

Professional Development for Teacher Educators to Help them Prepare their Teacher Candidates to Integrate Montana's Indian Education for All Act across the K-12 Curriculum

Jioanna Carjuzaa¹

Abstract

The Indian Education for All (IEFA) initiative is an unprecedented reform effort thirty- seven years in the making. IEFA is now a funded reality. This audacious legislation has acknowledged the inadequacy of curriculum which excludes American Indians. By including the teaching of American Indian cultures and histories in the statutory definition of a quality education, Montanans are narrowing the achievement gap. Providing professional development opportunities for K-12 teachers and faculty in higher education across the state was key to integrating culturally relevant curriculum in all disciplines at all grade levels. In this paper I describe the initial survey administered to teacher educators in a department of education at a land grant university and the subsequent professional development initiatives I provided in response to the participants' feedback. I also describe the educational context in Montana, review the evolution of the IEFA legislative mandate, characterize a typical educational journey teacher candidates take, highlight the role teacher educators are expected to play in preparing teacher candidates to integrate IEFA, in addition to reviewing the professional development opportunities provided. I am proposing that these IEFA initiatives can serve as a model for a variety of international contexts where educators are concerned with best practices to "level the playing field" and provide educational opportunities to All students while promoting social justice.

Key Words: Indian education, professional development for teacher educators, social justice, multicultural education

"When those who have the power to name and socially construct reality, choose not to see you or hear you, whether you are dark skinned, old, disabled, female, or speak with a different accent or dialect than theirs, when someone with the authority of a teacher, describes the world and you are not in it, there is a moment of psychic disequilibrium, as if you looked in the mirror and saw nothing" (Rich, 1986, p. 199).

INTRODUCTION

As is the case with many minority groups in the United States, in the standard K-12 public school curriculum, American Indians are often inaccurately portrayed and their

¹ Montana State University-Bozeman, Department of Education, Bozeman, MT U.S.A., carjuzaa@montana.edu

contributions are inadequately represented. Cleary and Peacock (1998) among others claim, "Schools that acknowledge, accept, and teach a child's cultural heritage have significantly better success in educating students" (p.108). Until the Indian Education for All (IEFA) Act was funded recently, quality curriculum and resources about and by American Indians were scarce. "The exclusion of Indians from America's story also excludes them from a prominent place in our collective understanding of the American 'we'. But that is not because there is no story of consequence to be told. Quite the contrary. American Indian cultures are filled with great thinkers and doers and with histories at least as complex and exciting as those included in the largely Eurocentric body of knowledge acquired by America's graduating seniors. And whether or not we can name Indian contributions to our democracy and our daily lives, they do exist" (Starnes, 2007, p. 186).

The IEFA initiative is an unprecedented reform effort thirty-seven years in the making. IEFA is now a funded reality. This audacious legislation has acknowledged the inadequacy of curriculum which excludes American Indians. By including the teaching of American Indian cultures and histories in the statutory definition of a quality education, Montanans are addressing the achievement gap. In addition to providing accurate materials and resources, K-12 teachers and university faculty need instruction in how to integrate IEFA across the curriculum. All eyes are on Montana during these historic times. Educational scholars and researchers from as far away as China and Australia have visited our teacher education program to see the challenges and triumphs of putting culturally relevant pedagogy into practice. Other states such as Washington, Maine, and South Dakota have proposed their own similar legislation. According to Superintendent of Education, Denise Juneau (Mandan/Hidatsa), the goal of IEFA "is that Indian students will feel themselves welcomed when they see themselves reflected in their school hallways and curriculum, and that negative stereotypes will be replaced by an accurate understanding of Indian history, and the federal government's trust duty" (Juneau, 2006, p. 3).

Teacher educators play a key role in making Superintendent Juneau's goal a reality and in implementing IEFA successfully. In this paper I describe the initial survey administered to

teacher educators in a department of education at a land grant university and the subsequent professional development initiatives I provided in response to the participants' feedback. I also describe the educational context in Montana, review the evolution of the IEFA legislative mandate, characterize a typical educational journey teacher candidates take, highlight the role teacher educators are expected to play in preparing teacher candidates to integrate IEFA, in addition to reviewing the professional development opportunities provided. I am proposing that these IEFA initiatives can serve as a model for a variety of international contexts where educators are concerned with best practices to "level the playing field" and provide educational opportunities to All students while promoting social justice.

