



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

Montana Advisory Council on Indian Education
August 2, 2023

Agenda – Informational Session

[Zoom Link](#)

Meeting ID 836 5907 5806

Password 801854

Dial by Telephone 1-646-558-8656

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.
- ❖ June 7, 2023, Minutes
- Item 3: Ex-officio Reports** (10 minutes each) 9:20 a.m.
- ❖ Superintendent of Public Instruction – Elsie Arntzen
- Item 4: Informational Presentations** 9:30 a.m.
- ❖ Yellowstone Gateway Museum’s Traveling Exhibits: Montana’s Tribal Nations’ Flags and Seals – Korinne Casarella, Yellowstone Gateway Museum
- Item 5: Indian Education Unit Reports** 9:50 a.m.
- ❖ Tribal Student Achievement, Relations, and Resiliency
 - Montana Indian Language Presentation New Requirements – Matt Bell
- Item 6: Chairperson Report** 10:00 a.m.
- ❖ Revamp of OPI MACIE Webpage
 - ❖ Budget Update
 - ❖ Position Statements (drafts)
 - Smudging in schools
 - Graduation ceremony protocols

- ✓ Supporting Indigenous authors and novels
- ✓ Supporting Indigenous created curriculum through tribal consultation
- ✓ Pre-service educator programs and IEFA preparation
- ❖ Letter Request

Item 6: Public Comment

10:20 a.m.

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 8: Adjournment

10:30 p.m.

Times are approximate

The next meeting is October 4, 2023.



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

**MACIE AGENDA
INFORMATIONAL SESSION
August 2, 2023**

**ITEM 2
APPROVAL OF MINUTES**

- ❖ Handout 2.1
 - Draft June 7, 2023 minutes



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

MACIE Meeting
 June 6, 2023
 Minutes - Draft

Members Present

Dawn Bishop-Moore	Indian Impact Schools of Montana
Norma Bixby	Northern Cheyenne Tribe
Levi Black Eagle	Crow Tribe
Michelle Crazy	Fort Belknap Tribes
Harold Dusty Bull	Blackfeet Tribe
Jordann Forster	Montana Federation of Public Employees
Melissa Hammett	Urban – Missoula
Iris Kill Eagle	Little Shell Tribe
Jeannie Origbo	Montana University System (alternate)
Callie Rusche-Nicholson	Billings Public Schools
John Stiffarm	Class 7 Teachers
Donnie Wetzel	Office of Public Instruction

Office of Public Instruction/
 Board of Public Education

Matthew Bell	Jay Eagleman
McCall Flynn	Joan Franke
Zach Hawkins	Michelle McCarthy
Morgan Murakami	Stephanie Swigart
Annette Young	

Guests

Rebecca Turk	Montana State University
Nakoa Heavyrunner	Nakona Media

Members Absent

Rodney Bird	Bureau of Indian Education
Marcy Cobell	Montana Indian Education Association
Dugan Coburn	Urban – Great Falls
Michael Dolson	Confederated Salish & Kootenai Tribes
Paul Finnicum	MTSBA Indian School Board Caucus
Hilary Gourneau	Tribal Head Start
Megan Gourneau	Fort Peck Tribes
Susie Hedalen	Board of Public Education
Jeremy MacDonald	School Administrators of Montana
Angela McLean	Montana University System
Cory Sangrey-Billy	Chippewa Cree Tribe

The Montana Advisory Council on Indian Education (MACIE) meeting was called to order at by Chairperson Jordann Forster at 9:10 a.m. The pledge of allegiance was said, and John Stiffarm gave a word of encouragement. Roll call was taken.

Minutes

The minutes from the May 3, 2023, meeting were reviewed. Iris Kill Eagle motioned to approve the minutes and Melissa Hammett seconded the motion. Passed by all.

Chairperson Report

Chairperson Forster discussed the Board of Public Education meeting. She indicated there was discussion at the meeting regarding the vacant positions on MACIE for a representative from Chippewa Cree and youth members.

Jordann opened the meeting up participants to give information on happenings.

- [Lodge Approach Educators' Conference](#) – Would like more teachers to attend.
- Northern Cheyenne July 4 powwow, honoring graduates
- Northern Cheyenne has put in for a STEP grant
- [Proficiency Based Education Summer Symposium](#) in Bozeman on June 16-18, 2023

Old Business

➤ NIES Letter of Support

A letter of support was sent to the Superintendent in support of the National Indian Education Study. Feedback was received that the Superintendent approved the continuation of the survey.

➤ IEFA Professional Paper Results

Jordann Forster briefly reviewed her paper regarding results concerning Indian Education for All implementation and engagement. She suggested surveying more students at schools throughout the state as it is their voice that is important for continued support for IEFA.

➤ American Indian Student Achievement Data

Morgan Murakami presented data regarding American Indian students. The information is from the 2021-2022 school year. Information from this spring assessment will be available in the fall. She presented information on student enrollment data, accountability indicators, testing results (if participation numbers are not met, all students in the school who do not take the test get the lowest score possible), student attendance, graduation rate, college and career readiness, postsecondary enrollment, and school quality, climate, and safety. She also presented information on progress toward the state designed long-term goals. The goals have been updated due to COVID.

All the information from the presentation is in GEMS or the Montana State Report Card.

Every district has their own data reporting procedures. The state report card is required to go out every year and that is posted on the Office of Public Instruction (OPI) website. It is also possible to go in and look at the information by district. Schools are required to post and share with the community. Teachers do a lot of data and have PIR on data.

Zach Hawkins introduced Jonathan Jay Eagleman as Indigenous Language & Culture Specialist, working on updating the Class 7 Memorandums of Understanding with the tribes and a language framework.

➤ MACIE Attendance

Chairperson Jordann Forster discussed the participation of members in the meetings. Members need to respond to meeting notices regarding attendance and if had indicated able to attend but find out cannot, should let support staff know that also.

New Business

➤ English learner Standards Revisions

Michelle McCarthy and Rebecca Turk discussed the process for standards revisions and the proposed standards.

If anyone has any comments on the document, provide them to [Michelle McCarthy](#) who will add them to the document for the next phase.

<https://learninghub.mrooms.net/course/view.php?id=743#section-1> (will need to have an account) → Research and Review button → Working Document Academic English Learners & Multilingual Learners Standards → Click on the Draft of Final worksheet (on bottom, will need to click the right arrow to see the ones need to view.) Lines 1-6 are the current standards and 8 and below is what the team did for the new standards.

After the standards are approved, resources will be made available for teachers.

➤ Position Statements Drafting

Work was done on three to four asks (recommendations) on each issue. Then afterwards, the introduction can be written as to why this is an issue.

