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IMPLEMENTING MONTANA'S INDIAN EDUCATION FOR ALL:
A PHENOMENOLOGICAL STUDY ON THE EXPERIENCES, BELIEFS, AND PRACTICES
OF OUTSTANDING PROVIDERS OF PROFESSIONAL DEVELOPMENT

by

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Dissertation

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for the degree of
Doctor of Education

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Dedication

I dedicate this work of love to my family:

to my husband Jerry, who watched me read and type for hours instead of spending that time with him;

to my children, Abby and Austin, who swam without me on Sundays so I could study or write;

to my parents, Ellie and Mike, who supported me in every way.

I also dedicate this work of passion to Teresa Veltkamp. Teresa's commitment to helping educators integrate Indian Education for All remains unparalleled. Her presence was with me as I began this project and even as I finished it, despite her tragic passing in the summer of 2011. Her ideas, insights, and advocacy have inspired me throughout this journey.

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Table of Contents

Dedication	ii
Acknowledgements.....	iii
Chapter One	1
Introduction	1
Problem Statement	2
The Study	3
Central question.....	4
Definitions of terms.....	4
Delimitations.....	5
Limitations.....	5
Significance of the Study	6
Summary	6
Chapter Two.....	8
Introduction	8
Review of the Literature.....	9
Educational sociology and historical approaches to Indian education.....	9
History of American Indian education.....	10
Changes in Indian education and Montana.....	16
Multicultural education.....	19
How Indian Education for All enhances multicultural education in Montana.....	27
Professional development.....	31
How Indian Education for All adds dimension to professional development.....	41

Professional development in Indian Education for All: What has been done.	45
Summary	52
Chapter Three.....	53
Qualitative Methodology and Design	53
Research design: surveys.....	54
Research design: interviews.	57
Purposive criterion sampling	58
Qualitative Data Analysis.....	59
Trustworthiness of the Data	61
Role of the Researcher	62
Chapter Four	63
Introduction	63
Results of the Survey.....	63
Grades and subjects taught by respondents.	65
Duration of respondents’ teaching careers.	65
Respondents’ experience with Indian Education for All professional development.....	66
Size of respondents’ school districts.	66
Location of school district relative to Indian reservation.	67
Presenter of professional development in Indian Education for All.	67
Type of professional development experienced.	68
Length of professional development experienced by respondent.	69
Locations and month and year presenter was experienced.....	69
Content or topic of presentation(s) experienced by respondents.....	69

Rating the presenter: Continuous-scale items.	71
Descriptive open response.	72
Interviewee Selection	74
Interview Procedures.....	74
Interview Summaries.....	75
Summary of Ms. Charette’s interview.....	76
Summary of Dr. Elser’s interview.....	80
Summary of Mr. Jetty’s interview.....	86
Summary of Mr. Olsen’s interview.....	92
Summary of Ms. Smoker Broaddus’ interview.....	97
Summary of Ms. Susag’s interview.....	102
Summary of Ms. Whitford’s interview.....	106
Categories and Themes	110
The role of identity.....	110
Improvement of society.....	114
Interviewees’ beliefs about Indian Education for All.....	119
Practical considerations of providing professional development in Indian Education for All	126
Triangulation with Other Data	133
Open-response descriptions.....	134
Triangulation to multicultural education theory.....	136
Triangulation to professional development theory.....	139
Noteworthy Observation	143

Conclusion.....	145
Chapter Five.....	147
Introduction.....	147
Findings and Interpretations.....	147
Shared background and experiences.....	148
Professional development in Indian Education for All.	148
Beliefs about and hopes for Indian Education for All.	150
Core qualities shared by providers.	150
Implications.....	151
Recommendations.....	152
Provider beliefs.....	152
Format of professional development.	152
Outcome of professional development.	153
Suggestions for Further Research.....	154
Delimitations and limitations.....	154
Suggestions to strengthen and expand research in this area.	155
Summary and Conclusion.....	156
References.....	158
Appendix A.....	167
Appendix B.....	168
Appendix C.....	169
Appendix D.....	170

Appendix E 171

Appendix F..... 172

Appendix G..... 175

List of Figures

Figure 1. 50

List of Tables

Table 1. 65

Table 2. 66

Table 3. 66

Table 4. 67

Table 5. 67

Table 6. 68

Table 7. 69

Table 8. 70

Table 9. 72

Table 10. 73

Table 11. 134

Chapter One

Introduction

In 1999 the state of Montana included in its educational legal code a requirement that all Montanans learn about Montana's indigenous populations and that such knowledge be transmitted in a culturally sensitive manner. This law, called Indian Education for All (IEFA), has created challenges and rewards for educators. Many have embraced the mandate and in fact had met its requirements long before 1999 (Baldwin, 2009; J. Cajune, personal communication, June 6, 2011); others want to do a worthy job of implementing IEFA but lack the necessary knowledge or resources to do so. Still other Montana educators have resisted the mandate for a variety of reasons (D. Juneau, personal communication, June 1, 2011).

In every case, however, teachers can improve their practice, and often this improvement is informed by formal professional development, including workshops, district in-services, and conferences. To help teachers meet the mandate of IEFA, professional development has been provided statewide and regionally, in the form of direct trainings, workshops, guest speakers, panels, keynotes, and online courses (Division of Indian Education, 2011; J. Cajune, personal communication, June 6, 2011). As with all professional development, some is stellar while other experiences are lackluster and sometimes useless (Guskey, 2000; Killion, 2008).

In the wake of this law, now over 10 years old, the need for tribally informed, culturally responsive, and substantive professional development is great. To be sure, some professional development has met these criteria, and there needs to be more like it. Discovering what core qualities are shared by providers of outstanding professional development in the domain of Indian Education for All is at the heart of this study.

Problem Statement

Indian Education for All is rooted in the fertile ground of the multicultural education movement, which stems from the Civil Rights era (Sleeter & McLaren, 2009). The significance of multicultural education is that it creates an inclusive learning environment for all students. Successful implementation of multicultural education includes a systemic approach, depth of content, and incorporation of critical literacy (Banks, 2008). Multicultural education poses a question of what knowledge, and whose knowledge, is considered worthy of teaching in schools (Apple, 2004; Au, 2009). Conceptually, it addresses issues of power and privilege in society (Nieto & Bode, 2008). It requires that teachers confront their own beliefs and conceptions about these issues and move into an awareness stance before culturally responsive teaching and learning can begin to occur (Banks, 2007).

However, Indian Education for All is set apart from multicultural education in several ways. One way that IEFA differs is the lack of accurate knowledge and the abundance of misinformation about Montana Indians readily accessible to educators. Teacher training programs don't provide enough content knowledge, and when teachers are in the classroom, they are at a loss for how to find or recognize accurate and authentic knowledge (J. Cajune, personal communication, June 6, 2011; M. Jetty, personal communication, June 2, 2011; D. Juneau, personal communication, June 1, 2011). Elser (2010) identifies several questions to be answered when seeking information to inform implementation of IEFA, including *what is available? How accurate is it? How can quality be determined?* Elser suggests that this knowledge must be acquired over time and through various means.

Another way IEFA differs from multicultural education is that it refers to people with a unique, sovereign political status in America. This status requires specialized knowledge in order

to dislodge misconceptions, and this status contradicts common misinformation taught by textbooks, further putting teachers in the position of finding their own materials and questioning their own understandings of and beliefs about Indian people. All of this makes IEFA difficult to discuss and to teach (J. Cajune, personal communication, June 6, 2011).

In a time of need for relevant, culturally responsive, and substantive professional development, more is needed to help the educators in Montana implement MCA 20-1-501, the Indian Education for All law (D. Juneau, personal communication, June 1, 2011). More high quality professional development using critical theory, active pedagogy, and culturally responsive content should be made available to Montana educators. This study's findings may guide future planners and providers of professional development in designing and evaluating professional development opportunities for educators in Indian Education for All.

The Study

In this phenomenological, qualitative study, educators were surveyed to identify outstanding providers of professional development in Indian Education for All (IEFA). The survey included ratings on three components of the professional development: presenter effectiveness, quality of content or skill development, and utility of the content within the classroom. Surveys were analyzed first to identify frequently named professional development providers, and then to select these providers based on the frequency of high ratings across the three domains. The most frequently highly rated providers were contacted for in-depth interviews. The purpose of the interviews was to elicit the providers' experiences, beliefs, and practices in relation to the training they provide in IEFA. Interview data were then coded for themes and similarities, and a phenomenological narrative was written that articulated the essence of the shared experience of the participants that emerged during the interview and

analysis process. This narrative assisted in developing an understanding of the qualities possessed by providers of professional development in Indian Education for All.

Central question. The central question of this study is, “What core qualities are shared by outstanding providers of professional development in Indian Education for All?” The sub-questions are as follows: What have these providers experienced that has helped them excel in the area of providing professional development? What motives and beliefs do the identified providers possess that shape their teacher training? What are their hopes for the future of education in Montana regarding Indian Education for All?