The Context

In Montana, the fourth largest state in the United States, the total population has not reached the million mark in this sparsely populated area, yet the American Indian population is higher than the national average. There are an estimated 4.4 million American Indian and Alaska Natives living within the forty-eight contiguous states and Alaska (Alliance for Excellent Education, 2008). They represent 1.5 percent of the total population in the U.S. There are between 300,000 and 400,000 American Indian and Alaska Native children of school age. The estimated Montana population in 2008 was 967, 440; 6.2% of that population self-identified as American Indians (Montana Department of Commerce, 2009).

The first inhabitants of Big Sky Country were Plains Indians. Today, 12 American Indian tribes call Montana home: Assiniboine, Blackfeet, Chippewa, Cree, Crow, Gros Ventre, Kootenai, Little Shell, Northern Cheyenne, Pend d'Oreille, Salish, and Sioux. Montana's seven Indian Reservations include: Flathead, Blackfeet, Rocky Boy, Ft. Belknap, Ft. Peck, Northern Cheyenne, and Crow; each is a sovereign nation and each one proudly supports a Tribal College. In addition, the estimated 4,500 Little Shell Band of Chippewa Indians which are landless, call northern and central Montana home.

According to the Montana Office of Public Instruction (OPI), the 2007-2008 academic year public school enrollment was 143,405; 11.6% of the student population was American Indian (OPI American Indian Education Data Fact Sheet, 2009). This percentage is nearly double the percentage of American Indians in the overall Montana population, and more than 10 times the national average for American Indian K-12 students. Still, these American Indian students have not always seen their cultures reflected in their schools. A member of the Little Shell Chippewa tribe of Montana captured the discomfort that students feel when their cultural heritage is not validated in the school setting and the hope the promise of IEFA offers, "I think Indian Education for All ...will help our children understand who they are, take pride in their identity, and see that they have possibilities and opportunities. When I was in school, we didn't talk about being Indian. If we could, we kept it secret. That was a way to get along. But with IEFA, our children won't have to do that. They will see themselves in school. They will know that their classmates are learning important things about them" (Hopkins, 2006, p. 207).

"Whether or not there are large numbers of Native Americans or reservations in every region of the country, Indian Education For All underscores a national challenge to our education system to improve our teaching about Native America history and culture more evident than during the month of November" (Starnes, 2007, p. 186). Still, teacher candidates often ask, "Why do we have to learn about Indians?" They ask why they are not studying Norwegian or German culture. According to Bobbi Starnes (2007), there is a straight forward answer to their questions. "IEFA is a Montana constitutional requirement, a state law, and a Montana Supreme Court mandate. Because we are a nation of laws, we are required to implement it. If citizens chose to change the constitution, to lobby for a law requiring the inclusion of German history or the repeal of IEFA, they could." (p. 188). In fact, we have legal, ethical, and instructional responsibilities to educate all Montanans about the state's first inhabitants.

The Evolution of Indian Education for All

Montana has taken a leadership role in Indian education issues with its unprecedented reform effort known as Indian Education for All, the landmark legislation which requires

all classroom teachers to integrate curricula focusing on the histories, cultures and contemporary issues facing Montana's 12 tribes. "This precedent-setting education legislation is reverberating throughout Indian Country and stirring hope among Indian educators nationwide that they might win similar victories in their home states" (Pember, 2007).

In 1972, the Constitutional Convention met in Helena to revise the state's constitution. Although there was no American Indian representative present, the other delegates were inspired by the moving testimony from high school students Mavis Scott and Diana Luppe from the Ft. Peck Reservation. As quoted in Juneau and Broaddus (2006) it was delegate Richard Champoux who challenged his fellow legislators, "If there is to be a solution to the Indian problem in this country, it will only come about when our educational system provides the knowledge ... needed to understand and respect the cultural differences between us and the state helps to preserve and protect their cultural integrity. This is a matter of pride. All of us our proud of our heritage ... because we know about our history, our culture, and our integrity ... Are we now to continue to deny this to these, the first citizens of the state of Montana? Ladies and gentlemen, the Montana Indians are still waiting outside the door. Are you going to answer them?" (p.197). The delegates' response was formalized when they added language specific to preserving the cultural integrity of Montana's 12 tribal nations to the state's constitution. Article X, Section 1 (2) pledged, "The state recognizes the distinct and unique cultural heritage of American Indians and is committed in its educational goals to the preservation of their cultural integrity," (OPI, 2007, leg.mt.gov/css/default.asp). By adding this language to Montana's constitution, delegates ensured that the state would have to honor the mandate.