- Smudging and Graduation Ceremony
 1. Tribal representation through flags
 2. Smudging – Not everybody sees things the same way. Have a place for people to smudge if want to without expecting everyone to do so. Do need to have visible availability.
 3. Access to culture
 4. Calming effects
 5. Non-natives receiving eagle feathers and flumes – not allowed by federal law
- Support Indigenous Authors and Novels

IEFA and Essential Understandings need to be in curriculum.

1. Make sure schools are providing access to indigenous authors for all students.
2. Encourage librarians and administration to intentionally purchase materials from tribes and/or indigenous authors.
3. Reminding school districts and administrators about the American Library Association's Bill of Rights concerning censorship.

4. Providing lists for educators of possible books (OPI website).

- Curriculum

Would cite the IEFA law regarding why this needs to be done.

1. When have native language or tribal government curriculum, this needs to be added into the actual curriculum instead of a separate time only.
2. Need metrics for what students are learning.
3. Professional development is needed for teachers and educator preparation programs regarding infusion.

MACIE members need to be invited to the table on standards revisions.

- Student Inclusion/District Recognition

Nothing was brought forward at this time.

Members need to continue to consider these and other issues that need to be addressed.

Public Comment

Nakoa Heavyrunner let everyone know about a digital media library regarding the Nakoda/Assiniboine that is being produced. This will be a subscription for the schools to use. www.nakona-media.com

Levi Black Eagle congratulated Jordann Forster on her graduation.

Levi Black Eagle motioned to adjourn the meeting and Norma seconded the motion. Passed by all. The meeting was adjourned at 12:13 p.m.

The next meeting is scheduled for August 2.



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

**MACIE AGENDA
INFORMATIONAL SESSION
August 2, 2023**

**ITEM 3
EX-OFFICIO REPORTS**

❖ Superintendent of Public Instruction – Elsie Arntzen



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

**MACIE AGENDA
INFORMATIONAL SESSION
August 2, 2023**

**ITEM 4
INFORMATIONAL PRESENTATIONS**

- ❖ **Yellowstone Gateway Museum's Traveling Exhibits: Montana's Tribal Nations' Flags and Seals**
 - Handout 6.1
 - Presentation Summary
 - ✓ Exhibit Information

MACIE AGENDA PRESENTATION INFORMATION

August 2, 2023

Name and title of person presenting	Korinne Casarella
Contact information: phone	941-889-9349
Contact information: e-mail	korinnecas@ufl.edu
Organization	The Yellowstone Gateway Museum – Livingston, Montana
Select one	<input checked="" type="checkbox"/> Presentation <input type="checkbox"/> New Business
Presentation title	Yellowstone Gateway Museum’s Traveling Exhibits: Montana’s Tribal nations’ Flags and Seals
Description of presentation	This presentation will focus on introducing the project, exhibit themes, and the anticipated impact on the Livingston and Park County community. Korinne will briefly share her background, the exhibit creation process, our collaboration with Indian Education for All Program, and examples of content to be included in the exhibit.
How does this relate to the MACIE goals (next page)	This project most closely relates to MACIE's 3rd goal. The exhibit will feature the 8 flags and seals of Montana's Tribal Nations. In the exhibit, we talk about the symbolism behind the designs and why they are important to the identity and history of each Tribe. We've also included contemporary stories that feature issues related to flying the flag and how people are overcoming those obstacles. Park County has a large tourist population and this exhibit attempts to educate various populations on what it means to be a sovereign nation and how the flags and seals reflect the pride and resilience of Montana’s Tribal Nations.
Action requesting the advisory council take	We are requesting that the advisory council review and approve the exhibit's written content before it goes through final edits and then to print.
Handouts (send with presentation request)	Handouts include all written interpretation to be included in the pop-up exhibits.
Technology requirements	Ability to share screen for brief presentation of project.



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

Table of Contents

Project Description and Overview2

Exhibit Introductory Panels.....6

Blackfeet Indian Reservation.....10

Crow Indian Reservation13

Flathead Indian Reservation.....17

Fort Belknap Reservation22

Fort Peck Indian Reservation25

Little Shell Chippewa Tribe.....30

Northern Cheyenne Reservation33

Rocky Boy’s Reservation.....35

Project Description and Overview

My name is Korinne Casarella and I am a Museum Studies Masters Student studying at the University of Florida. I am also the Summer Intern for the Yellowstone Gateway Museum (YGM) in Livingston, Montana.

As part of my thesis, I have partnered with the YGM to create a pop-up or traveling exhibit for the Park County community.

The *Indian Education for All* team has agreed to provide the Yellowstone Gateway Museum with content that will directly inform our exhibit. With the IEA's help, we have decided to create a series of 4 pop-up structures that will feature Montana's Tribal Nations' Flags and Seals (*see below for design inspiration*).

Each of the 4 structures will feature 2 of Montana's 8 federally recognized tribes, their flags and seals, and the symbolism behind their design. Additionally, we found it important to incorporate a more contemporary component to the exhibit by including news stories, images, and songs that feature Indian Americans and their respective flags.

Due to the scope of this project, the resources, and time constraints, both I and the Yellowstone Gateway Museum recognize that we are not in the position to create an exhibit that provides an in-depth look into each of the 12 Montana tribes' history and culture. Many permanent exhibits take several years to develop and require years of trust and collaboration between tribal communities and museum creatives. Rather than superficially adding random content of the Indigenous material to the exhibit, we have relied on *Indian Education for All's* 'Flag and Seal' curriculum as well as supplementary Indigenous Knowledge Resources that were made available online.

Serving a larger purpose, this completed project will be one of the only publicly situated educational tools that solely features the past and present cultural experiences that are unique to local Indigenous populations in Park County. We envision these exhibits will be viewed by mostly visitors who do not have a thorough grounding in the history of the area. We hope to

integrate a broad learning concept model into the Livingston landscape, specifically targeting tourist audiences, to mitigate prejudice or false assumptions about American Indians that have persisted through popular media and literature. I hope that these exhibits can help to tell a more inclusive and complete story of Park County, Yellowstone Park, and all the people that have ties to the region, while avoiding generalizations that ignore the distinct and unique cultural heritage of each tribe. This pop-up project has arisen to complement gaps in existing exhibit content, but it also provides the museum with a way to eliminate physical or social barriers that may prevent the public from attending regular museum institutions.

EXHIBIT INSPO

- We will be taking inspiration from the exhibition in the UW Allen Library shown in the previous images.
- We hope to make 4 of these structures with each side featuring a different flag and seal.
- 2 structures will be placed in one location, with a map showing where all exhibits are located throughout town. We're hoping this inspires visitors to explore park county.

EXHIBIT UW ALLEN LIBRARY ATRIUM. SEATTLE, WASHINGTON. IMAGE LICENSE: STUDIO MATTHEWS. © COPYRIGHT 2018 BENJAMIN BENSCHNEIDER ALL RIGHTS RESERVED. USAGE MAY BE ARRANGED BY CONTACTING BENJAMIN BENSCHNEIDER PHOTOGRAPHY. EMAIL: BBENSCHNEIDER@COMCAST.NET





Exhibit Introductory Panels

Title of Exhibit - Pending

Welcome to the [Montana Tribal Flags and Seals exhibit!](#) Explore 8 of the vibrant flags and seals that are unique to Montana's Tribal Nations.