Definitions of terms. For the purpose of this study, the following terms are defined thus:

Culturally responsive: “Culturally responsive teaching infuses family customs...community culture and expectations throughout the teaching and learning environment. By providing instruction in a context meaningful to students and in a way that values their culture, knowledge, and experiences, culturally responsive teaching fosters student motivation and engagement” (Saifer, Edwards, Ellis, Ko, & Stuczynski, 2011, p. 8)

Indian: someone who has Indian blood and is considered an Indian by his/her community (Canby, 2004)

Multicultural education: “a process of comprehensive social reform and basic education for all students” (Nieto & Bode, 2008, p. 44)

Professional development: “activities designed to enhance the professional knowledge and skills of educators so that they might, in turn, improve the learning of students” (Guskey, 2000, p. 1)

Professional development provider: individual who has been nominated by survey respondents

Public school: school funded through public funds, state or federal

Survey respondent: retired or certified K-12 teacher, paraprofessional, or administrator

Delimitations. This study was delimited by the following parameters. Survey respondents who nominated providers were employed or retired as certified teachers, paraprofessionals, or administrators in a public school in the state of Montana and had witnessed the provider in a professional development setting.

Providers who became interview participants were active within the last seven years (since the funding year of 2005) in providing face-to-face professional development specifically geared to help Montana educators implement Indian Education for All.

Limitations. The first phase of this study solicited information via written survey from volunteer respondents to whom the researcher had ready access. The respondents in this survey phase were not random and the survey results are not generalizable. Many of these respondents likely had limited background knowledge about Indian education and may have based their nominations on qualities which may not reflect what is known about best practice in professional development, multiculturalism, or tribal content. This study also focused on the Indian Education for All law, which is unique to Montana. Therefore, the results are specific to the context of this state.

The second phase of this study is a qualitative, phenomenological study and as such, it had a small number of participants. Its findings are not generalizable. The phenomenological nature of the written narrative report may necessarily omit some detail in its quest for the single focus of characterizing outstanding professional development providers.

Because the surveys were collected at a single location during a single event in Western Montana, it was possible that the results would be localized. That is, survey respondents may

have named more individual presenters from the area near the educators' conference than from across the state.

Significance of the Study

As we move into the second decade of Indian Education for All, Montana educators at all levels must reflect on achievements and deficiencies in the realm of this law and within the broader context of multicultural education. Educators' needs may be related to content, theory, development of self-concept, guidance in culturally responsive instruction, inspiration, or the reduction of anxiety surrounding the topics and concepts within the domain of Indian education, to name a few possibilities. The importance of this study is positioned within the broader field of these needs.

According to Guskey (2000), evaluations of professional development are essential in "reshaping and revitalizing educational organizations, policies, programs, and other endeavors" (Guskey, 2000, p. 43). Therefore, the study's findings may assist future planners and providers of professional development, including agencies and organizations such as the Office of Public Instruction, Montana Education Association-Montana Federation of Teachers, and the Montana Indian Education Association, as well as higher education faculties and local entities, to design and evaluate professional development opportunities for educators. Better professional development can lead to transformative education, including improved instruction, implementation of the curricular mandate of the law, and faithful adherence to the spirit of MCA 20-1-501, Indian Education for All.

Summary

The need for accurate, culturally appropriate, and substantive professional development for Montana teachers continues to be significant in the wake of the 1999 Indian Education for All

law. Training has been offered, and while some has been commendable, other opportunities have left teachers still lacking what they need to implement this mandated material. If the qualities of effective providers of high quality professional development in Indian Education for All can be described and delineated, these elements might be used to strengthen future professional development opportunities.

Chapter Two

Introduction

This study on professional development in Indian Education for All is situated within the contexts of the history of Indian education, the field of multicultural education, and considerations of professional development. The topic of Indian education can be approached in two ways which may overlap: there is the education of American Indian people by Euro-Americans, and there is education of all people about American Indians. This review of the literature uses sociological education theory to discuss the former, showing how federal Indian policy has reached into education policies both nationally and on state and local levels. The review also addresses the latter, connecting Indian Education for All to developments in federal policy, social change, and local control of education.

Multicultural education could be described as a movement toward democratic, inclusive school systems and an affirmation of diversity, as well as an opportunity for rigorous academic preparation for all students. Indian Education for All, while certainly part of the fabric of multicultural education, adds texture to this garment through the unique character and challenges of teaching about American Indians.

Professional development theory and practice considerations constitute an important leg of this literature review since the interviewees are providers of professional development. Again, Indian Education for All adds dimension to this subtopic because of the mandatory nature of the law, resistance to it, misinformation and lack of information about American Indians, and relative newness of this field of professional development in Montana.

The review of the literature concludes with an overview of what support has, in fact, been provided to educators statewide through local organizations, curriculum consortia, the state's

Office of Public Instruction, and through the annual educators' conference sponsored by the Montana teachers' union.

Not included in this review is a comprehensive review of federal Indian policy, as education and its attendant federal concerns are delimited by the central question of this study. This review will also not touch on professional development practices that cannot be described on the survey, such as book groups, professional learning communities, professional development provided by committees or groups, and extended school reform projects. Finally, this chapter does not deal in depth with Indian education in other states, because they are not part of the unique developments that have taken place in Montana.

Review of the Literature

Educational sociology and historical approaches to Indian education. Sociological education theory can help explain the motives behind curricular choices and implementation of content, teacher training, pedagogy, and even the architectural style of educational facilities. In short, one's purpose in schooling helps determine how that schooling is implemented. Brint remarks, "today, schooling is often thought to be an all-purpose panacea" (1998, p. 5) and schools for Indian children have long been thought an important part of the answer to the "Indian problem." Two paradigms for understanding education from a sociological perspective are social transmission (along with its cousin, functionalism), and social transformation. These paradigms help frame different approaches to education.

The social transmission approach to education attempted to serve the end of assimilating Indian students into non-Indian society (Smith, B., 1995). Like the Allotment, Boarding School, and Termination policies of the federal government, social transmission of Euro-American culture to Indian pupils has had mixed, and often very negative, results (Szasz, 1974).

According to Brint (1998), the macro-historical level offers an understanding of the schools within their historical context. At this level, functionalist theory (de Marrais & LeCompte, 1999) explains much of the history of Indian education prior to the 1960s. According to de Marrais and LeCompte (1999), functionalists believe there is consensus on which values should be transmitted through schools. These include intellectual skills, social and moral responsibility, political training for future citizens, and economic preparation for students in work roles, both blue-collar and white-collar. In the case of Indian education up to the 1960s, these values were clearly Eurocentric and Christian-based, and furthermore designed to assimilate American Indians (Grande, 2004).

In the 1960s and 1970s, Self-Determination coincided with the Civil Rights movement to help create the momentum needed to propel Indians to achieve social transformation: that is, continuing to challenge power structures and determine their own destinies through ongoing education and political means (Szasz, 1974). In the context of Indian education, then, sociological educational theory has swung like a pendulum from one approach to its opposite, from social transmission to social transformation.

History of American Indian education. The treatment of Indian education follows the attitudes prevalent in each of the seven federal Indian policy periods: Colonization, Treaty, Allotment, Boarding School, Tribal Reorganization, Termination, and Self-determination (Szasz, 1974). In particular, the Allotment Period of the late 1800s and early 1900s had the dual purpose of opening land for settlement in the west and assimilating indigenous peoples into Euro-American society (Smith, B., 1995). The purposeful byproduct of educating the Indian person, as Carlisle Indian School founder Richard H. Pratt famously described, was to “Kill the Indian in him, and save the man” (Pratt, 1892). Thus by ridding tribal people of their Indian-ness, schools

could bring assimilate into the Euro-American society. The educational institutions of the time reflected this motive.

At least four kinds of formal schooling institutions existed through the 1920s. Prior to 1880, missionaries were the primary providers of structured education to Indians through European-style schools (Szasz, 1974). Their purpose, as asserted by Grande (2004), was to inculcate in their pupils European values and Christian ethics, as well as the English language, while erasing existing cultural identity. Later, the off-reservation boarding schools, in particular, extended these purposes to extremes by using a military approach to managing and teaching students (Szasz, 1974). When the federal government began to take a more active role in educating Indian students, they constructed on-reservation boarding schools and public schools (often contracted to states), thus providing more alternatives in some places. Reservations which were allotted and opened to homesteading had the first public schools because non-Indian children were living there (Szasz, 1974). The assimilative process at these schools might have been gentler because the school's existence was not based on "killing the Indian to save the man in him," and because they were day schools which students left each day to return to their home cultures and families.

