Indian Education For All

Integrating quality Indian Education for All content with rigorous, standards-based instruction in all curriculum areas

Mike Jetty
Indian Education Division
The New Three R’s of Indian Education

-Dr. Raymond Reyes

• Respect

• Relevancy

• Relationships
Guiding Questions

• What process or strategies do you use in developing and implementing tribal specific curriculum? And, how do you promote and support ongoing implementation?

• Do you have data (qualitative/quantitative) that links the teaching of culturally relevant curriculum to increased student achievement/engagement? Have you started a process to collect this data?

• How can schools support local efforts to maintain and revitalize American Indian languages and cultural traditions?
Article X of the Montana Constitution
Education and Public Lands (1972)

Section 1

(1) It is the goal of the people to establish a system of education which will develop the full educational potential of each person. Equality of educational opportunity is guaranteed to each person of the state.

(2) The state recognizes the distinct and unique cultural heritage of the American Indians and is committed in its educational goals to the preservation of their cultural integrity.
Indian Education for All (1999)  
MCA 20-1-501

Every Montanan, whether Indian or non-Indian, be encouraged to learn about the distinct and unique heritage of American Indians in a culturally responsive manner.
“Students in our school, where there are so many Native kids, where so many of us are Native: it’s really exciting. They’re excited to learn about themselves, and about neighboring tribes. And I believe they’re excited at the thought that non-Indian kids around the state are learning about them.”

MT High school teacher
A “Quality Education” includes IEFA

**Mont. Code Ann. sec. 20-9-309**

A "*basic system of free quality public elementary and secondary schools*" means:

(c) educational programs to implement the provisions of Article X, section 1(2), of the Montana constitution and Title 20, chapter 1, part 5, through development of curricula designed to integrate the distinct and unique cultural heritage of American Indians into the curricula, with particular emphasis on Montana Indians
Birthright – MT Indian Poetry

Minerva Allen - Assiniboine
Heather Cahoon – Pend d’Oreille
Victor Charlo – Salish
Jennifer Greene – Salish/Chippewa-Cree
Richard Littlebear – Northern Cheyenne
Joseph McGeshick – Chippewa/Assiniboine/Sioux
Henry Real Bird – Crow
Lois Red Elk – Dakota/Lakota
M.L. Smoker – Assiniboine
James Welch – Blackfeet/Gros Ventre
“They make poetry, and that poetry allows readers to ask and answer the questions: Is the world a better place because of me? What difference am I going to make? And more importantly, what difference am I going to make for future generations?”

Joseph McGeshick

Activity
Conceptual Model of Decolonization

-Michael Yellowbird

Event – As an event, decolonization concerns reaching a level of critical consciousness, an active understanding that you are (or have been) colonized and are thus responding to life circumstances in ways that are limited, destructive, and externally controlled.

For Indigenous Minds Only –
A Decolonization Handbook (2012)
Conceptual Model of Decolonization

Process – As a process, decolonization means engaging in the activities of creating, restoring, and birthing. It means creating and consciously using various strategies to liberate oneself, adapt to or survive oppressive conditions; it means restoring cultural practices, thinking, beliefs, and values.....and lifestyles that contribute to the advancement and empowerment of Indigenous Peoples.
Guiding Questions

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• How can schools support local efforts to maintain and revitalize American Indian languages and cultural traditions?
Essential Understandings Regarding Montana’s American Indians

• 1999, OPI brought together representatives from all the tribes in Montana and created 7 Essential Understandings.

• Some of the major issues all tribes have in common.

• Form the basis for all of our curriculum efforts and initiatives.
The 7 Essential Understandings

• EU 1– Tribal Diversity
• EU 2 – Individual Diversity
• EU 3 – Beliefs, Spirituality, Oral Hist.
• EU 4 – Reservations – land reserved
• EU 5 – Federal Indian Policy
• EU 6 – History from Indian Perspectives
• EU 7 – Tribal Sovereignty
Indian Education for All – effects beyond MT...