The following year, an Indian Education Master Plan (IEMP), laid out how the state was expected to implement Article X. This legislative document encouraged the teacher education programs across the state to provide coursework to prepare teachers to teach American Indian culture, assist in the creation of culturally appropriate curriculum and provide professional development opportunities for classroom teachers. Although the second portion of the legislation tied to the IEMP committed to providing the necessary

resources, professional development, and the inclusion of American Indian history, culture, sociology and values, as well as the input of American Indians as cultural experts to the teacher preparation programs in Montana, this never happened. The corresponding House Bills required all Montana teachers to complete Indian Studies coursework. The Office of Public Instruction (OPI) and the teacher education programs across the state were not prepared to provide coursework in Indian Studies for the 3,400 teachers affected by the Indian Studies Law. Regrettably, the requirement was repealed and the circumstances led many to think of this legislation as an exercise in futility (Erickson, 1996).

In 1989, the Montana State Accreditation Standards were developed. They included recommendations that the schools, “nurture an understanding of the value and contributions of Montana’s Native Americans and the unique needs and abilities of Native American Students and other minority groups.” Unfortunately, as legislative researchers confirmed in 1995, little was being done to realize these recommendations (Juneau, 2001).

In an effort to reinvigorate the provisions of Article X, in 1997, the Montana State Legislature designated the fourth Friday of September as "American Indian Heritage Day." Two years later, in 1999, the state constitution was codified when the Legislature passed House Bill 528 into law -- MCA 20-1-501 which has become known as Indian Education for All (IEFA). It states, "Every Montanan ... whether Indian or non-Indian, be encouraged to learn about the distinct and unique heritage of American Indians in a culturally responsive manner. ... all school personnel should have an understanding and awareness of Indian tribes to help them relate effectively with Indian students and parents. ... Every educational agency and all educational personnel will work cooperatively with Montana tribes ... when providing instruction and implementing an educational goal" (OPI, data.opi.mt.gov/bills/billhtml/HB0528.htm).

Once it was decided that all educators would be held responsible to integrate IEFA, decisions had to be made about what should be taught. In 1999, OPI brought together representatives from all the tribes in Montana and created the Seven Essential Understandings (EUs). They cover, but are not limited to: EU 1 Reservations: Tribal Groups; EU 2 Diversity of the American Indian; EU 3 Ideologies of Native Traditional

Beliefs, Spirituality, and Oral Histories; EU 4 Lands Reserved by the Tribes; EU 5 Federal Policy Periods; EU 6 Indigenous Perspectives of History; and EU 7 Tribal Sovereignty (Indian Education for All: Essential Understandings Regarding Montana Indians <http://www.opi.state.mt.us/>). They form the basis for all the IEFA curriculum efforts and initiatives. But without money, little was accomplished.

In 2005, the Montana Quality Education Coalition sued the State of Montana asserting that its educational funding scheme was unconstitutional. Then the special session met and provided the funding to implement their definition of quality, which includes IEFA. Consequently, we are required to integrate IEFA in all areas, in all classrooms, in all content, in all assessments, in all professional development programs, and in all teacher education programs. Then the Legislature appropriated funds for the development of IEFA to create model curriculums, assemble classroom materials, provide professional development, and fund grants for schools to develop best practices as well as appropriate monies to Tribal Colleges to write their tribal histories for use by K-12 schools (OPI, www.opi.mt.gov/IndianEd/Index.html).

Democratic Governor Brian Schweitzer had this to say about the financial support backing IEFA and the tremendous statewide accomplishments, "Since I have been in office, we in Montana have taken dramatic steps... We have appropriated more than \$13 million in funding to the Montana Office of Public Instruction to enable K-12 school districts to implement Indian Education for All in all Montana's classrooms. Further, \$2 million was appropriated to the tribal colleges to write the histories of their tribes for K-12 classrooms. We now see Montana teachers, schools, and communities embracing the full meaning and intention of our constitution by making sure that all students explore and expand their knowledge of the rich cultures that thrive among the tribes in Montana" (Schweitzer, 2006, pp. 196-197). Thirty-seven years later, we are making history in Big Sky Country.