The 1920s saw an initiation of reform efforts starting with the Committee of One Hundred, convened by President Coolidge. The group was comprised of both Indians and non-Indians, and its recommendations included improvements in Indian education, among other needed changes (Sonneborn, 1997). In the 1930s, the combination of the Meriam Report, bureaucratic inefficiency, and the influence of Progressivism caused a movement toward educational reform. W. Carson Ryan, author of the education portion of the Meriam Report, was named head of the Education Division for the Indian Affairs Department and set about

addressing some of the needs of the Indian students as indicated by the Report, including deficiencies in nutrition and health services, overcrowding, and low curricular standards. His goals were to develop community schools, to contract with states to run schools for Indian children, and to abolish boarding schools gradually (Szasz, 1974). While not a total departure from functionalist theory, Ryan's approach did signal reform and change. Following Ryan were Willard Walcott Beatty as director of the Education Division and John Collier as the head of the Indian Affairs Department. Together, they embodied progressive thinking and applied it to their work. Both Collier and Beatty denounced the idea of inculcating Indian children with Euro-American values. However, in the latter part of his tenure, Beatty continued to support vocational (rather than academic) education for Indian students (Szasz, 1974).

In the case of Montana, Indian education reflected the national trends described above. The first formal schools were mission schools. For example, St. Labre was founded in 1884 to serve Northern Cheyenne families displaced by homesteading (St. Labre Indian school, 2010). In 1890 the Ursuline nuns on the Flathead Reservation started a Kindergarten which later developed into a K-12 school. A fire in 1922 destroyed the school; it was rebuilt but then was closed in 1972 (Flathead Reservation Historical Society, 2004).

The purpose of these schools can be found in the descriptions offered by the missionaries themselves. The following excerpt from a Catholic missionary publication describes the "progress" made in the Crow reservation schools in the first part of the 20th century.

Comparing the children of a few years ago in their crude surroundings, with what they are today at the mission school under the fostering care and the purifying influence of Christianity, one cannot but wonder at the gratifying results that have been accomplished. To see the Indian students approach the Holy Table every Sunday, to hear them at prayer

every morning and evening, is to marvel at the progress made by the Indians of one generation, under the benign influence of the Catholic mission school. (Bureau of Catholic Indian Missions, 1921, p. 256)

Schools were established in Montana by other bodies as well. In 1891, the Bureau of Indian Affairs transformed Fort Shaw, a defunct military base, into Fort Shaw Industrial Indian Boarding School (Woolley & Peters, Executive Order - Fort Shaw School Reservation, Montana, 2010). Furthermore, public schools – likely opened for the children of homesteaders – were available to Indian children as early as 1897 (Wegner, 2010).

On a pedagogical level, these schools utilized methods and content reflective of European-style educational institutions, what Schiro (2008) describes as Scholar Academic ideology. That is, the teacher is the giver of information and students are passive recipients. The information in Indian schools was taught primarily in English and based on European ideas of what was important, and it was usually irrelevant to the students' experience (Reyhner & Eder, 1992).

The functionalist belief that schools' purpose is to transmit values and information is reflected in the way mission schools, the Bureau of Indian Affairs schools, and public schools attempted to educate American Indians, both on the national level and within the state of Montana. Functionalists "believe that schooling serves to reinforce the social and political order" (de Marrais & LeCompte, 1999, p. 4), and Indian education followed this model. The schools disenfranchised students, frequently from their own cultures. Even during the Progressive Era under the leadership of Ryan, Collier, and Beatty, Indian schools continued to be based on a European ideal although some advances were made to ameliorate the problems of inadequate care and education highlighted in the Meriam Report (Szasz, 1974).

The primary goal of the architects of Indian education was assimilation, without divesting themselves of the attendant paternalism, racism, and classism. This goal was partially achieved, but the course of Indian education was about to change direction due to larger forces.

In the 1960s, Indian people continued to resist the paternalism that had been directing their destinies by demanding more from their education system, their political representatives, and their country. As they gained momentum and power and as the social and political milieu changed, social transmission theory gave way to social transformation theory in the schools. According to de Marrais and LeCompte (1999), approaches to education that fall within this school of thought, such as critical theory, have as their goal “unearthing/deconstructing hidden assumptions that govern society – especially those about the legitimacy of power relationships” (de Marrais & LeCompte, 1999, p. 14). They also emphasize agency.

If a single concept could describe the period of the mid-sixties through today in American Indian education, it is “agency”: the ability of people to create their own options. Once again, the federal policies toward Indians are mirrored in the educational trends of the time: The 1950s had seen a decline in educational quality and services as the Termination Policy was pursued. However, the Civil Rights movement of the 1960s presented another opportunity for tribes to assert rights and sovereignty, perpetuating the resistance which had begun against Columbus. Action groups such as the American Indian Movement and the National Indian Education Association came alive (Szasz, 1974).

One success for Indian education advocates and a setback for the old guard was the Kennedy Report, published in 1969. It denounced U.S. policy as well as the Bureau of Indian Affairs' work in education, reiterating many of the points made four decades earlier in the Meriam Report (Szasz, 1974). Times had changed, however, and Indian people were mobilized

to enact their own decisions. In the area of education, Indians recognized that a higher quality education was not only paramount, but their right as Americans – and they began to demand it. One aspect of schooling that had to change was its vocational track: Indian people and educators of the 1960s started to insist on academic preparation (Szasz, 1974).

In addition, local control became a prominent issue. In 1966 the first Indian-controlled school was established, Rough Rock Demonstration School on the Navajo Reservation (Szasz, 1974, p. 142). In 1970, the Rocky Boy's reservation school in Montana had an all-Indian school board (p. 175). Because they were based locally and were cultural insiders, these school directors were able to make decisions for their students which reflected the needs and desires of the community, not those of some far-off bureaucrats.

Long understood but unresolved was the academic achievement gap between American Indians and their non-Indian counterparts. One of the main complaints about Indian education throughout its span of centuries had been its irrelevance to Indian people themselves (Reyhner & Eder, 1992). "At the heart of Indian failure in school were two major weaknesses in the education systems of both federal and public schools: the disregard for Indian cultural heritage and the singular lack of encouragement for Indian participation" (Szasz, 1974, pp. 145-146). The activity of the late 1960s and early 1970s helped remedy these problems by increasing local control of schools, culturally relevant materials, and support for Indian schools and school boards (Szasz, 1974). All of these changes reflect the federal policy of Self-Determination, which had its beginning in the early 1970s around President Nixon's special message to Congress on Indian Affairs denouncing the "record of the white man's frequent aggression, broken agreements, intermittent remorse and prolonged failure" and promoted Indian control of federal programs, restoration of some lands, and specifically improved benefits to Indian

students in all types of schools (Woolley & Peters, 213 - Special message to the Congress on Indian affairs, 2010).

Changes in Indian education and Montana. Thus far, the discussion has focused primarily on the education of Indian people. In Montana, a forthcoming momentous event would change the way the words “Indian education” were interpreted. Rather than referring only to the education of Indians, it would refer also to the education of all people *about* Indians. In 1972, the state Constitution was rewritten, and an exceptional addition was made in Article X: “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” (Montana State Constitution, 1972). To this day, no other state has selected to recognize its first people in such a way. According to Earl Barlow (Blackfeet), a prominent educator who deeply affected this important change to the Constitution, one reason for the change was the lack of culturally relevant material for Montana’s tribal students and other students who wished to learn about them (Barlow).

One particular case of self-determination on a local level within Montana is that of the establishment of Two Eagle River School in 1974 on the Flathead Reservation. According to current superintendent and principal of the school, Clarice King, 1972 marked the beginning of a new era for education on the reservation:

Back in 1972, the Tribal Council established a Reservation-Wide Education Committee to look at education issues on the reservation. After meetings – discussions, we decided that the Indian students were being “pushed” out of the public schools on the reservation. We decided that we could establish our own school. (C. King, personal communication, December 2, 2010)

Following this decision, the committee submitted a grant which was eventually funded, and the school opened in 1974. The school is now an accredited alternative high school serving grades 7-12 (C. King, personal communication, December 2, 2010). As a former teacher at this school, my experience is that the curriculum, activities, and even the schedule are formulated depending on the students' interests and needs. Cultural relevance and individualization are top priorities.

In 1999 Montana law was altered to include 20-1-501, the section known as "Indian Education for All" (IEFA). The text of this law reads as follows:

- (1) It is the constitutionally declared policy of this state to recognize the distinct and unique cultural heritage of American Indians and to be committed in its educational goals to the preservation of their cultural heritage.
- (2) It is the intent of the legislature that in accordance with Article X, section 1(2), of the Montana Constitution:
 - (a) 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; and
 - (b) every educational agency and all educational personnel will work cooperatively with Montana tribes or those tribes that are in close proximity, when providing instruction or when implementing an educational goal or adopting a rule related to the education of each Montana citizen, to include information specific to the cultural heritage and contemporary contributions of American Indians, with particular emphasis on Montana Indian tribal groups and governments.