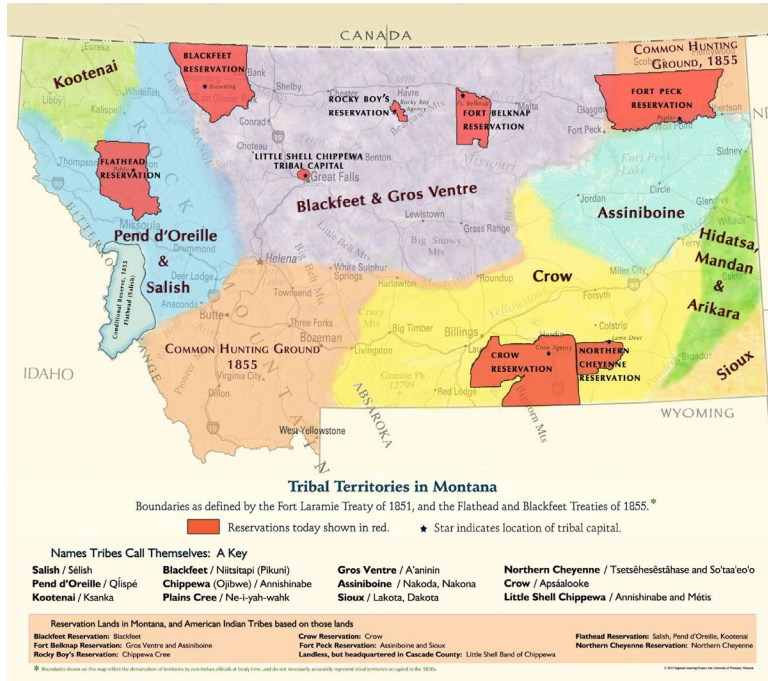
Throughout history, Native American Tribes have used symbols to show what is important to their culture. Just as flags and seals are important for other countries, tribal flags and seals represent a Native American Nation's right to govern themselves. These flags and seals are visual representations of a tribe's unique histories, traditions, and connection to their ancestral land. Discover the significance and meaning behind each of these powerful symbols and learn how they reflect the pride and resilience of Montana's Tribal Nations.



The flags of the eight Tribal Nations in Montana now fly at the Montana Capitol at equal heights of the America and Montana flags in the Tribal Flag Plaza. From left, are the: Little Shell, Fort Belknap, Crow, Blackfeet, US/MIA, Montana, Rocky Boys, Flathead, Fort Peck, and Northern Cheyenne flags. http://www.charkoosta.com/news/tribal-nation-flags-snap-to-attention-at-the-dedication-of-the-tribal-flag-plaza/article_b7d849ec-13d9-11eb-a9eb-2f71f3d0d865.html

Where in the world are we?

Attention, curious explorers! Let your eyes wander across the map and get to know the state of Montana and its 8 Reservations.



As you explore the exhibit, ask yourself these important questions.

- What are symbols? How do they communicate ideas?
- How are the seals and flags different from one another? What do these differences suggest about diversity among Montana tribes?
- How would you express or describe your identity using original symbols?

Yellowstone Gateway Museum Mention

The Yellowstone Gateway Museum invites you to uncover more of the captivating history of Park County, Montana and our important connection to Yellowstone National Park. Explore the unique stories, rich heritage, and fascinating relationships that have shaped our community and the remarkable landscape that surrounds us.

Visit the Yellowstone Gateway Museum at 118 W Chinook St, Livingston, MT 59047

We're open from Tuesday - Friday

10:00 AM - 5:00 PM

And Saturday

10:00 AM - 12:00 PM, 1:00 PM - 5:00 PM

What does it mean to be a sovereign nation?

Tribal sovereignty (saa·vr·uhn·tee) means that each tribe is like its own country. Being a sovereign nation means that Native American tribes have the right to govern themselves and make their own decisions. They have their own laws, leaders, and ways of doing things that are separate from the United States government. This allows them to protect their culture, traditions, and land. It also means that a tribe can take care of their people in their own unique and special way.

Include a side - by - side comparison panel.

What are some of the challenges of being a sovereign nation?

1. **Working with Other Governments:** Sometimes tribes, which are groups of people, need to work together with different levels of the United States Government. This can be difficult and it may take longer to meet certain goals that the Tribe has. But it's important to remember that these laws are there to make sure everyone's voice is heard and the rights of the tribe are protected.
2. **Limited Control:** Sometimes tribes don't have complete control over everything that happens on their land. There are certain issues, such as laws about non-Native people or taxes, where the United State's government might overrule a Tribe's law.
3. **Lack of Fairness:** In the past, Native American Tribes have been treated unfairly. They may have had to experience things like losing their land or being treated differently because of who they are and what they believe in. When tribes lost their land, it meant they didn't have a place to live or grow their crops anymore. We call these things injustices, and they make life tough for people.

4. **Limited Resources:** Some tribes might not have enough money or resources to give their community all the things they need, such as good schools or medicine. This makes it hard to support and take care of everyone in the tribe.

What are some of the benefits of being a sovereign nation?

Although sovereign nations face many challenges and obstacles, Tribal sovereignty (saa·vr·uhn·tee) is important for many reasons:

- 1) **Government-to-Government Relations:** Tribal governments are separate from federal or state governments. This shows that tribes have their own rights and responsibilities. This recognition helps tribes work with the government to solve issues that affect them. It's like having a seat at the table when governments make decisions that matter to the Tribe.
- 2) **Cultural Protection:** Tribal sovereignty is important for the protection of Indigenous cultures, languages, and traditions. Tribes can continue their traditions and pass them on to future generations.
- 3) **Land and Resource Management:** Tribal sovereignty allows tribes to control their ancestral land. Tribes can make decisions about how to use natural resources like water, forests, or minerals.
- 4) **Protection of Treaty Rights:** Some tribes have entered into historical treaties, or agreements, with governments. These treaties may allow Native people to hunt, fish, and gather in places that Non-Native people may not be able to.

Example Designs



Blackfeet Indian Reservation

Introductory Panel

BLACKFEET INDIAN RESERVATION

Blackfeet (Amskapi – Pikuni)

The Blackfeet Tribe is made up of three groups: the Northern Blackfeet (Siksika), the Blood, and the Piegan or Pikuni. The tribe calls themselves "Niitsitapi," which means "the real people" in their language.

