Board Caucus
- Montana Indian Education Association (MIEA) Board
- Class 7 Teachers
- Urban school district Indian Education Departments

## **Voting**

MACIE will be comprised of 17 voting members consisting of:

- 8 representatives from each Montana tribe
- 3 representatives from urban school district Indian Education Departments
- 1 representative from Montana Federation of Public Employees (MFPE)

- 1 representative from School Administrators of Montana (SAM)
- 1 representative from Indian Impact Schools of Montana (IISM)
- 1 representative from Montana School Boards Association (MTSBA) Indian School Board Caucus
- 1 representative from Montana Indian Education Association
- 1 representative from Class 7 teachers

MACIE shall be comprised of eight ex-officio (non-voting) members consisting of:

- 1 representative from Office of Public Instruction
- 1 representative from Board of Public Education
- 1 representative from Montana University System
- 1 representative from Bureau of Indian Education Schools
- 1 representative from Tribal Head Starts
- 1 representative from Tribal Colleges
- 2 American Indian student representatives nominated by a public school district (1 urban, 1 reservation)

## **ARTICLE 2** **Officers**

MACIE officers shall consist of a chairperson, vice-chairperson, and secretary elected by MACIE.

## **ARTICLE 3** **Removal from MACIE**

MACIE members will automatically lose membership with two consecutive unexcused absences from regularly or specially noticed and convened meetings as per Article 10, Section 3. An unexcused absence is one in which a member fails to provide prior notice of absence. In the event of a removal, the MACIE member will be notified and MACIE will request the tribe/organization recommend a new representative.

## **ARTICLE 4** **Amending the Constitution**

An amendment to the Constitution and Bylaws may be adopted at a regular or special meeting by an approval of no less than nine (9) of the MACIE voting members. Advance notice of the agenda containing a proposal to amend shall be distributed to all MACIE members at least 15 days in advance of the meeting.

However, if a member tribe/organization has an official change of name, this may be made without a vote of the members upon notification from the member tribe/organization.

## **ARTICLE 5** **Rules of Order**

Robert's Rules of Order Revised shall be used as a guideline on all procedural questions not otherwise specifically stated in the Constitution and Bylaws of MACIE.

**ARTICLE 6**  
**Terms and Duties of Officers**

- Section 1. Chairperson, vice-chairperson, and secretary shall be elected from and by MACIE at the summer meeting and shall serve for two years. Chairperson and vice-chairperson will be elected in separate years, with the secretary being elected with the chairperson.
- Section 2. The chairperson shall preside at all meetings of MACIE. The chairperson shall be an ex-officio member of all committees. The chairperson or designee will represent and present reports for MACIE at all BPE meetings and other meetings that are deemed important by MACIE.
- Section 3. The vice-chairperson shall assume all duties of the chairperson in the chairperson's absence.
- Section 4. The secretary or designee shall edit all minutes of MACIE meetings and shall provide proper notice of all meetings scheduled. Regular quarterly meetings shall receive 15-days notice. The secretary shall perform such other duties as prescribed by MACIE.

**ARTICLE 7**  
**Terms of Members of MACIE**

The membership of MACIE will consist of delegate members nominated by their tribe/organization until replaced, unless said member violates Article 3 of MACIE bylaws. Membership will be reaffirmed every five years.

The term of service for student representatives will be two years.

Vacated positions will be filled by each tribe/organization within a reasonable time period.

**ARTICLE 8**  
**Duties of Members**

MACIE members will be responsible for carrying out the purposes and goals of the Constitution. Members shall bring information to MACIE from their constituents for consideration and report to their constituents.

OPI ex-officio member shall assist MACIE in its efforts to achieve its goals.

**ARTICLE 9**  
**Committees and Appointments**

Each member will be assigned to an appropriate working committee(s). Special and/or ad hoc committees may be established as necessary. Standing committees are: Communication, Collaboration, and Advocacy; Student Success; and Legislative, Fiscal, and Policy.

The Executive Committee shall consist of the three officers and three voting members appointed by the Chairperson. The Executive Committee shall:

1. Call Executive meetings as deemed necessary;
2. Have the authority to make emergency decisions on behalf of MACIE; and
3. Report back to MACIE and seek reaffirmation of decisions.

**ARTICLE 10**  
**Meetings**

Regular MACIE meetings shall be convened quarterly. Special meetings may be called at the discretion of MACIE or the executive committee.

Section 1. A quorum for all MACIE meetings shall consist of six (6) voting members in attendance.

Section 2. A quorum for all Executive Committee meetings shall consist of four (4) members.

Section 3. Regular MACIE members will select an alternate representative to serve in their absence. Said alternates shall enjoy all the rights and privileges for the regular and special MACIE meetings. A response shall be returned prior to the meeting date to indicate whether the delegate, the alternate, or no one will be representing the tribe/organization at the meeting.

Approved with Changes  
June 9, 2021



MONTANA ADVISORY COUNCIL ON INDIAN EDUCATION  
ADVISORY TO THE BOARD OF PUBLIC EDUCATION AND  
SUPERINTENDENT OF PUBLIC INSTRUCTION

## **MACIE AGENDA WORKING SESSION**

**June 7, 2023**

### **ITEM 5 NEW BUSINESS**

- ❖ **English Learner Standards Revision**
  - Handout 5.1
    - Presentation Summary
- ❖ **Position Statements Drafting**

## MACIE AGENDA PRESENTATION REQUEST

June 7, 2023

Name and title of person presenting	Destin Markland, Rebecca Turk, Matt Bell, and Michelle McCarthy
Contact information: phone	406-860-6619 (Michelle's cell, organizer)
Contact information: e-mail	Mmccarthy5@mt.gov
Organization	Office of Public Instruction
Select one	<input checked="" type="checkbox"/> Presentation <input type="checkbox"/> New Business
Presentation title	Update on the revision process on the English Language Proficiency Standards
Description of presentation	Giving an up-to-date status on the EL standards revision process have completed the initial review with steps to follow.
How does this relate to the MACIE goals (next page)	We are eager to hear any concerns that MACIE may have given the revision of the EL standards. Consideration of the difference between Academic English Learners and Multi-Language Learners
Action requesting the advisory council take	Comment on the priorities that MACIE has
Handouts (send with presentation request)	The <a href="#">OPI Standards Review and Revision Teams Hub Course</a> has all the information that we will be reflecting on. Members will need to register on the Hub (if they are not already) to view the components beforehand.
Technology requirements	Projector



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