The All Too Common Journey Shared by Teacher Candidates

For too many generations, Indian and non-Indian students alike, have graduated from their respective secondary schools across Montana having learned virtually nothing about

American Indians. They were unlikely to have been: presented curriculum from an Indigenous perspective, exposed to lessons that were framed from an Indigenous worldview, or required to read about Indigenous contributions in core curricular areas.

If these high school graduates decided to pursue teaching careers, their educational gap concerning Montana Tribal History and Culture in addition to general Native American Studies is compounded. Even with the recent IEFA implementation efforts, this predicament still exists. It is especially problematic for teacher candidates currently enrolled in teacher preparation programs across Montana. Most of these teacher candidates had already graduated from high school before their respective schools started implementing IEFA. Since these teacher candidates were not exposed to information on the unique cultures and histories of Montana's American Indians, they need to gain this background knowledge in their teacher preparation programs.

In fact, when surveyed about their concerns, many teacher candidates expressed uneasiness in integrating IEFA. They felt they were inadequately prepared. When asked about whether she felt ready to teach K-12 pupils about the unique histories and cultures of Montana's tribes, one teacher candidate in my multicultural foundations education course commented on how she had never been exposed to Indian content before enrolling in her Native American Studies course. She shared her disbelief regarding this grievous omission by saying, "I took Intro. To Native American Studies last semester and prior to that class I have never learned ANY Native American history, laws, or even heard stories. SAD!!!"

In *An Imagined Educational Journey*, Juneau (2000) related the typical limited exposure to Indian culture and history teacher candidates are likely to have had in their K-12 educational journey and the need for increased Indian education in our schools. The superficial, spotty exposure to Indian education that is typical, is described here. In first grade, sometime in the fall between the Halloween and Thanksgiving holidays, students are likely to make and wear paper feathered hats and role play Indians and Pilgrims enjoying the first Thanksgiving. In fourth grade, students usually play Oregon Trail, a game which emulates the crossing of the Western United States in the year 1848 from the

American settlers' point of view. In eighth grade, students often take Montana History which might make mention of General Custer and the famous local Battle of the Little Big Horn from the mainstream perspective. In high school, students usually cover World History, which is framed in an old world/new world dichotomy; even though they may touch on American Indians, their curriculum is likely to ignore civilizations before Columbus' *discovery*. In college, students wanting to be K-12 classroom teachers enroll in courses in their respective teacher preparation programs, and are introduced to the requirements of IEFA in a limited manner. These teacher candidates graduate and start their new teaching positions with little background knowledge and minimal exposure to culturally responsive instructional strategies.

Montana State University Teacher Preparation Program

There are 17 teacher education programs in the state of Montana: three private institutions, seven Tribal Colleges and five universities in the Montana University System (MUS) which offer coursework to prepare teacher candidates to become certified K-12 classroom teachers. Montana State University (MSU), a land grant institution of higher learning in the Rocky Mountain Region, has an enrollment of nearly 13,000 students. The majority of the student body, 63%, are Montanans. The other 37% includes students from the other states across the U.S. and 62 countries. In the Department of Education at MSU, this demographic trend is mirrored for the 1,250 undergraduate education students. MSU offers many majors in elementary and secondary teacher education. The field-based teacher preparation program is aligned with the Interstate New Teacher Assessment and Support Consortium (INTASC) standards. These standards describe the knowledge, skills, and dispositions all teacher candidates are expected to know, and display in order to practice responsibly no matter what subject or grade level they teach. These expectations are infused in all coursework; however, certain courses require Signature Assignments focusing on specific standards. In addition to addressing the INTASC standards, all teacher educators are expected to integrate IEFA in their courses. Montana's accreditation

standards provide guidelines for the implementation of IEFA. The Seven Essential Understandings establish the framework (www.opi.mt.gov/IndianEd/EdforAll.html).