Secondary Panel w Picture

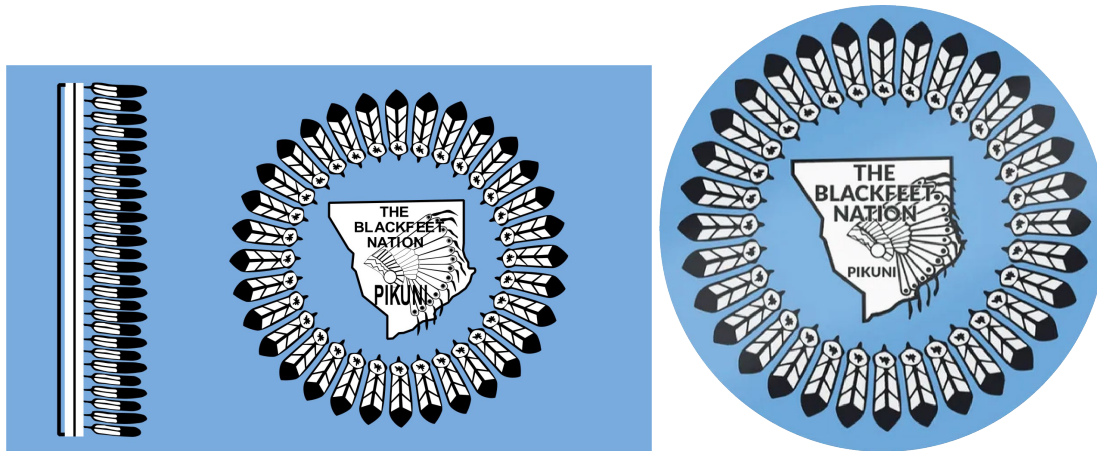
Before a government land deal was made in 1855, the Blackfeet Indian Reservation made up most of the northern half of Montana. Today, the reservation is the third largest in Montana and has the biggest Native American population in the state. The reservation's economy is based on farming, oil and gas distribution, and harvesting timber on the land.

[include picture]

How did the Blackfeet Tribe get their name?

There is some debate on how the Montana Blackfeet Tribe got their name. Some think the name “Blackfeet” comes from their moccasins, or a type of shoe. The moccasins are said to have been black either from painting them or from the ashes of fires.

Flag Panel And Seal Panel



Blackfeet Tribal Nation Flag and Seal

In 1980, The Blackfeet Media Department held a contest to create a new seal and flag that best represented the tribe. Artists, elders, and community members chose this design as their favorite.

Explore the Emblem's Deep Symbolism and Meaning

The chosen colors are black and white with a blue background, which represents the sky.

The use of many feathers was meant to represent the numerous bands, or small groups, that make up the Blackfeet Nation.

The feathers themselves represent the majestic and mysterious qualities of an eagle. Eagle feathers also represent long life, energy, power, and significant accomplishments or 'coups'.

Inside the circle, you can see a drawing that represents the shape of the land that belongs to the Blackfeet Nation.

Did you notice the word 'Pikuni' written in the inner circle? The Pikuni are one of the three tribes that belong to the Blackfeet Nation.

[Include flip interactive]

Question: Do you know what the symbol on the left side of the flag represents?

Answer: This is called a 'traditional staff' or 'staff of life'. This is a symbolic term used to describe something that is necessary for survival. The eagle feathers that line the staff resemble the shape of the buffalo's boss ribs. To the Blackfeet, buffalo are incredibly important and are considered 'the staff of life'.

[Include flip interactive]

Question: Can you guess why the eagle feathers are arranged in a circle?

Answer: The feathers are arranged in a circle to represent the circle, or cycle, of life. The 'circle of life' is the belief that life continues in a never-ending cycle. For example, the sun rises in the East and circles back to set in the West. The Blackfeet will face their doors towards the East to welcome the sunrise. The moon and cosmos also travel in this circular pattern. These patterns symbolize the rhythm of life, the passage of time and the constant renewal of the natural world.

An Unfinished Vision

The creator of the seal, Lawrence Tailfeathers, wanted to replace the war bonnet with a Blackfeet-style, straight-up war bonnet. Unfortunately, he passed away before he could make this change.

Flag Songs

Just as there is a national anthem for the US flag, each tribe has their own version of a national anthem for their flag.

Want to hear a traditional Blackfeet Flag Song?

Open your phone camera and scan this QR code.



Saving the Blackfoot Language

The Blackfoot language, known as Piegan, has been in danger of disappearing. Today, many reservation schools are committed to teaching Piegan to their students.

Learn more about Darell Kipp and his legacy in preserving the Blackfoot language.

Open your phone camera and scan this QR code.



Crow Indian Reservation

Introductory Panel

CROW INDIAN RESERVATION

Crow (Apsáalooke)

The Crow Indian Reservation is the largest reservation in Montana. The tribe was originally called "Apsáalooke," which means "children of the large-beaked bird." Early European settlers mistakenly translated their name as "Crow."

The Crow Nation and “Checkerboard” Lands.

The Crow land base is characterized by a “checker boarding” of Native and non-Native land ownership. In 1920, the United States government assigned pieces of land to Native American households and sold the rest of the land to non-Native individuals. When we say "checkerboard," it means that the land is divided into a pattern that looks like a checkers game board, with squares of different land ownerships mixed together. To reclaim the non-tribally owned property, the Crow has set up a fund to buy these lands when they become available.

Flag Panel



The Crow Cultural Commission designed the Crow tribal seal and flag, and Lawrence Big Hair designed the graphic illustration.

The flag background is blue, representing the belief that when the sky and the waters are clear, everything between them is good and peaceful.

Seal Panel



The seal's emblem is circular, which represents the Path of All Things.

The sun, its rays, and the war bonnets represent the Crow's clan system.

There are the three sacred mountains on the Crow Reservation: the Wolf Teeth, the Pryor and the Big Horn Mountains.

The two rivers that run through the mountain are the Big Horn and the Little Big Horn Rivers.

The tipi's white color represents purity and goodness.

The tipi has a foundational structure with four base poles, representing the never ending cycle of the seasons.

The two smoke flap poles represent the Spirit of the Coyote (right) and the Spirit of the Owl (left). The Coyote guards the home by day and the Owl guards it at night.

The stakes placed in the ground are a gift from the badger who once said that the stakes have the strength of his claws so that no force on Earth can move him from his home.

The Crow belief system has four major foundations which are represented on the emblem:

- 1) **The clan system.** The clans in Crow are matrilineal, meaning that children belong to their mother's clan.
- 2) **The sweat lodge** is a gift from the Creator.
- 3) **The sacred tobacco bundle** represents the foundation of the Crow's religion.
- 4) **The pipe** is the spiritual gift from the Seven Sacred Buffalo Bulls and Buffalo Woman.
"When the pipe is lit, the mind is to be filled with good, pure thoughts and peace."

Crow Flag Flies at Big Horn Canyon Marina



Top: Officials cut the ribbon on a new Four Winds Interpretive Exhibit.