✓ Colorado, Maine, Nevada and South Dakota

  • Essential Understandings and Standards – modeled after Montana’s

✓ National Museum of the American Indian – Smithsonian

  • Developed national Essential Understandings

✓ Numerous articles in academic research journals / dissertations – international impact
Framework for Essential Understandings About American Indians (NMAI)

1. American Indian Cultures
2. Time, Continuity, and Change
3. People, Places, and Environments
4. Individual Development and Identity
5. Individuals, Groups, and Institutions
6. Power, Authority, and Governance
7. Production, Distribution, and Consumption
8. Science, Technology, and Society
9. Global Connections
10. Civic Ideals and Practices
An Australian Observation...

“Although deceptively simple, the *Essential Understandings* are, in fact, highly complex statements that encompass not only the diversity found among and within tribes, but also political, historical, and contemporary issues, as well as ontological and epistemological aspects.”
“They are, moreover, principles that allow for wide-ranging discussion about Indigenous peoples in global, national, state-wide, and specific tribal contexts.”

“...the Essential Understandings provide a blueprint for action that is underpinned by genuine collaborative effort on the part of all stakeholders.”

Essential Understanding #1

- There is great diversity among the 12 tribal Nations of Montana in their languages, cultures, histories and governments. Each Nation has a distinct and unique cultural heritage that contributes to modern Montana.
Essential Understanding #2

• There is great diversity among individual American Indians as identity is developed, defined and redefined by many entities, organizations and people. There is a continuum of Indian identity ranging from assimilated to traditional and is unique to each individual. There is no generic Indian.
Essential Understanding #3

- The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs.

Additionally, each tribe has their own oral history beginning with their origin that is as valid as written histories. These histories pre-date the “discovery” of North America.
Many American Indian tribal nations and Indian people use tobacco for ceremonial purposes.

Not all tribes may use tobacco in the same way but in general it is used for ceremony. Some tribal nations may be more open to explaining how they use tobacco for ceremonial purposes and other tribal nations may have cultural protocols regarding tobacco use that aren’t shared with the general public.
Using the Model Lesson Plan - Students will be able to…

• Engage in classroom discussions

• Brainstorm ideas and make comparisons

• Explore examples of media literacy

• Research background information on contemporary tobacco political control

• Research traditional tobacco use among various American Indian Tribal Nations and/or individuals using tobacco for ceremony
Buffalo and Porcupine
Northern Cheyenne Trickster Story

• Told by Phillip Whiteman, Jr.
Running time 0:5:15:00
Buffalo and Porcupine has a powerful message and gives the listeners an opportunity to reflect upon their own relationships with people; the consequences of individual choices; and how a traditional story can relate to our modern world. There is a lesson plan accompanying the video that facilitates discussion and draws comparisons between traditional American Indian tobacco use and commercial tobacco use.
Classroom examples and student responses

• a. What was the story about?
  – How does Phillip Whiteman use the terms “friend” and “relative” and how do these compare with your own definitions? Would traditional tobacco be a friend or relative? What about commercial tobacco?

• b. So what?
  – How can this pertain to you and current issues? Can you see a comparison with commercial tobacco companies and other companies marketing unhealthy substances to youth?
Essential Understanding #4

- Reservations are land that have been reserved by the tribes for their own use through treaties and was not “given” to them. The principle that land should be acquired from the Indians only through their consent with treaties...
Essential Understanding #5

• There were many federal policies put into place throughout American history that have impacted Indian people and shape who they are today. Much of Indian history can be related through several major federal policy periods.
Model Lessons exist for all Federal Indian Policy Periods

• Colonization,
• Treaty Period,
• Allotment Period,
• Boarding School,
• Tribal Reorganization,
• Termination/Relocation and
• Self Determination

Activity
Essential Understanding #6

• History is a story and most often related through the subjective experience of the teller. Histories are being rediscovered and revised. History told from Indian perspectives conflicts with what most of mainstream history tells us.
Test your knowledge: What state do you think this book is from? Why?
An Example of Contemporary Bias…
Essential Understanding #7

- Under the American legal system, Indian tribes have sovereign powers separated and independent from the federal and state governments. However, the extent and breadth of tribal sovereignty is not the same for each tribe.