Preparing Teacher Candidates to Integrate IEFA

Integrating Indigenous knowledge across the curriculum at all grade levels is a multi-pronged, comprehensive endeavor. The Office of Public Instruction (OPI) has lead these collaborative efforts. In addition, OPI hired staff, redesigned their website to reflect all of the available resources, recruited teachers and Native American cultural experts to do curriculum development in all of the content areas including social studies, language arts, mathematics, health enhancement, and science, distributed funding for K-12 teacher development and scheduled institutes, workshops, conferences and other professional development opportunities.

So much positive change has had a dramatic effect on the K-12 system. As Denise Juneau, Superintendent of Education has stated on many occasions, students who started kindergarten after 2005 will learn about the history, culture and contributions of Montana Indians in all their classes, throughout their educational journey. When they graduate from high school they will have a solid foundation in American Indian culture and history (Juneau, 2006). But what about the teacher candidates who completed their education before IEFA was implemented in a systemic manner? They did not benefit from the recently funded initiatives, nor are they beneficiaries of the K-12 educational professional development opportunities currently afforded in-service classroom teachers.

In higher education, the responsibility of preparing these future K-12 classroom teachers to implement IEFA in a culturally responsive manner, falls on the shoulders of the teacher educators in the respective education departments. Teresa Veltkamp, Indian Education for All Implementation Specialist in the Indian Division of OPI succinctly stated at a recent conference, "Before we teach it, we have to learn it." This principle applies to both teacher educators and teacher candidates alike if we are to guarantee smooth implementation of IEFA from primary grades through college levels. If teacher candidates have not had the necessary exposure to prepare them to teach about Montana's American Indians, they

should be able to obtain that background knowledge at college in their education and Native American Studies courses. In order for teacher educators to prepare future K-12 classroom teachers, they must be properly prepared themselves.

In 2005, the Montana Board of Regents of the Montana University System adopted “An Academic Plan” addressing the IEFA Act. It focuses on academic programs and research and emphasizes the obligation of teacher education programs to prepare their students for the Indian Education for All mandate at the K-12 level; the leadership role that higher education should assume in providing professional development opportunities for the K-12 community and its own academic personnel; and the development of university-level coursework and programs that supplement the K-12 Indian Education for All mandate, with a minimum expectation of at least one course on every campus (Montana University System, 2005).

Professional Development Initiatives

To address these requirements, during the fall 2006 semester, I developed a survey with 16 open-ended questions titled, IEFA: Preparing Teacher Candidates to Meet the Needs of K-12 Pupils. This survey was administered to faculty in the Department of Education at MSU to take a snapshot of where we were with respect to the IEFA legislation, within our courses individually and as a teacher preparation program. This initial survey was intended to help set the agenda for upcoming professional development initiatives, and to help determine what kinds of resources and assistance would be of most value. The purpose of this survey was to take a snapshot of where we were with respect to the IEFA legislation within our courses individually and as a teacher preparation program. All instructors were asked to complete the survey. Thirty-seven completed surveys were received from tenured and tenure-line faculty, as well as from adjuncts and graduate instructors. Results of the survey were aggregated as part of the study, but individuals and their responses were kept confidential except where current work was representative of best practice. Respondents were encouraged to be candid.

Sample questions fell into five categories: 1) background knowledge, 2) resources and materials, 3) culturally responsive pedagogy, 4) challenges to implementing IEFA and 5) professional development. Sample questions which focused on the first category asked respondents to share what they knew about the requirements of Article X, Section 1 (2) of the Montana Constitution and MCA 20-1-501 (the IEFA legislation) and what they thought were the top priorities for teacher educators in implementing this legislation. They were also asked to share whether they were familiar with the guidelines outlined by the Seven Essential Understandings. They were asked to list some of the ways they had modified their course(s)' curriculum to address the requirements that all K-12 teachers be prepared to teach all pupils about "... the cultural heritage and contemporary contributions of American Indians, with particular emphasis on Montana Indian tribal groups and governments" In addition, they were asked to self-assess and share how well prepared they thought they were to address the top priorities mandated by IEFA.