Bottom: The U.S., Montana and Crow flags are flown at the Ok-A-Beh Marina in Fort Smith, Montana.

Photos Courtesy of Darlene Mathieu, National Park Service.

Representatives from the Crow Tribe and Bighorn Canyon National Recreation Area fly the Crow flag alongside the United States and Montana State flags. People from the Crow Tribe, veterans, and park staff all took part in the flag ceremony. The Park and the Crow Tribe have partnered together to preserve and share the history and cultural stories of the tribe.

Adapted from Powell Tribune, 2021.

Crow Honor Guard Joins Tomb of the Unknown Soldier Ceremony



Right: Elsworth GoesAhead bears the flag of his great-great-granduncle with 7 other members of the Honor Guard.

Photos Courtesy of Montana Outdoors, 2021.



Top: Plenty Coups at Arlington National Cemetery, November 11, 1921.

Courtesy of Montana Outdoors, 2021.

In 1921, Chief Plenty Coups, an important Crow leader, made newspaper headlines when he placed a wreath of flowers, his war bonnet, and his sacred coup stick beside the Tomb of the Unknown Soldier at Arlington National Cemetery in Washington, D.C. Years later, Chief Plenty Coups was presented with an official flag with his name, making him one of only two Indian leaders to receive this recognition.

Today, Elsworth GoesAhead stood where his great-great granduncle, Chief Plenty Coups, stood 100 years ago. GoesAhead is a U.S. Marine Corps veteran and is the fifth person to present Plenty Coup's flag at special events. He was invited to carry flags that represented the United States, the Crow Nation, and the state of Montana at the 100 year ceremony of the Tomb of the Unknown Soldier.

Adapted from Montana Outdoors, 2021.

Flathead Indian Reservation

Introductory Panel

FLATHEAD INDIAN RESERVATION

Bitterroot Salish (Séliš), Pend d'Oreille (Qlispé), Kootenai (Ktunaxa-Ksanka)

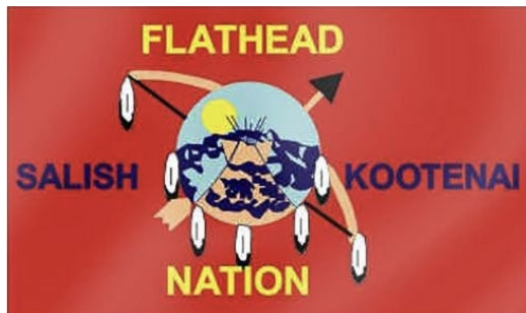
The Flathead Reservation is home to the Salish, Pend d'Oreille, and Kootenai. Their ancestors learned to survive off the land by studying the animals, plants, and weather. Today, the wise and respected Elders pass on these skills through the oral tradition of storytelling.

Secondary Panel

The Flathead Indian Reservation is located in the northwest part of Montana. It was created in 1855 through a land agreement between the Tribes and the United States Government.

Unfortunately, the agreement caused the tribes to lose over 20 million acres of land. Native American tribes relied on natural resources, including land, water, forests, fish, and meat to survive. When they lost access to these resources, many people suffered from hunger, poor health, and financial stress.

Flag Panel



Confederated Salish and Kootenai Tribal Nation Flag (CSKT)

The Confederated Salish and Kootenai Tribal Nation Flag was created in 1978, by Karen Hale. Karen worked for the tribe for over 25 years and designed the flag for a contest. The flag selection committee thought this design best represented the Confederated Salish and Kootenai people.

- Tipis were set up by Salish women and girls during buffalo hunting trips in the plains. Today, the tipi is still used in ceremonies and special occasions.
- The mountain represents the Mission Mountain Range, which is managed and protected by the Tribe. The Mission Mountains are a place to gather medicinal herbs, hunt, and is also a vision seeking ground.
- The bow and arrow were used for protection in war and the shield was used to defend the Salish and Kootenai against enemy arrows.

[Insert flip interactive]

Question: Do you know what bird this feather belongs to? What do you think this feather symbolizes?

Answer: These are eagle feathers! The eagle and its feathers are considered sacred and historically important to the Salish and Kootenai. Tribes may use feathers in battles, celebrations, and for healing.

Answer:

[Insert flip interactive]

Question: Which of the flag's symbols represents Flathead Lake? Do you know how Flathead Lake got its name?

Answer: The outline of Flathead Lake is behind the tipi. The lake is named after the Salish Native American tribe. Early European settlers mistakenly called them "Flathead," even though the Salish people didn't practice head flattening like some other North American tribes.

Seal Panel



A People of Vision

Confederated Salish and Kootenai Tribal Nation Seal

This design was inspired by a young, tribal artist named Corky Clairmont in the early 1960's. The Seal of the Confederated Salish and Kootenai Tribes shows Chief Koostatah standing on a big rock looking over a noisy river.

In an interview, Corky explained that he wanted to show people's connection to the land and water. He included one of the tribes' last chiefs on the seal to represent that sacred connection.

Missoula County adds CSKT Tribal Flag to Meeting Room

Missoula County made an important decision in 2020. County commissioners agreed to add the flag of the Confederated Salish and Kootenai (CSKT) Tribes to their official meeting room.

Missoula County is located on land that once belonged to the Salish and Kalispell people. The county has been taking steps to build better relationships with the surrounding tribes and has also renamed the courthouse's public meeting room after the respected Salish leader, Sophie Moiese.

Adapted from Missoula Current, 2020.



Top: CSKT flag dedication, February 19, 2020.
Photo Courtesy of Missoulian.



Bottom: Color Guard Ceremony presents the flags for the dedication.
Photo Courtesy of Laura Lundquist/ Missoula Current.

Ronan School Raises CSKT Flag

Something amazing happened at Ronan High School in 2018! For the first time ever, students proudly hung the flag of the Confederated Salish and Kootenai Tribe (CSKT) on their campus. Even though Ronan High School is on the Flathead Reservation, the school had never displayed their own Tribe's flag before. Veyanna Webster, a Ronan High student, thinks reservation schools should teach more about a tribe's history, government, policies, and culture. Other schools have also decided to display the CSKT flag.

Adapted from Char-Koosta News, 2018.



Left: Attendees hug as CSKT's flag flies over the Ronan School District's campus for the first time.

Photo Courtesy of Robert McDonald.



Right: (L-R) Precious David, Veyanna Webster, Leniece Trahan, and Gabrielle Houle raise the CSK Tribes' flag.

Photo Courtesy of Alyssa Kelly.

Fort Belknap Reservation

Introductory Panel

FORT BELKNAP RESERVATION

Gros Ventre (ᠳᠤᠰᠤᠨᠢᠨᠢᠨᠠᠨᠢᠨ) and Assiniboine (Nakoda)

The Fort Belknap Reservation is home to two tribes, the Assiniboine and the Gros Ventre. The Assiniboine refer to themselves as "Nakoda" meaning the generous ones. The Gros Ventre call themselves "A-A-NI-NIN" meaning the White Clay People. Today, the reservation covers an area of 1,090 square miles. That is almost the same size as the state of Rhode Island!