(3) It is also the intent of this part, predicated on the belief that all school personnel should have an understanding and awareness of Indian tribes to help them relate effectively with Indian students and parents, that educational personnel provide means by which school personnel will gain an understanding of and appreciation for the American Indian people. (Indian Education for All, 1999)

In 2005, funding was provided by the Legislature to the Office of Public Instruction to implement IEFA and assist districts in the professional development and other implementation efforts (Juneau & Smoker Broaddus, 2006). Research grants have been funded to determine teachers' knowledge about and attitude towards IEFA (Baldwin, 2009). Grants as high as \$50,000 have been given to set up demonstration projects in urban (non-reservation) schools (Ngai & Koehn, 2010). To assist teachers in selecting content, tribal representatives from across the state came together to decide what it was that they wanted everyone to know about Montana's indigenous populations, and they arrived at the Essential Understandings Regarding Montana Indians (J. Cajune, personal communication, July 29, 2010).

Montana, unique in the nation in its constitutional mandate and specific funding of this objective, is being joined in spirit by some other states. For example, in 2005 Washington passed HB 1495, which encourages schools to incorporate tribal history into their curricula (Washington HB 1495, 2005). Maine's 2001 law does more than encourage: It requires Native American studies, which includes study of tribal governments of Maine, cultural heritage of Maine tribes, and tribal territories and economic systems of Maine's tribes. Additionally, the law called for a commission to help direct schools in their integration of the new content. However, this requirement is contingent on state funds; should 90% of funds needed to implement the Native American component not be furnished by the Maine Department of Education, the unit (such as a

school district) is not required to implement the law (Maine PL Chapter 403 H.P. 255 - L.D. 291, 2001).

From the standpoint of educational sociology, these major political shifts have great significance. They signal an embrace of multicultural education rather than monoculturalism, which, according to Banks (2008), allows all students to shed cultural blinders, become more fully acquainted with their own culture as well as others', and prepare to interact with the world. Through Freire's lens of oppression (Freire, 2009) we might label these new approaches as pedagogy of liberation. Certainly, the examples given of contemporary efforts reveal an Indian education landscape vastly different from the one described in the 1928 Meriam Report: the widespread agency and action culminating in the 1960s; the change in the federal outlook; the significant revision of the Montana Constitution; the example of Two Eagle River School and the way local concerns were manifest into a viable, authentic educational experience for tribal youth; and the 1999 Indian Education for All law in Montana. These all serve to underscore the shift from social transmission to social transformation within the milieu of American Indian education.

Multicultural education. A review of literature on Indian education in Montana would be incomplete without describing multiculturalism and its role in shaping education today. Multicultural education has its roots in the Civil Rights movement, the momentum of which carried many reforms as well as in education and the broader social environment (Sleeter & McLaren, 2009). In 1976, James Banks wrote, "In recent years school districts throughout the United States have taken vigorous steps to incorporate more information about ethnic groups into the curriculum and to make the school environment more consistent with the pluralistic nature of American society" (p. 99). In the thirty-six years since those words, the pendulum of American

educational policy regarding multiculturalism has swung back and forth with national sentiment regarding race, standards, assessment, and politics (Au, 2009). Its favor among institutions also tends to depend on educational level, finding more support at postsecondary institutions than in mainstream American public schools (Urban & Wagoner, 2009). Nevertheless, multicultural education has become a regular part of teacher training and teachers' vocabularies.

Multicultural education is "a process of comprehensive social reform and basic education for all students" (Nieto & Bode, 2008, p. 44). Multicultural scholars advocate systemic reform to include multicultural content because many schools, as they are currently structured, disenfranchise students of color (Banks, 2007). The school knowledge that is currently considered important in most schools perpetuates racism, sexism, and inequality (Apple, 2004; Banks, 2007; Nieto & Bode, 2008). Profoundly, multicultural education allows students and educators to confront questions of power in our society (Nieto & Bode, 2008). "Multicultural education frames inequality in terms of institutionalized oppression and reconfigures the families, and communities of oppressed groups as sources of strength" (Sleeter & McLaren, 2009, p. 18).

Multicultural education is inclusive of all students and reflects American ideals of equity and democracy, educating its students as citizens (Banks, 2007). According to Banks, "students must develop multicultural literacy and cross-cultural competency if they are to become knowledgeable, reflective, and caring citizens in the 21st century" (2007, p. 15). Multicultural education addresses four areas of conflict and inequity: racism, school systems that negatively affect learning, the influence of culture on learning, and language diversity (Nieto & Bode, 2008).

Banks (2008) has advanced five dimensions of multicultural education. The first is content integration, which is the introduction of multicultural material into a classroom. The second dimension is the knowledge construction process, which Banks asserts is crucial to effective multicultural education. It encompasses the ways people create knowledge and the influence of their culture and worldviews on this created knowledge. The third dimension, prejudice reduction, is based on the premise that through cooperative learning and realistic presentations of racial and ethnic groups in classrooms, prejudice and negative attitudes can be mitigated. The fourth dimension is equity pedagogy. This aspect of multicultural education relates to teaching practices and asserts that culturally responsive teaching and the use of culturally authentic materials can enhance learning. The fifth dimension, an empowering school culture and social structure, broadens the scope of the multicultural lens to include the school as the change unit where students are welcomed, included, and provided with equal opportunities for academic success.

Nieto and Bode (2008) promote seven basic characteristics of multicultural education which reflect other scholars' conceptions of it. They say that multicultural education is antiracist education, basic education, important for all students, pervasive, education for social justice, a process, and critical pedagogy (p. 44). Successful implementation of multicultural education is characterized by a challenge to the sociopolitical milieu in which conventional notions of education have flourished. It is a demonstration of democracy and social justice.

The goals of multicultural education, as outlined by Banks (2008), are to provide alternate perspectives on oneself, to provide alternatives to Anglo-American, Eurocentric curriculum, to enhance students' functionality among *all* cultures, not just their own, to reduce

the anguish and humiliation of the minority experience, and for all students to master basic skills due to increased motivation.

Nieto and Bode (2008) define three different goals: achieving equity in educational opportunity, raising educational standards and quality and achievement for all students, and teaching students how to be critical members of a democratic society. These authors believe that these goals extend beyond teaching about diversity and promoting self-esteem. They assert that issues of inequality, social stratification, and political contexts affect students profoundly, and that these, too, must be considered by educators. They emphasize the significance of rigorous, relevant learning. They place multiculturalism at the center of a democracy where these well prepared students can contribute more fully to society as a whole. This last goal is also the main topic of Banks' recent work, *Educating citizens in a multicultural society* (2007).

Echoing the high expectations goal of Nieto and Bode (2008), Au (2009) specifically labels multicultural education as rigorous. When approached with the mindset of teaching students to consider multiple perspectives in contemporary and historical events, linkages among societal factors, and the essence of culture – and to do so through clear written and verbal expression – multicultural education is an intellectually rigorous and worthy pedagogy (Au, 2009). In presenting students with opportunities to hone their critical literacy and expressive skills, their educational experience can take them further intellectually than a traditional, teacher-centered curriculum.

Multicultural education also has its advocates in the field of psychology. Particularly in the study of ethnic identity does its importance become clear. The content and critical pedagogies associated with multicultural education are intended to lead to greater knowledge about and understanding of others and of oneself (Banks, 2008). According to Phinney (1996)

young minority adults pass through three stages of ethnic identity development. In the first, ethnic identity has not formed at all; the individual has not thought about his own ethnicity consciously. In the second stage, individuals become interested in learning about their identity, and ethnic minorities may become aware of racism during this stage. In the final stage, individuals develop a sense of themselves as a member of a group. The outcome of a strong, confident ethnic identity is positive self-esteem and a sense of self-efficacy. White adolescents also go through stages, according to Phinney (1996). They begin with no understanding of ethnicity and give little thought to issues related to ethnicity, their own or others'. The next stage finds them recognizing their own ethnic identity and possibly experiencing guilt relating to their sudden realization of white privilege. Finally, these individuals may confront racism, abandon their guilt and anger, and begin to appreciate cultural diversity.

Richardson and Molinaro (1996) further delineate phases of white identity development in their work, "White counselor self-awareness: A prerequisite for developing multicultural competence." The importance of this article is that counselors and educators are similar in their charge, to work with others in the fundamentally human fields of social work and education. These authors cite Helms' paradigm of six stances on a continuum through which white people pass as they develop a sense of identity. In the contact phase, individuals are oblivious to issues of race. In the disintegration phase, they become aware of racism but have mixed feelings about it. Reintegration finds individuals transferring their discomfort back to the victims of racism, in a sense blaming them for their predicaments. The next three phases are more positive and productive in nature. The pseudo-independent phase rejects racism but may continue a belief in white superiority simply by failing to recognize the depth of racist societal structures. In the immersion/emersion phase, individuals begin to recognize and reject monoculturalism and to

affirm diversity. Finally, individuals in the autonomy phase are able not only to define and accept their own white identity, but to value cultural differences and similarities between themselves and others.