To better understand what resources and materials designed to implement IEFA the teacher educators were familiar with, they were asked to describe those resources and materials they used to build their own background knowledge in addition to describing resources they used to help their teacher candidates learn about American Indians. I asked what course materials and/or additional resources and support materials the teacher educators had available to students to help them learn about "... the distinct and unique cultural heritage of the American Indians..." I also asked respondents to list what curricular resources or other materials they thought would assist them in better addressing the requirements of IEFA.

To assess how familiar the teacher educators were with instructional strategies that are culturally relevant, the following questions were asked: How is culturally responsive pedagogy modeled and/or infused in your course curriculum? How is an appreciation of American Indian cultures and histories modeled and/or infused in your course curriculum? It was also important to let teacher educators voice their concerns about integrating IEFA into their courses. They were asked to describe what they found to be the most challenging aspects of implementing IEFA and what they thought would be helpful

in implementing the top priorities of IEFA. I also asked the teacher educators to describe what kinds of professional development activities they thought would be the most beneficial. The answers to the questions in the first four categories described here and the respondents' suggestions for professional development opportunities guided the initiatives, conferences, projects, and workshops over the next two years.

Survey Feedback. Teacher educators shared that they had varying background knowledge on Montana tribal history and culture, were not that familiar with what IEFA resources had been created, were concerned with not knowing what knowledge was appropriate to share or not, and did not personally know many American Indian educators, tribal leaders, elders or community members. The respondents actually fell into three distinct groups. The first group of respondents, 25 individuals, reported that they knew very little or nothing about the IEFA Act or the Seven Essential Understandings, had little to no background knowledge on American Indian cultures and histories, and had made no effort to integrate IEFA into their teacher preparation courses. The next group of 10 individuals had a clearer understanding of the requirements of the mandate, some background knowledge on American Indian cultures and histories, and had made some effort to integrate IEFA into their teacher preparation courses. The third group which consisted of 2 respondents, stated that they had followed the legislation for a long time, had extensive background knowledge on American Indian cultures and histories, and had made efforts to integrate IEFA into their teacher preparation courses. Feedback from the respondents was used to plan the professional development efforts outlined here.

Teacher Resource Center/Library IEFA Materials. Taking the input on the IEFA survey into consideration, I set out to determine what resources we had available to help faculty learn about the distinct and unique heritage of American Indians in general and about the 12 Montana tribes specifically. I took an inventory of what we had in our main library's general holdings and the Department of Education's Teacher Resource Center's collection. I also consulted with faculty in Native American Studies (NAS) and found out they no longer maintained a separate collection, but had donated their materials to the main library. I then searched for materials and resources to compliment and update our current

collection of books, documentaries, DVDs, etc. by and about Indians. I consulted with the Indian Specialists at the Office of Public Instruction (OPI), NAS faculty, American Indian tribal members, contacts and friends.

Indian Education for All Professional Development Initiatives. The first workshop we scheduled was to bring teacher educators from across the state together to share best practices. With a generous grant from the Office of Public Instruction, Montana State University-Bozeman in collaboration with the Office of Public Instruction and the Office of the Commissioner of Higher Education were able to invite participants from the seven Tribal Colleges, the five institutions in the Montana University System, and the three private colleges for a two-day *IEFA Professional Development Teacher Education Institute*. We were also able to purchase a variety of books and materials on IEFA to distribute to each of the 30 participants in attendance.

After the statewide workshop, each teacher education program was encouraged to organize a professional development workshop for their respective teacher educators. For MSU's workshop in the fall of 2007, I invited 75 individuals including faculty, staff, and students from across campus to the *Indian Education for All Professional Development Workshop*. We gathered for this alternative celebration of Columbus Day to explore the IEFA mandate and how it affects higher education. Mike Jetty, Indian Specialist at OPI, Ellen Swaney, Director of Minority/Indian Student Achievement at the Office of the Commissioner of Higher Education (OCHE), Robin Arnold, Curriculum Director at Bozeman Public Schools, Indian Education Specialists from the Tribal Colleges, and several educators from the Bozeman School District were among those invited to speak.

In February of 2008, I scheduled the, *Update on MCA 20-1-501 Indian Education for All in Montana & "A Different Place: The Intercultural Classroom*. Ellen Swaney, Director of American Indian and Minority Achievement (AIMA) from OCHE lead this workshop focusing on the Montana University System's Academic Plan for Indian Education for All. She shared OPI enrollment data, Montana University System (MUS) current research initiatives with MT tribes, the AIMA Web site information, and sample materials in the

MUS for Implementation of MCA 20-1-501 as well as her personal and professional experiences with the 40 faculty and staff from across campus.