Flag & Seal Panel



The emblem on the Fort Belknap Reservation's flag and seal was created by George "Sonny" Shields.

The design was modeled after a traditional shield to protect the Gros Ventre and Assiniboine. The two tribes believe the shield protects them in the past, present, and future against the loss of tribal culture, identity, and land. The circular shape of the shield symbolizes the constant cycle of life and our dependence on one another.

The colors symbolize both the cardinal directions and seasons - Red for Summer/North, Yellow for Fall/East, White for Winter/South, and Green for Spring/West.

The buffalo skull symbolizes the two tribes that live together on one Reservation. Although the skull is divided by two colors, it still remains one figure.

The jagged line from horn to horn represents the Milk River, which makes up the northern boundary of the Reservation.

Snake Butte is drawn above the skull. It is a sacred landscape that is located on the Reservation and is used for religious, medicinal, and environmental purposes.

The two arrowheads facing each other emphasize the tribes' strong traditional ties with their past.

Seven feathers hang from the shield. The center feather represents the tribal chairperson and the other six honor the tribes' twelve council members.

The Keystone XL Pipeline - A Threat to Native Lands



Left: Fort Belknap protestors sit on the back of their pickup with their tribal flag as they travel to the Dakota Pipeline construction site, September 5, 2016.

Photo courtesy of Olivia Vanni.

(waiting for permission to use photo)



Top: The Fort Belknap Indian Community and the Rosebud Sioux Tribe sued the pipeline company and former President Trump in protest of Keystone XL, September, 2019.

Photo Courtesy of The Native American Rights Fund.

The Keystone XL pipeline was a big project that planned to build an oil pipeline across Canada and the United States. It would have passed through the Fort Belknap Indian Reservation in Montana.

In 2021, the XL pipeline project was canceled due to environmental and climate change concerns. This was a victory for everyone that protested the project.

The pipeline project concerned tribes because of its negative impact on their land, water, and cultural heritage.

Fort Peck Indian Reservation

Introductory Panel

FORT PECK INDIAN RESERVATION

Assiniboine (Nakoda) and Sioux (Dakota, Lakota) Tribes

Fort Peck Reservation is home to two separate Indian Nations, the Assiniboine Tribe and the Sioux Tribe. Each tribe is made up of many bands, or groups. The Assiniboine refer to themselves as "Nakona" and the Sioux call themselves "Dakota" or "Lakota."

Flag Panel



The flag's two chiefs represent the fact that two tribes, Assiniboine and Sioux, live together on the same reservation. Their tribal names appear on the red trail of the chief's headdresses.

The tribal flag of the Fort Peck Tribes was designed and sketched by Sioux artist Roscoe White Eagle. White Eagle began his career 1964 and has since become a well known artist throughout the United States.

The blue background represents a field of blue sky.

Both chiefs are holding up the sacred robe of the prairie buffalo, in yellow. This robe represents the tight and lasting bond of friendship and understanding between the two tribes.

Seal Panel



The Fort Peck Tribal Seal's design was inspired by an unexpected discovery! In the 1980's an oil company was drilling on the reservation and asked to buy water from the tribes. The Tribal Employment Rights Office (TERO) created a map of the waterways on the reservation for the company. TERO soon discovered that the waterways on the map looked like the outline of a buffalo. The buffalo shape and the outline of Fort Peck Reservation were added to the center of the seal.

Does the seal's circular symbol look familiar?

That may be because it was designed to look like a dreamcatcher! Dreamcatchers are believed to trap negative or scary dreams so that the sleeper is protected from nightmares.

Tribal Flags to be Included in School Basketball Games

In 2019, the Poplar High School (PHS) boys basketball team were not allowed to place their tribal flag at the center of the basketball court during the national anthem. PHS is located on the Fort Peck Reservation, and many of the high school teams identify with the reservation's tribes and their flag. The Montana High School Association (MHSA) had a rule that only allowed the United States and Montana flags at center court. The Fort Peck Reservation sent a letter to the MHSA, arguing that this rule violated their rights as a sovereign nation. As a result, the MHSA reversed the rule and now allows any Montana tribal flag to be displayed alongside the American and Montana state flag. Adapted from Char-Koosta News, 2018.

How do you think the highschool students felt when they weren't allowed to display their flag?

Adapted from Montana Sports, 2019.

Left: Poplar cheerleader holding the tribal flag on the end-line of the court. Cheerleaders were stopped from standing on center court and displaying their flag alongside the Montana and United States Flag during the National Anthem.

Photo Courtesy of Fort Peck Journal.

Image Panel #1 (permission granted from Myltin to use this photo)



Myltin Bighorn holds up the Fort Peck Tribal Flag on Indigenous Peoples Day during the Kansas City Chiefs' game against the Las Vegas Raiders on Oct. 10, 2022. Bighorn, from Poplar, is a member of the Fort Peck Assiniboine and Sioux Tribes and was the LoneBear/ H. Roe Bartle Rotational Intern for the Kansas City Chiefs.

Photo Courtesy of Myltin Bighorn.

Image Panel #2 (received permission from Chelysa "Chief" Owens-Cyr to use logo and information)



CBC Arts logo by Chelysa "Chief" Owens-Cyr.

Courtesy of Chelysa "Chief" Owens-Cyr.

'We are still here': Indigenous History Month meets Pride in CBC Art's new June logo

Every month during the year of 2023, CBC Arts features a reimagined version of their logo. For the month of June, Chelysa "Chief" Owens-Cyr created this ledger art-style logo titled, 'a symbol of strength and unity.' This design celebrates both National Indigenous History Month as well as Pride Month.

Chelysa has ties to Indigenous communities on both sides of the U.S.-Canada border (Fort Peck Indian Reservation and Pasqua First Nation Reservation). She says that this concept "is inspired by this beautiful way of life. It's inspired by nature, traditional teachings, my community, family. Indigenous people deserve more representation in this modern world."

Explore the Symbolism Behind Chelysa's Logo

We are looking at a ledger art-style logo. Ledger art began in the late 1900's. Ledger art is unique because it combines traditional Native American art styles with new materials, such as paper and pencils. Before the arrival of Europeans, Native Americans used other mediums like hides, rocks, or wood to create their art. But with the introduction of ledgers (record-keeping books), they started using those pages to draw their stories.

The buffalo represents the interconnectedness that the Native people had with nature — a symbol of strength and unity.

The floral in the middle is a Dakota floral drawn in geometric form. This style was used to reference the plants, flowers and traditional medicines that were used by her ancestors. Key elements in Dakota floral designs include stacked leaves and symmetrical shapes.

The crosses represent the sacred four directions: north, south, east and west.