One importance of developing a positive identity for both minorities and members of the dominant culture is articulated by Smith, Walker, Fields, Brookins, and Seay (1999). Although academic ability has not been correlated directly to ethnic identity development, a strong sense of ethnic identity has been shown to increase pro-social attitudes and to decrease problem behavior such as substance abuse. This may be a result of a group norming process which creates or supports inhibitions for individuals, and it may be due to a sense of possibility which results from decreased perception of marginalization (Smith, et al., 1999). Notable is the idea that pro-social behaviors are influenced by a strong ethnic identity. Contrary to the beliefs of those critics who see multiculturalism as a divisive factor, it appears that validating and developing ethnic identities may actually improve relations among various ethnic and cultural groups.

This section is included because it clarifies the complexity and significance of ethnic identity development. Educators who are attempting to implement a multicultural curriculum may desire to become informed about the possible stages of their students and to recognize their own development. Teachers need not become psychologists; but just as knowing about cognitive theory can enhance classroom instruction, understanding ethnic identity theory can help teachers become more aware and culturally responsive within a multicultural context (Richardson & Molinaro, 1996; Terrell & Lindsey, 2009). Furthermore, as stated above, multicultural education helps students and teachers of all ethnic backgrounds learn about themselves and others, leading to greater sense of unity and belonging for all groups (Banks, 2008).

Multiculturalism is not without its opponents. Critics like Schlesinger (2000) and Hirsch (1999) contend that multiculturalism fragments, rather than unites, Americans. Schlesinger describes a “cult of ethnicity” (2000, p. 158) and Hirsch advocates a common American curriculum called Core Knowledge. (Upon inspection, it is clear that Hirsch favors white male authors for his common curriculum content, at least in his 7th and 8th grade literature curricula [Core Knowledge Foundation, 2010].)

In a contemporary event related to this criticism, Arizona recently banned ethnic studies in all its schools. Before he was elected Attorney General in 2010, Tom Horne served as state superintendent of public instruction. One of the planks in his platform was his successful eradication of ethnic studies across the state (Tom Horne for Attorney General, n.d.). This bill had been introduced in 2008 and was reintroduced in 2010 as a result of an event at a Tucson Unified School District, which Horne outlined in a letter to the public. This letter asserted that the students of the Tucson school in question were unreceptive to a Republican visitor because they had been taught in their ethnic studies program to be resistant and resentful of Republicans (Horne, 2007). The district had hosted a rich ethnic studies program since 2004 comprised of four divisions: Mexican-American/Raza, African-American, Pan Asian, and Native American studies. Students said the program helped them feel more comfortable with themselves and some teachers said it had helped improve academics and graduation rates among the school's at-risk population. In 2008, the district superintendent voiced his own confusion and dismay about the initial attempt to ban the program (Rescuing education, part 1, 2010). However, Horne prevailed and the bill outlawing ethnic studies across the state was signed into law in 2010 and went into effect on January 1, 2011 (Arizona, 2010). As a result of that law, in January of 2012 the Tucson

Unified School District school board was forced to ban ethnic studies in its own district (Smith D., 2012).

Critics of multicultural education contend that it is divisive because it encourages students to see differences rather than similarities, creating fissures and discontent. Conversely, unity and homogeneity should be promoted. However, this “assimilationist fallacy” is inaccurate because it assumes there are no fissures or discontent without multiculturalism. Also, it ignores the basic human need to connect with one’s own heritage, according to Apter (as cited in Banks, 2007).

Banks (2008) addresses these and other common misconceptions about multicultural education. The first myth is that multicultural education is “for the others” (p. 8). However, the prominent scholars in multiculturalism concur that it is a highly effective approach to helping all students become global citizens. The second misconception is that “multicultural education is against the West” (p. 9). Banks asserts it is a thoroughly Western movement, in both its Civil Rights roots and its speakers, many of whom are Western writers and thinkers who also happen to be minorities. Significantly, Banks argues that “multicultural education views citizen action to improve society as an integral part of education in a democracy” (Banks, 2008, p. 9). The third myth echoes criticisms by Schlesinger (2000) and Hirsch (1999) that “multicultural education will divide the nation” (Banks, 2008, p. 10). As Banks (2008) points out, the nation is not already united, and divisions of wealth and opportunity hinder unity. Rather, “multicultural education supports the notion of *e pluribus unum* – one out of many” (p. 11).

Preparing teachers to incorporate multicultural curricula requires them to confront their own beliefs surrounding issues of ethnicity and culture. Most teachers, however, are from the white middle class, and they tend to see themselves as “nonethnic beings who are colorblind and

raceless” (Banks, 2007, p. 28). Nieto and Bode (2008) further assert that many of these teachers avoid talking about issues of race because they are uncomfortable. “Teachers must develop reflective cultural, national, and global identifications themselves if they are to help students become thoughtful, caring, and reflective citizens” (Banks, 2007, p. 19). Professional development can assist in this transformative experience.

How Indian Education for All enhances multicultural education in Montana. Once again, there is a marked difference between education of Indian people and education about Indian people. Indian Education for All aims to achieve the latter but in doing so, serves the former and has the added goal of breaking down race-related stereotypes and barriers. This goal echoes one of the overarching purposes of multicultural education, prejudice reduction. However, Indian Education for All differs from broader multicultural education because of the nature of the group of people involved. The sovereignty, political treatment, and unique characteristics of tribes make IEFA more particular in many ways than multicultural education. In fact, some scholars believe multiculturalism can be further delineated. For example, Grande (2004) recommends a detached pedagogy for American Indian students, arguing that mainstream (or whitestream, to use her term) schooling assimilates Indian youth and should be “decoupled” from the Western educational context. Grande’s approach asserts fundamental differences between multicultural education and education of and about American Indians.

The Essential Understandings Regarding Montana Indians clarify these unique qualities in the attempt to teach students about Indian people:

- (1) There is great diversity between tribes.
- (2) There is great diversity between individuals within any tribe.

- (3) Ideologies, traditions, beliefs, and spirituality persist and are perpetuated by a system of oral traditions which pre-date European contact and are historically valid.
- (4) Tribes reserved a portion of their land-base through treaties.
- (5) History is told from subjective experience and perspective.
- (6) Federal Indian policies shifted through seven major periods.
- (7) Three forms of sovereignty exist in the USA – federal, state, and tribal.

(Magone & Elser, 2009, p. 315) See Appendix A for a list of more fully articulated Essential Understandings.

These Essential Understandings provide a framework for learning about Montana's first people, in particular the traits which are often misunderstood and those which make them unique. These include the stereotypes which have pervaded mainstream American understanding of Indian peoples, the treatment of tribes throughout American political history, the ongoing nature of American Indian spiritual practices, and sovereignty, to name a few. While multicultural education scholars promote broad understandings about others and self, specific lists of understandings about other cultural or ethnic groups are not generally promoted in the way this list of Essential Understandings is used. The practical nature of this list is also evident. In at least two cases, online courses have been created using the Essential Understandings as a design principle. These are Native American Studies (Fall 2010, Spring and Fall 2011, Spring 2012) through the Montana Digital Academy online high school, and Implementing Indian Education for All in the K-12 Classroom (Spring 2011) taught online in the Curriculum and Instruction department of the University of Montana.

Banks' (2008) five dimensions of multicultural education take on particular meaning when applied to Indian Education for All. Content integration – the inclusion of accurate and

authentic tribal content – is one of the first, and most important areas, educators must tackle. It requires teachers to consider whose information is being provided to students, and who defines that content. Teachers learning this content for the first time must absorb a challenging amount of information (Elser, 2010). Professional development providers are charged with the task of helping those teachers integrate this content thoughtfully and comprehensively in their own classrooms.

Related to content is the construction of knowledge, Banks' second dimension (2008). This dimension requires teachers to coach students in understanding the processes inherent in learning – including the effects of culture, perspective, and bias on their own understanding. Elser (2010) points out the significance of this: “[K]nowledge construction has a unique place as so much misinformation, stereotypical information, bias and omission is transmitted through the treatment of American Indian peoples in media, literature, history texts and even children’s picture books” (p. 8). Professional development providers face the same task when presenting IEFA content to educators. They must be able to address knowledge construction processes of the educators attending their presentation.

A third dimension, prejudice reduction, helps decrease the deleterious effects of these stereotypes and bias through an explicit approach to learning about other cultures. It also aids educators and students in confronting institutionalized racism inherent in schools and other societal structures. The existence of prejudice against Indians is an unfortunate part of Montana’s past and present (Ross, 1998; Welch, 1994). Through accurate and authentic tribal information, prejudice may be reduced (Lipkind, 2009). Providers of professional development have the dual role of sharing information that teachers will find useful while treading carefully, as some of

those same educators may hold prejudices and beliefs regarding race, whether conscious or unrealized.

Equity pedagogy, the fourth dimension, describes the classroom approach that challenges and teaches every child equally. The achievement gap between American Indians and non-Indians in Montana, defined as the “discrepancies between subgroups of individuals” is significant, with non-Indian students outperforming their Indian counterparts on the 2009 criterion-referenced test by wide margins in reading and math (Smoker Broaddus, 2010). Smoker Broaddus’ presentation names “lack of academic challenge, rigor, and high expectations” as one of the causes of this achievement gap. Both Elser (2010) and Starnes (2006) reinforce the belief that Indian Education for All can and will increase rigor in all schools for all students.