After being awarded another IEFA Professional Development grant from the Office of Public Instruction, I asked for participants who were interested in learning about culturally responsive pedagogy and developing lesson plans they could integrate into their curriculum. Thirty five faculty, graduate instructors and librarians from the Department of Education, Native American Studies and UTEC (University Teacher Education Committee) met with the opportunity to learn how to implement IEFA in a culturally responsive manner. This summer project focused on the integration and implementation of IEFA across our curriculum and our campus.

In September of 2008, after participants had submitted their lesson plans, I invited Julie Cajune, Indian Education specialist from Salish Kootenai College, to facilitate a hands-on workshop focusing on social justice, culturally responsive pedagogy and the implications of the IEFA mandate in higher education. Thirty five MSU faculty, graduate instructors, and librarians participated in discussions and shared lesson plans they had created over the summer attended the *Professional Development IEFA Workshop*.

To highlight the accomplishments of the participants in November 2008, eighty guests from OPI, OCHE, the Council of Elders, Bozeman Public Schools, and students, staff and faculty from across campus came to see the Lesson/Unit Plans faculty and graduate instructors shared the lesson plans they designed to integrate Indian Education for All in their respective courses at MSU at the *IEFA Poster Session Conference*.

For the most recent professional development workshop during the fall 2009 semester, *Indian Education for All fall Workshop*, I invited Laurie Smith Small Waisted Bear, a language arts instructor from Heart Butte High School on the Blackfeet Reservation, to facilitate a "gallery walk" and share "a parallel story". According to Smith Small Waisted Bear, "A gallery walk is a living spirit." She got the gallery walk idea from a teacher in Spanish Harlem and decided to replicate it for American Indians. She started the project over a year ago and uses primary sources and other artifacts to set up exhibits and displays.

Smith Small Waisted Bear also shared a variety of writing activities with the MSU faculty, graduate instructors, and teacher candidates from across campus as well as teachers from the local school districts.

This series of professional development opportunities is on-going. Feedback from participants in attendance at the above mentioned professional development workshops indicates that they enjoyed meeting American Indian Educators and other tribal members, appreciated the access to numerous resources and materials, and benefited from exposure to content-specific Indigenous knowledge, as well as strategies for integrating IEFA in a culturally responsive manner. We need to provide uninterrupted flow through the educational pipeline. Preparing teacher candidates to integrate IEFA across the curriculum in all disciplines at all grade levels so they can prepare their future k-12 pupils to learn about the unique cultures and histories of Montana Indians, is dependent upon the expertise and experiences of the teacher educators in our teacher preparation programs. Teacher educators need to understand the requirements of the IEFA legislation and the expectations of the Seven Essential Understandings, have adequate background knowledge on Montana tribal cultures and histories, and practice implementing culturally responsive instructional strategies. Once teacher educators have mastered the necessary skills, knowledge, and dispositions to implement IEFA, they are able to model and pass on the expected practices to their teacher candidates.

CONCLUSION

All eyes are on Montana. As the Indian Education for All initiative sets a valiant national precedent for K-12 education across the nation and around the world (Juneau, 2006; Pember, 2007). The staff of the Indian Education Division of the Montana Office of Public Instruction (OPI) is actively committed to ensuring that ALL students in the K-12 system learn about Montana Indians and their histories, as well as foster respect for their unique cultures. According to the Indian Specialists at OPI three main goals describe what Montana will look like once we have fully implemented Indian Education for All. They include: 1) all Montanans understanding the role that American Indians played in American and Montana history; 2) all Montanans having a basic understanding of tribal

sovereignty, and 3). American Indian Students in Montana seeing themselves reflected in their schools and their curricula.