The tipis resemble the homes that Chelysa’s ancestors lived in. The tipi geometrics on the top and bottom resemble Dakota/Lakota beadwork designs that are still used by many today.

Chelysa says, “overall, the design pays homage to my Dakota and Lakota roots. We are still here. Mitakuye Oyasin, all my relations.”

You can see more of Chelysa’s art on social media: Instagram ([@chief_leese](#), [@chiefn_designs](#)).

Adapted from CBC Arts, 2023.

Little Shell Chippewa Tribe

Introductory Panel

LITTLE SHELL CHIPPEWA TRIBE

Chippewa (Ojibwe) Métis

The Little Shell Chippewa Tribe is a federally recognized tribe of Ojibwe Métis people. "Métis" refers to a group of people with mixed Indigenous and European ancestry. The Métis emerged from relationships between Indigenous peoples and European fur traders. By blending parts of Indigenous and European heritage, they developed their own unique culture, language, and traditions.

Flag and Seal Panel



In 2006, the Little Shell Chippewa Tribe asked for a new flag and symbol. The former Vice-chairman, James Parker Shield made four designs and asked tribal members to vote. This design was their top choice.

Many years ago, a Chippewa man from Wisconsin gave a special eagle feather to the tribal spiritual leader, Henry Anderson. This feather is now attached to the eagle staff behind the buffalo.

The eagle staff represents the full-blood, or traditional heritage of the Little Shell Chippewa Tribe. The staff was made by Henry Anderson and is carried by a tribal leader or veteran, at the Little Shell Pow-Wow each year.

The "Assiniboa" flag waves behind the buffalo. This was used by the Métis people and its colors represent the mixed blood heritage of the Little Shell tribe.

The yellow 'fleur de lis' on the Assiniboa flag represents the French heritage of the Chippewa. The green shamrock represents their Scottish and Irish heritage.

The yellow background on the Little Shell flag represents the color of the sun.

[Insert Flip Interactive]

Question: Do you know what kind of animal this is? Why do you think it's important to the Little Shell Tribe?

Answer: The buffalo is an important symbol for the ancestors of Little Shell because it represents how the buffalo helped them survive and thrive in the past. The buffalo faces to the left, or West, to symbolize their ancestor's migration to the Western states of North Dakota and Montana.

Little Shell is the Newest Tribe to Receive Federal Recognition in Montana!

For many years, the Little Shell Chippewa Tribe fought for federal recognition, which they finally achieved in December 2020. Little Shell does not currently have a reservation but they are working hard to get more land for their community. In the meantime, the tribe has built the Little Shell Cultural Center in Great Falls, Montana, as a place to celebrate and preserve their culture and traditions.

What does it mean to be a Federally Recognized Tribe?

When a tribe is "federally recognized" it means that a group of Native American people have officially become a self-governing, sovereign nation.

When a group is not federally recognized, it means that a tribe does not qualify for any government benefits, services, and protections, such as housing, medicine, or educational facilities, which are usually offered to tribes that are federally recognized.

How do you become a Federally Recognized Tribe?

To become a federally recognized tribe, there are a few important steps:

1. **Proving Existence:** The group needs to show that they have a long history and can trace their ancestry back to the original Native American tribes from hundreds of years ago.
2. **Gathering Documentation:** The tribe must gather a lot of paperwork and documents to support their claim. This includes things like birth and death records, historical treaties, maps, genealogy, and any other important records that show their connection to their ancestral lands and traditions.
3. **Petitioning the Government:** The tribe has to submit an official petition, or request, to the Bureau of Indian Affairs (BIA). This request explains why the tribe believes it should be a federally recognized tribe and a sovereign nation.

4. **Review Process:** The BIA carefully reviews the tribe's request and their supporting documents. The review process can take a long time because it's important to make sure that the tribe meets all the rules to be a federally recognized tribe.
5. **Decision by the Government:** Finally, after reviewing all the information, the BIA makes a decision on whether to give federal recognition to the tribe. If they approve the petition, the tribe becomes recognized as a sovereign nation by the U.S. government.

Becoming a federally recognized tribe may be a long and complicated process. But it's important because it acknowledges the historical and cultural significance of Native American tribes and helps protect their rights and heritage.

Northern Cheyenne Reservation

Introductory Panel

NORTHERN CHEYENNE RESERVATION

Cheyenne Tribe (Tsetsêhesêstâhase- So'taa'eo'o)

The Northern Cheyenne Reservation's tribe call themselves "Tsis tsis'tas" (Tse-TSES-tas) which means "the beautiful people." The Cheyenne Nation is made of 10 bands, or groups, that are spread over the Great Plains, from southern Colorado to South Dakota.

Flag and Seal Panel



The Northern Cheyenne Flag was created in 1964 during the leadership of Chairman John Wooden Legs.

The diamond shape on the flag and seal represents the Cheyenne Chief, Morning Star. The Northern Cheyenne identify themselves as the people of Chief Morning Star and Little Wolf.

Chief Morning Star and Little Wolf are drawn in the middle of the seal's diamond. They are known for guiding their people on a difficult journey from their forced placement in Oklahoma back to their homelands in the great Northern Plains.

The Morning Star symbol represents the past and present survival of the people. The Morning Star is believed to rise each day and bring light to the Cheyenne people.

Flag Songs

Just as there is a national anthem for the US flag, each tribe has their own version of a national anthem for their flag.

**Want to hear traditional Northern Cheyenne Flag Songs?
Open your phone camera and scan this QR code.**



Honoring Northern Cheyenne Veterans

Tribes often have ceremonies and offer songs to honor their veterans. The US, Montana, and Tribal flags are often incorporated into these special events.

**Watch Master Sgt. Eugene Fisher Jr.'s Traditional Warrior's Welcome Home
Open your phone camera and scan this QR code.**

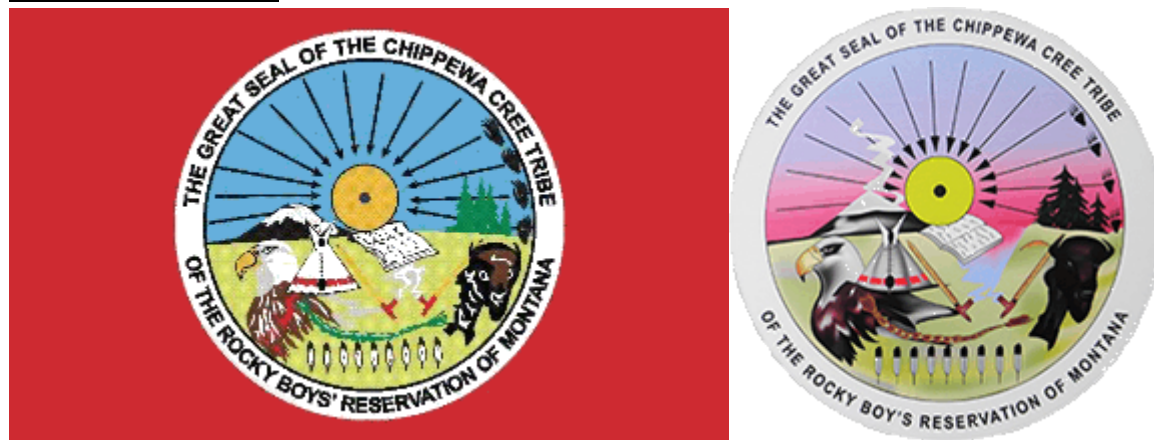
Rocky Boy's Reservation

Introductory Panel

ROCKY BOY'S RESERVATION
Chippewa (Ojibwe), Cree (Ne-i-yah-wahk)

The Chippewa and Cree Tribes call themselves "Ne Hiyawak" which means "those who speak the same language". The name "Rocky Boy" comes from the name of a Chippewa leader who's name was "Stone Child." It was translated incorrectly from Chippewa into English.