Finally, empowering school culture and social structure is the dimension that connects most with community-building initiatives. In Montana, the schools with the greatest needs based on test scores, dropout rate, and administrative challenges are frequently located on Indian reservations. The Schools of Promise initiative promoted by the Montana Office of Public Instruction attempts to ameliorate some of these problems with site-based, culturally responsive work involving community members as well as students, educators and school board members in ongoing school reform (Montana Office of Public Instruction, 2012).

At the top of Banks’ (2008) continuum of implementation approaches are the two layers called “transformation” and “social justice.” Both of these approaches require a shift in perspective on the part of both students and teachers in order to transform the curriculum from traditional to multicultural. In these approaches, students are asked to confront issues of power. Asking whose knowledge is being taught is an essential element of critical literacy (Apple, 2004; Freire, 2009) and is requisite in multicultural pedagogy (Nieto & Bode, 2008). Indian Education

for All takes these further because the content is regionally and tribally specific. Students' engagement can be immediate and local.

A more profound and personal aspect of multicultural education is the way it can change one's perspective on race, no matter the individual's ethnic background. The ethnic identity development models discussed above create ways for educators as well as their students to develop a broader consciousness of race and ethnicity. Multicultural reform requires Caucasian Americans to recognize that they have benefitted from white privilege, and it encourages the questioning of power structures mentioned above. It allows minority Americans to see themselves reflected in the mirror that our education system presents. Indian Education for All allows students and teachers to move through the ethnic identity continua and locate themselves in the greater panoply of race in America (Lipkind, 2009). Doing so can empower all to create change and reform leading to educational equity.

Professional development. According to Guskey (2000), professional development in education includes "activities designed to enhance the professional knowledge and skills of educators so that they might, in turn, improve the learning of students" (p. 1). Because teachers' content knowledge affects their instructional practices which in turn influence student learning, improving the quality of teachers' knowledge in their content areas is critical (Borko & Putnam, 1995). Providing high quality professional development is an ongoing process which is most effective when it is embedded in the educators' jobs. When seen as part of the teaching-learning experience, rather than apart from it, professional development has more profound effects on the knowledge and skills of the teacher (Guskey, 2000).

Theoretical conceptualizations of professional development. Theoretical conceptualizations of professional development are varied. Hargreaves (1995) articulates three

perspectives from which professional development can be viewed: symbolic interactionism, which is the consideration of teachers' emotional selves and of teaching as an essentially human activity; critical social theory, which views teaching within the larger social context and makes possible discourse regarding the social issues which enter into the classroom; and theories of postmodernity, the shifts in certainty which allow previously unheard voices to become audible.

An approach to professional development from the symbolic interactionist's perspective allows for it to incorporate teachers' beliefs and emotions. Hargreaves (1995) states that "reflective practice is usually presented as being about thinking, analyzing, and inquiring, not about feeling, intuiting, and engaging" (p. 21). Yet if professional development planners took into account truly reflective activities such as "intuiting and engaging" they might provide more influential and effective professional development. Reflective activities are described as everything from deliberate critical reflection on their own practice, to part of a continuum or of the learning process, to a critical view on the profession of teaching (Hargreaves, 1995; Smyth, 1995; Smylie, 1995; Mevarech, 1995).

Critical social theory brings politics into the fold. Apple (2004) asserts that education is always political, and Hargreaves (1995) supports this assertion in the arena of professional development. This lens "prompts us to consider the place of power, control, equity, justice, patriarchy, race, bureaucracy, and so forth in teaching and teacher development; to see teaching and teacher development as more than internal, institutional matters" (Hargreaves, 1995, p. 12). In particular, Smyth (1995) encourages teachers to consider their role in the system of education, contemplating such broad issues as who defines the work of teaching, what are the power dynamics in the world of teachers, and whose interests are being served in the education setting.

Finally, postmodernity brings into the fold the uncertainties of today's society and the way that common assumptions of morality are being challenged or overcome by waves of new ideas and belief systems. These systems may confront and contradict commonly held ideologies, some of which underpin our educational systems. According to Hargreaves (1995), the decline of common moral assumptions allows marginalized voices to rise. Hargreaves affirms that professional development must stop pretending to be apolitical, amoral, and impersonal. Rather, it must address these features of teachers as human and education as existing in a real world in order to be effective and inspirational.

Others question the very nature of professional development. Some suggest that conflict is necessary for substantive change, and that when teachers perceive conflict, they should embrace it as a way of improving their teaching (Borko & Putnam, 1995). Others insist that teaching is a moral endeavor and frame the dilemmas facing teachers thus.

One of the central challenges to teachers in the postmodern age is that of working within contexts of pervasive moral uncertainty. Because of growing multicultural migration, international travel, global economies, and reconstructed polities, the fundamental moral assumptions of the Judeo-Christian tradition and common schooling upon which Western educational systems have been based are collapsing. (Hargreaves, 1995, p. 15)

In the face of this moral uncertainty, what shall educators do? How should they choose to move forward – by clutching the morality of the familiar, or by stepping into the unknown? In some cases, professional development can help guide the teacher to an answer that fits (Hargreaves, 1995).

Hargreaves (1995) argues that critical reflection on one's own teaching, on colleagues' experiences, and on case studies can enhance the skills needed to make moral decisions. "This

approach to teacher development elevates the principles of thoughtful, practical judgment above personal prejudice, misleading moral absolutes, or the false certainties of science as a guide to action and improvement” (Hargreaves, 1995, p. 16). Teachers who employ critical reflection will be in closer touch with the uncertainties of today’s society and schools-as-workplaces. They may grasp better how to address issues that arise in their classes and with their students as well as administrator and district concerns (Hargreaves, 1995). Senechal’s observations (2011-2012) about solitude and reflection reinforce these assertions about critical reflection. She suggests that solitude and study lead to more informed thought.

Citing Marsick and Watkins (1990), Smylie (1995) further defines three capacities that enhance learning: proactivity, critical reflection, and creativity. Proactivity is what allows teachers to solve problems. Critical reflection enables a teacher to interpret the self in action. Creativity encourages an individual to break free of ordinary thinking. These dimensions of learning can be viewed as avenues for teachers to increase their effectiveness. If they become more proactive, critically reflective, and creative as individuals and as professionals, they may improve their own teaching (Smylie, 1995). Professional development providers can seek ways to incorporate support for these dimensions.

According to Smylie (1995), several facts underpin personal learning. These can be brought to bear on any consideration of teacher professional development and include the following: Learning is experiential, adults can learn actively, professional development is effective when it is problem-oriented, and activating background knowledge is part of gaining new knowledge. Planners and providers of professional development for educators should keep in mind the experiential nature of effective teacher training and consider how to connect the skills and content to what teachers already know.

Borko and Putnam (1995) and Tillema and Imants (1995) state that professional development will be most effective when it builds on what teachers already know, their knowledge and beliefs, or schema. These scholars in the field of cognition as well as Willingham (2009) offer a conceptual approach relating to the development of knowledge itself. Successful construction of students' knowledge is based on teachers' previous knowledge, on their beliefs and customs, and on their ability to translate information into effective classroom practice. When teachers are asked to play new roles and provide new information in different ways, the very core of their cognition must be supported. Successful professional development programs both elaborate on the teachers' knowledge base using a constructivist approach and connect in practice to teachers' previously held beliefs (Borko & Putnam, 1995).

Borko and Putnam (1995) further clarify that “[c]hange efforts based on an expectation that teachers will receive and practice information and skills presented by others are unlikely to succeed in fostering meaningful changes in the ways in which teachers interact with their students” (p. 59). This means providers cannot simply swoop in, present information, and assume the teachers will carry on in their wake, using the nuggets of wisdom left behind. Rather, teachers must have prior knowledge, or schema, to which the new information can relate in order for the professional development to be meaningful. It is part of the providers' job to help teachers make this connection.

Helping participants connect new knowledge to their schema is just one highly efficacious practice. Professional development providers should also provide teachers with models and goals to enhance their self-efficacy, according to Smylie (1995). Citing Bandura (1986), he describes the sense of self-efficacy as enabling individuals to reach higher levels of performance. Those with a higher perceived self-efficacy tended to select more challenging and

complex tasks, for example. Translated to student learning and classroom practice, these teachers will in turn be more likely to set higher expectations for their students. Thus professional development planners and providers who allow for modeling and goal-setting may improve teacher participants' classroom outcomes.

Practical implementation of professional development. High quality professional development is intentional, ongoing, and systemic (Guskey, 2000). Various types of effective professional development often involve study groups, collaboration among grades and subject areas, focus on a single area of developing expertise, intensive and lengthy time commitments (Saifer, Edwards, Ellis, Ko, & Stuczynski, 2011) and professional learning communities (DuFour, Eaker, & DuFour, 2005).