Teacher educators are crucial to the reforms' success. They need to acquire background knowledge, build confidence, make connections with tribal members, review and incorporate Indian content, and learn instructional strategies that complement the implementation of culturally relevant pedagogy in order to prepare the future K-12 teachers to teach their pupils about IEFA. According to Banks (1997), "our challenge is to create an education that will help foster a just and inclusive pluralistic national society that all students and groups will perceive as legitimate" (p.14). Without ensuring teacher candidates have the necessary background knowledge, are well versed in the expectations of the Seven Essential Understanding, and are skilled in instructional strategies that promote culturally responsive pedagogy, the continuation and further development of IEFA is in jeopardy. Warren's sentiment is shared by many educators committed to integrating IEFA, "As I've learned more about IEFA, I've come to feel proud that my state is taking the lead in what I hope will become a national movement in American education. Perhaps more important, I now realize I have a clear responsibility to my students and to myself." (Warren, 2006, p. 198).

REFERENCES

- Alliance for Excellent Education, (2008). *American Indian and Alaska Native Students and U. S. High Schools*. Retrieved on September 30, 2009 from http://www.all4ed.org/publication_material/fact_sheets
- Banks, J. A., & Banks, C. A. M. (1997). *Multicultural education: Issues and perspectives*. (3rd ed.) Boston: Allyn and Bacon.
- Cleary, L. M. & Peacock, T. D. (1998). *Collected Wisdom: American Indian Education*. Upper Saddle River, NJ: Pearson Education.
- Erickson, C. (1996). *The Indian Studies Law: An exercise in futility? A Report to the Committee on Indian Affairs*. Retrieved on May 17, 2000 from www.opt.mt.gov
- Essential Understandings Regarding Montana Indians, January 2008. Montana Office of Public Instruction. Retrieved on July 17, 2007 from <http://www.opi.state.mt.us/>

- House Bill No. 501. (1973). *Proceedings of the forty-third legislature. Helena: The Montana Historical Society*. Retrieved from leg.mt.gov/css/default.asp
- House Bill No. 528. (1999). *The Indian Education for All Act, proceedings of the Montana legislature. Helena: The Montana Historical Society*. Retrieved from data.opi.mt.gov/bills/billhtml/HB0528.htm
- Juneau, D. (2006). *Montana's agenda: Issues shaping our state, Indian Education for All*. The University of Montana Press.
- Juneau, D. & Smoker Broaddus, M. (2006). And still the waters flow: The legacy of Indian Education in Montana. *Phi Delta Kappan*, 88, (3), 193-197.
- Juneau, S. (2001). *A history and foundation of American Indian education policy*. Montana Office of Public Instruction. Retrieved from <http://www.opi.state.mt.us/PDF/IndPolicyHistory.pdf>
- Montana Office of Public Instruction (OPI), Indian Education Division. (2009). Retrieved from <http://www.opi.state.mt.us/>
- Montana Department of Commerce, Census and Economic Information Center. Retrieved on June 10, 2009 from <http://ceic.mt.gov/MtByNumb.asp>
- Montana Department of Commerce, Montana by the Numbers: Census and Economic Information Center, Retrieved on June 10, 2009 from <http://ceic.mt.gov/MtByNumb.asp>
- Montana University System, (2005). *An Academic Plan for Indian Education for All*. Retrieved on February 22, 2008 from http://www.mus.edu/asa/docs/Plan_IEFA.pdf
- Pember, M. A. (2007). *A mandate for Native history. Diverse Issues in Higher Education*. Retrieved on May 15, 2008 from <http://diverseeducation.com/article/7338/1.php>
- Pewewardy, C., & Hammer, P. C. (2003). Culturally responsive teaching for American Indian students. *ERIC Digest*, Retrieved from ED482325 2003-12-00 ERIC Digests
- Rich, A. (1986). *Blood, Bread, and Poetry: Selected Prose. 1979-1985, 1986*, NY: Norton.
- Schweitzer, B. (2006). Indian Education for All: Through our own eyes A new day in Montana. *Phi Delta Kappan*, 88, (3), 196-197.
- Starnes, B. A. (2006). Montana's Indian Education for All: Toward an education worthy of American ideals. *Phi Delta Kappan*, 88, (3), 184-192.
- Swaney, E. (2006). Indian Education for All: Through our own eyes. The challenge of IEFA. *Phi Delta Kappan*, 88, (3), 190-191.

U.S. Census Bureau. (2002, April). *Introduction to Census 2000 data products—American Indians and Alaska Natives*. Retrieved May 3, 2009 from <http://factfinder.census.gov/home/aian/mso01icd.pdf>