Flag and Seal Panel



The seal on the flag represents the circle of life on the reservation.

The mountain in the background represents Baldy Butte, the sacred mountain of the tribe.

The Sun represents life rising from the east. Each morning the Chippewa Cree greet the Sun from their homes and wish for good health and life.

The Sacred Four Bodies text is written on white paper underneath the sun. This sacred text represents good health, good fortune, and a successful education for the tribe. Tribal customs and traditions are important and are taught in the schools on the Rocky Boy's Reservation.

The Teepee is where the Chippewa Cree's values and customs come from.

The braid of sweet grass, above the feathers, helps the tribes communicate with the Creator and the Spirits.

The nine eagle feathers represent the nine elected chiefs of the Chippewa Cree Business Committee.

Adapted from Lloyd Top Sky, 1991.

[Insert flip panel]

Question: What kind of bird is drawn on the flag and seal? What does it represent?

Answer: The eagle represents strength, wisdom, bravery, and honor. The eagle is also thought to help control thunder and lightning of the sacred sky.

[Insert flip panel]

Question: [include picture] Do you know what animal this is? Why do you think its important to the Chippewa Cree Tribe?

Answer: The buffalo is a sacred animal and represents the source of life. It has been a source of food and shelter for the tribe for many years.

[Insert flip panel]

Question: Do you know what kind of animal made these footprints? What do you think these footprints symbolize?

Answer: These tracks belong to a bear! There are four bear paw tracks along the right side of the seal. These tracks represent the Bear Paw Mountains, where the Chippewa Cree now call home. The bear is also a sacred animal of the tribe.

[Include flip interactive]

Question: Can you find the two sacred pipes on the flag and seal?

Answer: There are two sacred pipes located in between the buffalo and tipi. The sacred pipes were held by Chief Rocky Boy and Chief Little Bear, the last official chiefs of the Chippewa and Cree.

[Include flip interactive]

Question: How many lines surround the sun? Do you know what these lines represent?

Answer: The lines represent the sun's rays. There are fifteen rays, which represent the fifteen Sacred Grass Dance Chiefs who preserve the culture of the Chippewa Cree Tribe.

Peace Flag



Left to Right in Image: Loud Thunder (Jim Gopher), Frenchman, and Frank Bird Linderman.
Courtesy of The Montana State Library.

Two Chippewa-Cree men are photographed holding a Peace Flag in 1933. This flag was created after 1777 and included the Washington Eagle and 13 stars. The 13 stars represent the United States' 13 original colonies. "This Peace Flag was given to the tribe for allowing white colonists to trespass their territory in peace...thus it was called the peace flag!" Frenchman (middle) and his nephew, Jim "Loud Thunder" Gopher (left), were the original keepers of the flag. It has been passed on from generation to generation and remains in the care of their family.

Adapted from The Life of Robert Gopher.



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

**MACIE AGENDA
INFORMATIONAL SESSION
August 2, 2023**

ITEM 5

AMERICAN INDIAN EDUCATION ADMINISTRATIVE REPORTS

- ❖ **Tribal Student Achievement, Relations, & Resiliency Unit**
 - Handout 4.1
 - Presentation Summary

Montana Advisory Council on Indian Education

Ex-officio and Indian Education Units Presentation Summaries

Date: August 2, 2023 Meeting

Due: This form, along with attachments, is due three weeks before the meeting date (see below). Please email to [MACIE Liaison](#).

Presentation	Montana Indian Language Preservation Program (MILP) Update
Presenter	Matt Bell
Position Title	Language and Culture Specialist
Overview/Talking Points for Presentation	Updates on requirements for MILP programs
Requested Decision	None
Issue(s) Related to MACIE Goals See second page for list of goals	Goal 3
Recommendation(s)	None
Handouts	None



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



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

**MACIE AGENDA
INFORMATIONAL SESSION
August 2, 2023**

**ITEM 6
Chairperson Report**

❖ **Draft Position Statements**

- Handout 6.1
 - Position Statement Requirements
 - Draft Position Statement on Supporting and Preparing Pre-Service Educators

Each Position Statement Should:

State the issue

Cite law/ precedence

Provide 3-4 “asks” or directional steps MACIE wishes to promote

Upcoming drafts of Position Statements:

1. Indigenous Created Curriculum
2. Supporting Indigenous Authors & Novels
3. Smudging in Schools
4. Graduation Ceremony Protocols



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

MACIE Position Statement: On Supporting and Preparing Pre-Service Educators

The Montana Advisory Council For Indian Education has identified pre-service educators in the Montana college and university systems as major stakeholders concerning the advancement and achievement of Indian Education for All (IEFA) and all students (respectively).

Over the course of our MACIE Board meetings we have concluded that in many circumstances, educators are entering our schools with little resources or developed curriculum to deliver sustainable and ongoing IEFA lessons to their students. In compliance with the revised Montana Constitution, IEFA is not meant to be used in simply one lesson but, should extend into subject areas, units, and lessons throughout a student's school year.

In an effort to advocate for the future educators of Montana, MACIE is in support of a strategic development of your pre-service educators and their work with IEFA. Pre-service educators must receive consistent and sustainable resources and tools so that they are knowledgeable and able to advance IEFA upon receiving certification in their respective subject areas. A more strategic development and training of these pre-service educators will enable them to feel comfortable with the required material at hand and allow them to deliver a more equitable learning environment for their students.

The Montana Advisory Council on Indian Education (MACIE) recommends and advises that the college and university systems address this lack of preparation by:

- addressing these specific issues in teacher and principal preparation programs
- affirming and explaining the Indian Education for All Act (MCA 20-1-501) to all pre-service educators
- providing pre-service candidates with knowledgeable educators and mentors
- defending the rights of all Montana students by granting them access to Indigenous content and curriculum throughout their K-12 educational experience

Thank You,

Montana Advisory Council on Indian Education