*Tribal Sovereignty is what makes Indians unique from all other minority groups*
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• How can schools support local efforts to maintain and revitalize American Indian languages and cultural traditions?
Cultural Connections

The next slides provide background information regarding culturally relevant instruction and student achievement...
Research from 1991…

• Native students frequently get categorized and treated as remedial students, thus lowering teacher expectations and increasing the risk of failure

• Schools resist integrating Native language and culture into the curriculum, even when excellent resources and materials are available

(INAR, 1991)
Research from 1991…

• Schools and districts (especially small and rural) often constitute power bases in which there is active resistance to shared decision making with Native parents and tribes

• Students who identify themselves as Natives are often subjected to taunts and racial slurs that make them feel threatened and ashamed (INAR, 1991)
Moving Forward…

Research has shown that…

“Bilingual education and the use of local knowledge and language are important for empowerment, and empowerment is important for educational success”

Deyle & Swisher (1997)
The Seventh Generation…

Characteristics of Good Teaching

• Having Cultural Knowledge
• Using Examples and Analogies
• Having High Expectations
• Being Interested in Students
• Using Multiple Approaches
• Using Collaborative Approaches

(Bergstrom, Cleary & Peacock, 2003)
Curriculum Issues

“even the most culturally-responsive instruction and assessment will not automatically translate into academic success for Native students.”

(Estrin & Nelson-Barber, 1995)

• CRC is only one **essential** piece of the puzzle
Thoughts from Vine Deloria…

“Education will not meet the needs of Indian people if the European content is replaced with tribal history and culture and if knowledge becomes a mere object to be studied. Instead, students need to confront the contradictions of present day life, and the Native American must be viewed in a continuum, the past linked to the present. In this way, tribes will project themselves into the future.”

Deloria (1986)
Ways of Learning

“The common pattern that emerges from both existing research and the voices of teachers is that there is no single American Indian learning style, nor any combination of learning style preferences that fit all American Indian groups or individuals. Good teachers use multiple teaching methods to meet the unique learning style preferences of all learners, regardless of their cultural or racial background.”

-(Collected Wisdom, 1998)
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Seals of the Tribal Nations
montanatribes.org
an educational resource for Montana citizens and teachers

Assiniboine * Blackfeet * Chippewa * Cree * Crow * Gros Ventres * Kootenai
Little Shell * Northern Cheyenne * Pend d'Oreille * Salish * Sioux

click on map to enter >
Welcome to ...

Bilingual Education
Indian Education for All
IEFA MCCS Companion Guides for ELA

IEFA Montana Common Core Standards (MCCS) Companion Guides – English, Language Arts & Literacy

FEATURED PAGES
IEFA Early Childhood
"Honor your Self" Poster Series
Character Education
Montana Tribes Digital Archives

ADDITIONAL USEFUL INFORMATION
Cataloging Tips for New OPI Indian Education Materials
2013 Indian Education

Implementing Indian Education for All and closing the American Indian achievement gap.

Hot Topics
2013 SPRING & SUMMER IEFA PROFESSIONAL DEVELOPMENT OPPORTUNITIES


Montana Office of Public Instruction
Denise Juneau, State Superintendent
# IEFA Curriculum Resources

**OPI IEFA Lesson Plans – Scroll, Filter, or Search**

IEFA Montana Common Core Standards (MCCS) Companion Guides
English, Language Arts & Literacy

Can't find what you're looking for? Email [Julie Saylor](mailto:-Julie.Saylor@mt.gov) or call her at 406.444.0754.

**SCROLL** the following table which contains links to all the IEFA Lesson Plans or **FILTER** the table according to subject and grade level, as well as words contained in the title.

- **Clear Filters**

<table>
<thead>
<tr>
<th>Subject</th>
<th>General Grade Level</th>
<th>Specific Grade Level</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Studies</td>
<td>Select...</td>
<td>Select...</td>
<td>Acronyms – IEFA Model Lesson Plans</td>
</tr>
<tr>
<td>Select... Cross-Curric</td>
<td>All Grades</td>
<td>All Grades</td>
<td>Glossary of Terms – IEFA Social Studies Model Lesson Plans</td>
</tr>
<tr>
<td>Health Enhance</td>
<td>All Grades</td>
<td>All Grades</td>
<td>Bringing the Story of the Cheyenne People to the Children of Today Cheyenne Social Studies Units, Grades 1-12</td>
</tr>
<tr>
<td>Language Art</td>
<td>All Grades</td>
<td>All Grades</td>
<td>Columbus Day Revisited – Adaptable for Grades K-3</td>
</tr>
<tr>
<td>Math Science</td>
<td>All Grades</td>
<td>All Grades</td>
<td>Critical Thinking About the Arrival of Columbus – Adaptable for Grades 4-8</td>
</tr>
<tr>
<td>Social Studies</td>
<td>Elementary Level</td>
<td>Elementary Level</td>
<td>Thanksgiving Grades 5-8 (adaptable for both younger and older). Based on the book <em>1621: A New Look At Thanksgiving</em> by Catherine O'Neill Grace and Margaret M. Bruchac, With Pimlott Plantation.</td>
</tr>
<tr>
<td>Social Studies</td>
<td>Elementary Level</td>
<td>Kindergarten</td>
<td>I Follow Rules</td>
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The discovery of an 18 – 24 month old boy buried by his family thousands of years ago near Wilsall, MT…