Intentionality is key when considering the planning of professional development. Planners should begin with the end in mind, clarifying goals and working toward them throughout the duration of the professional development (Guskey, 2000; Elser, 2010). Goals may be determined at the district or administrative levels, they may be set by independent trainers, or they may be decided by teachers themselves. Planners should consider desired outcomes such as those outlined by Smylie (1995), but they may also be identified by teachers as part of a needs assessment. Guskey (2000) cautions, however, that teachers often identify problems or desires rather than actual needs and therefore may not be the most reliable source of a needs assessment without intervention for clarity.

Professional development must be a component of change within the broader education system, not isolated. It takes time and must be made relevant and connected to all levels of an organization, not teachers alone. "When viewed systematically, professional development is seen not just in terms of individual improvement, but also in terms of improvements in the capacity of

the organization to solve problems and renew itself” (Guskey, 2000, p. 21). It allows an organization to set goals and for all to be part of a larger vision of progress and improvement.

When carrying out professional development plans, several practical guidelines are noteworthy. Guskey (1995) recommends using a team approach with various types of support, including local personnel as well as consultants, but cautions that ensuring high quality support from these sources is crucial. Smylie (1995) emphasizes the importance of off-site support, including individuals in agencies, consultancies, and universities as well as outside events like workshops and conferences. While Guskey (1995) affirms the combination of support and pressure to push professional development, Mevarech (1995) cautions that the support teachers receive must match their level of development.

In terms of delivery of professional development to teachers, a constructivist approach to professional development is very effective, according to Mevarech (1995). Tillema and Imants (1995) characterize this type of teacher training experience as focusing on small groups and interaction, and as being led by teachers. Smylie (1995) differentiates between enactive and vicarious learning. The former is experiential and engaged. The latter is passive and observant. Both can be effective, if they serve as models to develop self-efficacy, which was discussed earlier.

When involving teachers in their own professional development planning, Guskey (1995) notes that teams are useful but encourages seeking an “optimal mix.” For example, overuse of committees and committee obligations can kill the essence of positive professional development. He also advises coaching and sharing among teachers to promote camaraderie and a sense of belonging to a team. Regular, honest feedback on results is a primary way of keeping changes

afloat. Furthermore, top-down initiatives will not work if they do not involve teachers in the decision-making and implementation processes (Borko & Putnam, 1995; Guskey, 2000).

In fact, it is crucial to pay close attention to how professional development is conceived, developed, and presented. Smyth (1995) cautions against false collegiality, for example, which is pressed on teachers as a policy option rather than a substantive part of a critically thinking profession. This idea harkens to Freire (2009), who wrote that oppressors can easily coerce the oppressed into a false sense of liberation by presenting superficial or shallow options. Smyth (1995) also warns that professional development initiatives are often prompted by economic decline, and the resultant push for higher quality education is, in reality, a way of advocating for conformity to an economic and political system which teachers should be questioning. Wagner (2008) supports this concept when he discusses the ways students have been historically herded through education systems as part of a larger economic machine. Smyth would agree that teachers are part of that oppressive system.

Professional development outcomes. As with students, teachers' learning as a result of professional development may be viewed as a series of results which vary due to differences among individuals, topics, and learning environments. Smyth (1995) presents the following learning outcomes, organized as a continuum. The first three outcomes occur before the new information is accepted by the learner. The middle three represent a semi-acceptance stage. The final group of three signals acceptance and internalization.

1. Habitual reaction based on presuppositions
2. Nonconsideration of the situation as a learning opportunity
3. Rejection of new learning
4. Preconscious learning

5. Behavioral change
6. Memorization of new information
7. Contemplation
8. Reflective practice
9. Experimental or scientific inquiry (Jarvis, qtd. In Smylie, 1995, p. 96)

In working toward successful professional development for teachers, planners should anticipate these stages in order to avoid drop-out and to provide needed support for teachers struggling to move through the continuum. Planners of professional development, according to Smylie, would be well served to consider first what type of teacher learning is desired. I would add that planners should also try to ascertain at what level their participants are starting.

Mevarech (1995) presents a similar model of implementation phases for new teaching ideas and practices: survival, exploration and bridging, and adaptation. In survival mode, teachers experience anxiety and a sudden lack of confidence reminiscent of their first days of teaching where they rely on strategies they have actually outgrown. Teachers may experience a form of cognitive dissonance between their understanding of teaching practices and the new practices learned through professional development. This cognitive dissonance can cause the anxiety that characterizes the survival mode. In the second mode, exploration, teachers are concerned with themselves. They explore the new ideas while asking, "How will this affect *me*?" rather than considering how new practices may affect the students or perceiving them against a backdrop of improved teaching or educational reform. Once they are able to reflect on the professional development they've received, they enter the adaptation stage, which allows them to move into full integration. This information is significant to providers of professional

development because it reinforces the importance of repetition, reflection, and ongoing support for teachers learning to implement new curriculum or pedagogy.

Many teachers and planners of professional development for teachers expect teacher growth to follow a linear, upward model (Mevarech, 1995). However, planners must have realistic expectations. In fact, a frequent, immediate outcome is a backslide. Mevarech describes the U-curve model, in which teachers implementing unfamiliar content and processes in their classrooms tend to revert to their old style of doing things when the work becomes challenging or seems to be unsuccessful. Guskey (1995) reaffirms this trend, claiming that it is uncommon for teachers to implement new practices seamlessly, quickly, and successfully. Guskey (2000) offers an explanation: "What makes the early stages of implementation so complicated is that the problems encountered are often multiple, pervasive, unanticipated, and problem-specific" (p. 181). In describing teachers' implementation of new technologies and pedagogies, Prensky (2010) notes the same effect when teachers have first begun to try a new approach. Often, they have to push through their own frustration and see success before they can progress with the technology in their classrooms. According to Mevarech (1995), planners of professional development must anticipate this regression prior to adoption and forward motion. "It is unfair to expect too much too soon from those involved in implementation...this is analogous to pulling a plant out of the ground each day to check its roots for growth" (Guskey, 1995, p. 122).

Interestingly, the caution noted by Prensky (2010) reflects what other scholars have found. Teachers must perceive student success before they can improve their own practice.

Practices which are new and unfamiliar are more likely to be accepted and retained when they are perceived as increasing one's competence and effectiveness. This is especially

true of teachers, whose primary psychic rewards come from feeling certain about their capacity to affect student growth and development. (Guskey, 2000, p. 141)

In addition, simply practicing the new teaching skills does not improve teacher performance. Rather, teachers must also deeply understand the attendant concepts and internalize them in ways that are reflected in their teaching (Tillema & Imants, 1995).

How Indian Education for All adds dimension to professional development.

Professional development in the domain of Indian Education for All should follow the same guidelines and cautions as any other kind of professional development. It should be a process, it should involve teachers at every level, and it should be active and engaging. However, because IEFA is embedded in issues of race and culture, it involves an added dimension. This dimension can make people uncomfortable, anxious, or angry, depending on their level of ethnic identity development and other factors (J. Cajune, personal communication, June 6, 2011). Professional development planners have to be sensitive to these differences.

Indian Education for All (IEFA) further complicates matters for Montana educators and planners of professional development because of the history of relations between Indians and non-Indians and conflict in Montana (Ross, 1998) as well as most teachers' lack of content knowledge regarding tribes (D. Juneau, personal communication, June 1, 2011; Elser, 2010). Further increasing educators' anxiety is the legal nature of IEFA (Elser, 2010).

Much of the section above on general professional development practices can be connected in specific ways with IEFA considerations. Borko and Putnam (1995) state that content knowledge affects teachers' instruction. Banks (2008) affirms content is one of the five crucial dimensions of multicultural education, so it is essential that teachers have access to tribally specific, authentic content in order to implement IEFA. However, Juneau (personal

communication, June 1, 2011) and Elser (2010) agree content knowledge across the population of Montana teachers is limited in the domain of IEFA. Professional development must seek to bolster educators' content knowledge in culturally specific and sensitive ways if it is to promote effective integration of IEFA.

Hargreaves' (1995) three conceptualizations of professional development apply to IEFA. Symbolic interaction theory maintains participants must engage with the content of the professional development for it to be effective. Hargreaves (1995) also advocates true critical reflection so teachers can be in tune with themselves and their roles in school and community. This is one way to develop the ethnic identity discussed above (Phinney, 1996; Richardson & Molinaro, 1996; Smith, et al., 1999) and is the crux of Terrell and Lindsey's work (2009). As an example of this type of activity, Terrell and Lindsey guide educators and administrators to participate in intensive reflection regarding their views of themselves and others particularly related to race and ethnicity. A sampling of section and chapter titles includes "Leadership as an Informed Personal Perspective," "Constructing Your Cultural Autobiography," and "Responding to Issues Related to Race, Ethnicity, and National Origin"; several chapters conclude by asking readers to consider their own experiences with the topic of those chapters. In short, it is a guidebook for educators who wish to sharpen their understanding of themselves and their views on these issues, particularly as they relate to the field of education. They hope to accomplish this through intensive self-reflection. This book was distributed at the 2010 Indian Education for All advocacy conference sponsored by the Office of Public Instruction's Indian Education Division. Another part of this conference involved a day spent discussing coalition-building. There is not just a need, then, for educators to gain critical content knowledge in Indian Education for All; there is also an acknowledged need for engagement and reflection on social and ethnic issues and

conflict, some of which underpin the very existence of IEFA, as part of professional development for educators implementing IEFA.