The stone tools and bones found with him are the largest and most complete assemblage of Clovis artifacts ever found.

Recently, new information has emerged about this boy as a result of extracting his DNA and producing a complete genome of the ancient child… This child’s genome revealed that today’s American Indian people share 80 percent of the child’s genome; therefore, 80 percent of all living American Indians are descended directly from this child’s extended family.
Reading Standards for Informational Text

6. Determine an author’s point of view or purpose in a text and explain how it is conveyed in the text. Include texts by and about American Indians.

The OPI IEFA model teaching unit for Fool’s Crow meets this standard.
Professional Development Efforts

• Essential Understandings

• Accurate, tribally specific and tribally informed information regarding diversity, culture, history, sovereignty for each MT tribe

• Awareness of “common” experiences impacting each tribe – but experienced uniquely by each. For example: boarding schools, small pox, removal and relocation, etc.
Professional Development Efforts

• Recognizing bias, stereotype, misinformation and omission
• Identifying authentic sources and resources
• Strategies for infusion and curricular integration
• Best practices, including critical literacy, inquiry, and depth-of-study
Tribal Diversity – Essential Understanding 1
Hover your cursor here to read text for this EU

Selena Ditmar, Assiniboine
- My Assiniboine History [3:37]
- Where My People Came From [1:50]

Robert Four Star, Assiniboine
- Assiniboine Bands [0:55]
- Assiniboine Gender Roles [1:08]

William Hamilton Longknife, Assiniboine
- Assiniboine Proclamation and Identity [2:27]
- Assiniboine Bands and Clans [3:34]

Lorilane Walker, Assiniboine
- Assiniboine Proclamation and Identity [1:36]
- Assiniboine Bands and Clans [1:01]
• Balance
• Systems
• Justice
• Patterns
• Conflict
• Relationships
• Power
• Identity

• Story
• Argument
• Independent
• Small /Whole Group
• Time
• Place
• People
• Digital
• Multicultural

• Essential Understandings
• Social Studies
• History
• Literature
• Science

• Concept
• Content
• Context
• Skill Set

• Reading/Writing
• Speaking/Listening
• Technology
• Problem Solving
• Research
• Collaboration
• Critical Thinking
Montana Tribal Histories: Educators Resource Guide and Companion DVD
Developed by Julie Cajune
MT Tribal Histories Guide

• Provides brief MT Tribal Histories Narratives – draws upon information from Tribal Histories developed by MT Tribes
• Provides a basic foundation of the historic storyline of tribes for core content guidance
• Includes classroom activities, model lesson plans and a DVD – films, primary source documents
“They were the Vision-Questing, Mystic Traveler, Tartan-Wearing, Beadwork, Cart Train, Cattle-herding, China Plate, Tea Drinking, Hymn Singing, Medicine Song, Sun Dance, Genuflecting, Fiddle Jigging, Moccasin-footed, Bouillabaisse, Pemmican Stew, Buffalo Pony, Celtic Cowboy Indians. And they were citizens of “The New Nation,” a true amalgamation of Aboriginal and EuroAmerican peoples.” (page 2)
Little Shell Tribal History


(1861 quote from an English journalist)
Indian Education for All
Montana State Parks Lesson Plan
Chief Plenty Coups State Park
January 2010 (revised)

Title
Plenty Coups, Leadership and the Vision Quest

Content Areas
Social Studies

Grade Level
9th - 12th

Duration
2 55-minute class periods and 1 homework assignment

Overview and Objectives
As an important American Indian leader whose strategies of diplomacy, trust and genuine humanitarian concern affected the lives of Native and non-Native people in Montana, Plenty Coups is among the American Indian individuals who deserve greater study. During his lifetime, 1848-1932, Plenty Coups witnessed more than eight decades of change to his homeland, his tribe and his culture. In his interactions with white settlers, the U.S. government and its officials, Crow tribal members, and Montana’s state officials, as well as with individuals from other tribes, Plenty Coups advocated for the well-being of all peoples—this, in spite of the federal government’s oppressive policies and retraction of agreements, and white America’s greed for more tribal lands, and the resulting impoverishment of his tribe. Plenty Coups provides an example of how American Indian leaders have helped their tribes adjust to rapid changes and severe adversity brought about by American colonialist expansion.

In this lesson, students will learn about the life and statesmanship of Plenty Coups. They will be introduced to the vision quest in the context of Apsaalooke culture and tradition in order to understand Plenty Coups’ reasons for his political positions and the influential role of his visions on the tribes’ actions. Through this examination of the life and times of one extraordinary tribal leader, students will gain insights into how a different culture defines and understands leadership itself, while examining the dramatic and often tragic impacts of American colonization on the Crow tribe. Students will discover that traditional tribal values and
Who was Plenty Coups?

During his lifetime, 1848-1932, Plenty Coups witnessed more than eight decades of change to his homeland, his tribe and his culture...Plenty Coups advocated for the well-being of all peoples..

Plenty Coups with French Field Marshal Ferdinand Foche (1921)
Sample Questions from the OPI/FWP Plenty Coups State Park Lesson Plan...

3. What qualities was Plenty Coups told in his vision to develop? What animal was the bearer of these qualities? Why were these qualities and not others important for him and for his leadership at this time?

4. What are some of the major changes that took place for the Crow tribe (as well as for other tribes) during Plenty Coups’ lifetime?

8. Thought question: In your opinion, are wisdom, humility and diplomacy valuable qualities in/of leaders? Why or why not?

9. What is one thing you learned in this lesson about the Crow tribe or culture that you did not know before?
Bitterroot Adaptations and Salish Traditions

Standard 1, Benchmark 6, Grade 4

A. Identify examples of Montana American Indians using observations in nature

B. List the ways that the American Indian used observation to create knowledge i.e., for survival

Model Lesson Plans

• Traditional Games Units
  – These cover K – 12th grade and deal with Health Enhancement content standards.

Games include: Ring Games, Rock in the Fist, Line Tag, Shinny, Doubleball and Hoop and Arrow.
IEFA Companion Guide for ELA

• This resource is intended to provide guidance for instruction that incorporates the Indian Education for All (IEFA) resources aligned with the Montana Common Core Standards:

  English Language Arts and Literacy in History/Social Studies, Science and Technical Subjects.

• Educators can be assured that by utilizing the units in their instruction, they are addressing the Standards. Indian Education connections provide the content that makes the standards come alive.
IEFA ELA Units

• Each unit has culturally relevant information and connections to the Essential Understandings and Content Standards
Language Arts Units

• *Jim Thorpe’s Bright Path*, by Joseph Bruchac

• Grade 4; Reading Standards for Informational Text. Standard 3. Explain events, procedure, ideas, or concepts in a historical, scientific, or technical text, including what happened and why, based on specific information in the text. Include texts by and about Montana American Indians.
Sweetgrass Basket
James Welch's *Killing Custer:*

*The Battle of the Little Bighorn and the Fate of the Plains Indians*
Ways of Learning

• There is a danger in overgeneralizing the findings of limited research studies on American Indian learning styles to all American Indian students and tribal groups.

• Culture has an impact on learning styles.

• The ways of learning predominant in the home and community may influence the preferred ways of learning of the students at school.
IEFA Evaluation
(Conducted by Shawn Batchler, Independent Consultant)

• Evaluation included:
  
  • 12 Districts with 4 site visits
  • Interviews with 157 educators
  • Survey data from 389 teachers and 362 students.
Synthesis of Findings

• Evidence of IEFA success is apparent in districts where IEFA has become part of the culture and integrated into efforts to maximize student achievement.

• Districts with high implementation typically phased in IEFA over several years.
Synthesis of Findings

• Participants also reported practices associated with strong educational outcomes, which likely created a fertile environment for IEFA, and staff buy-in for the intention of the law.

• A strong focus on building cultural understanding for students and teachers.

• The evaluation also found that teacher and student support for IEFA is not universal.
Educator Surveys

Q10: How helpful were the following IEFA resources and materials?

- **IEFA website**
  - No experience: 39%
  - Not helpful: 18%
  - Somewhat helpful: 17%
  - Very helpful: 15%
  - A little helpful: 1%
  - No response: 11%

- **IEFA staff members**
  - No experience: 34%
  - Not helpful: 29%
  - Somewhat helpful: 22%
  - Very helpful: 14%
  - A little helpful: 10%
  - No response: 11%

- **Essential Understandings Regarding Montana Indians**
  - No experience: 29%
  - Not helpful: 20%
  - Somewhat helpful: 22%
  - Very helpful: 16%
  - A little helpful: 2%
  - No response: 11%

- **IEFA Framework - Guide for implementing IEFA**
  - No experience: 34%
  - Not helpful: 13%
  - Somewhat helpful: 21%
  - Very helpful: 19%
  - A little helpful: 2%
  - No response: 11%

- **Other IEFA publications**
  - No experience: 44%
  - Not helpful: 18%
  - Somewhat helpful: 14%
  - Very helpful: 12%
  - A little helpful: 2%
  - No response: 11%

- **IEFA professional development**
  - No experience: 29%
  - Not helpful: 24%
  - Somewhat helpful: 18%
  - Very helpful: 18%
  - A little helpful: 3%
  - No response: 15%

- **Your school’s IEFA implementation plan**
  - No experience: 33%
  - Not helpful: 21%
  - Somewhat helpful: 18%
  - Very helpful: 18%
  - A little helpful: 4%
  - No response: 12%

- **No response**
  - 11%
Educator Surveys

Q3: During the last two years, how many professional development activities, inservice classes, or workshops have you attended pertaining to American Indian education?

- None: 23.7%
- 1 to 2: 40.9%
- 3 to 4: 21.1%
- 5 or more: 10.3%
- No response: 4.1%
Educator Surveys

Q4: To what extent are books and materials on American Indian subjects available in your school library?

- I don't know: 21.3%
- Not at all: 0.0%
- Small extent: 5.7%
- Moderate extent: 33.4%
- Large extent: 35.5%
- No response: 4.1%
Educator Surveys

Q6: To what extent do you integrate lessons, materials, or standards about American Indian culture, history, and/or issues into your curriculum?

- 10.5% Never
- 29.0% At least once a year
- 30.3% At least once a month
- 15.4% At least once a week
- 6.4% Every day or almost every day
- 8.2% No response
Educator Surveys

Q19: How often do you formally collaborate with other teachers IN GENERAL (any content area - not just IEFA) to plan classroom instruction?

- Never: 10.5%
- Two or three times a year: 22.4%
- Once or twice a month: 17.2%
- Weekly: 15.9%
- Daily: 11.6%
- No response: 22.4%
Educator Surveys

Q12: Does your school or district have an implementation/strategic plan for IEFA?

- Yes: 59.4%
- No: 20.6%
- I don’t know: 19.3%
- No response: 0.8%
Q13: Does your school use any specific impact/outcomes measures for IEFA?

- Yes: 55.5%
- No: 8.0%
- I don’t know: 20.6%
- No response: 15.9%
Educator Surveys

Q16: Has funding for IEFA facilitated implementation efforts in your school?

- Yes: 47.8%
- No: 19.3%
- I don’t know: 31.1%
- No response: 1.8%
Significant factors in high implementation of IEFA?

• Common vision
• Teacher leadership
• Instructional framework
• Teacher collaboration
• Shared professional development
• Cultural awareness
• High expectations of students
“….it is the children of tomorrow who can bring a different assessment, can bring a different point of view, can bring a more honest perspective about the history of the United States that includes the Indian point of view.”

Darrell Kipp, Piegan Institute, Browning, MT
OPI Indian Education Website

www.opi.mt.gov

Access resources, lesson plans, videos, links, background information, professional development
E Pluribus Unum

“From out of many...one”

“We are all related”

Mitakuye Oyasin
Questions...Comments...