As for critical social theory, Indian Education for All is clearly part of the mindset which confronts issues of power and social justice. Banks (2008) discusses these issues in both the equity pedagogy and empowering school structures dimensions, and Nieto and Bode (2008) reflect this opportunity in their discussion of multicultural education. Starnes (2006) names Indian Education for All as an equalizing force for all students. Indian Education for All, in the spirit of multicultural education, confronts institutionalized racism by allowing educators and students to question the materials and pedagogies associated with traditional schooling structures. It invites change to these oppressive structures.

Hargreaves' (1995) final conceptualization, postmodernity, is part of what allows Indian Education for All to exist. The questioning of common assumptions and the shift in certainties about our shared moral and societal visions open the door for a legal mandate like IEFA. Policymakers, in conceiving and enacting MCA 20-1-501 (Indian Education for All), have already acknowledged these shifts and encoded their result into education law. A postmodern view invokes the questions of power and control advocated by Apple (2004) and Hargreaves (1995). It also corresponds to Banks' dimensions of prejudice reduction and equity pedagogy (Banks, 2008; Elser, 2010). Professional development which acknowledges the process and results of questioning assumptions brings teachers in line with the stance of change and implicitly accepts IEFA.

On a practical level, the very teachers who question the power structures must also be partly in charge of the changes taking place. Borko and Putnam (1995) and Guskey (2000) affirm that top-down changes are ineffective unless they are balanced by substantive teacher support

and involvement. The collaboration will be most successful if it includes outside consultants as well as internal change agents. Elser (2010) advocates bringing many “staff members and perspectives” together as well as “local experts and novices” when developing a plan to implement Indian Education for All (p. 12). Indeed, in Montana, various agencies and educational organizations have involved local community members as “outside consultants” in IEFA initiatives. According to Magone and Elser (2009), implementation was accomplished in various locations with the assistance of American Indian parents and elders.

According to Smylie (1995), learning is experiential. If the goal of professional development is to help teachers become more mindful and effective in the classroom, they must practice these habits in professional development. That means providers have to act the way they want their teachers to act, offering professional development that engages and sets high expectations, just the way the classroom ought to do. Smylie (1995) also recommends setting goals and providing models for professional development and mentions the resulting increased sense of self-efficacy experienced by teachers who participate in training with clear goals and models. This works on many layers with multicultural education and Indian Education for All. While the goals advanced by multicultural scholars are broad (Banks, 2008; Nieto & Bode, 2008; Au, 2009), Elser (2010) specifically exhorts providers of professional development to demonstrate everything from goal-setting to content integration to best classroom practices, including inquiry and a constructivist approach. “Quality professional development should consistently and explicitly model best practices and active integration strategies” (Elser, 2010, p. 26). This is true for all professional development, but it takes on particular significance with Indian Education for All because of its requirement for critical thinking. When teachers ask students to think critically about the issues related to historical inaccuracy or bias, for example,

they need to have considered these issues themselves, as well (Terrell & Lindsey, 2009). Thus pedagogical concerns associated with critical thinking and modeling during professional development apply in particular ways to Indian Education for All (Elser, April, 2010).

Guskey (2000) clarifies that professional development is not an event; it is a process. In the same spirit, Terrell and Lindsey (2009) frame cultivating culturally proficient leadership qualities as a journey. Elser (2010) specifies one clear reason that professional development in IEFA is ongoing: new teacher arrival. Guskey (2000) also reminds us that the best professional development is intentional and carefully planned. For this reason does Elser (2010) place a great deal of emphasis on the planning of professional development in IEFA, from developing teachers' schema regarding Indian tribes, to teaching them how to employ rigorous critical literacy techniques in their classrooms.

Professional development in Indian Education for All: What has been done. In 2003, a lawsuit was filed by the Montana Quality Education Coalition claiming that Montana failed to fund education adequately. A year later the Montana Supreme Court agreed that the funding was inadequate. In 2005 the Montana legislature defined "quality education" and subsequently, an appropriation was made at a special legislative session to support Indian Education for All (IEFA) because it had been included in the definition of "quality education" (Juneau & Juneau, 2011). This "funding year" of 2005 provides the delimiting time point of this study, although other work was done prior to as well as outside of this funding opportunity. The Division of Indian Education of Montana's Office of Public Instruction (OPI) was established after the legislative appropriation was made (Juneau & Smoker Broaddus, 2006). The professional development provided by this Division in the interest of educating teachers about their newly funded mandate began on the basic level of simply raising awareness (Jetty, 2010);

according to Superintendent of Public Instruction Denise Juneau, the most common question asked by teachers was “What do we call you [Indians]?” (personal communication, June 1, 2011).

This simplistic early approach is evident in the Division of Indian Education's portion of the Annual Data Collection (ADC) summaries provided by OPI. Surveys are completed by administrators in each public school across the state, and these surveys are then condensed into ADC summaries. In 2004 and 2005, two of the top three immediate needs listed for teachers to implement IEFA effectively were materials and sample lessons (Division of Indian Education, 2004, 2005). Teachers seemed to have very little to use in their classrooms and their administrators sought immediate resolution to this deficiency. However, in 2006 a shift in the ADC responses signified a need for deeper professional development. From 2006 to 2010, the top two identified needs were teacher training and curriculum integration (Division of Indian Education, 2006, 2007, 2008, 2009, 2010). Administrators and teachers appear to have recognized that the lesson plans and materials alone were insufficient; they needed ongoing guidance in appropriate integration and instruction in these areas.

According to Juneau (personal communication, June 1, 2011), these trends helped guide the provision of IEFA professional development through the Office of Public Instruction. OPI contracted with the Comprehensive System of Personnel Development (CSPD), which at the time numbered three regions (now there are five) to provide professional development. The Montana OPI Division of Indian Education has been the primary force related to supporting teachers in meeting this challenge. They have published at least 175 units for grades K-12 across subject areas, at times culled from Ready-to-Go grant products but at other times written by OPI staff (Division of Indian Education, May 4, 2011). The full-time staff in this Division have

numbered from two to seven since 2005 (M. Jetty, personal communication, February 21, 2012), and one or more members of the staff has been present at 683 events of training and support state-wide between 2006 and mid-2011 (Division of Indian Education, June 3, 2011). The Division of Indian Education has distributed Ready-to-Go grants to educators and schools for curriculum work (Magone & Elser, 2009), to individuals for research (Baldwin, 2009), and to schools for demonstration projects (Ngai & Koehn, 2010). The Division also now hosts an annual Indian Education for All Best Practices conference as well as an Advocacy Institute to assist local leaders in implementation in their own districts and schools (T. Veltkamp, personal communication, June 7, 2011). In 2011-2012, the Division initiated a lesson pilot program where educators from across the state piloted IEFA units and lessons published by the Division of Indian Education for the purpose of determining the strengths and weaknesses of this curricular material. Teachers were compensated for their extra effort in piloting the lessons and completing evaluations (M. Jetty, personal communication, January 19, 2012).

The five regional service agencies in Montana have also provided professional development in the field of Indian Education for All. Western Montana Comprehensive System for Professional Development (WM-CSPD) received a grant called the Montana Professional Development Project from the Montana Office of Public Instruction in part to develop Level 1 training in Indian Education for All (N. Marks, personal communication, January 20, 2012). According to the WM-CSPD Summary report, the organization received \$61,079 in grant funds between 2005 and 2009 to implement Indian Education for All training. The statistics for trainings and participants provided in this report begin with the 2008-2009 school year, overlapping the funding report by one year. In that year, 16 trainings were provided to 269 participants. (The number of trainings provided does not include the total number of trainings

offered, some of which were cancelled each year.) In 2009-2010, seven trainings were provided to 78 participants. In 2010-2011, nine trainings were provided to 93 participants (CSPD Region V, 2011). Interest in Indian Education for All trainings appears to be waning, and specific topics tend to fare better in attendance than general IEFA information (N. Marks, personal communication, January 20, 2012). However, the levels of training have become more sophisticated, moving from primarily Level 1 trainings (awareness) into Level 2 trainings (implementation). Notably, there have also been some trainings aimed at IEFA advocates and leaders in the most recent years. Both face-to-face and online professional development opportunities have been offered since 2007 (CSPD Region V, 2011). These ranged from Level 1 Awareness trainings in the first two years to the development of online book clubs during the 2010-2011 year. In 2011-2012, these book clubs were expanded to include university credit for more in-depth study (N. Marks, personal communication, February 20, 2012).

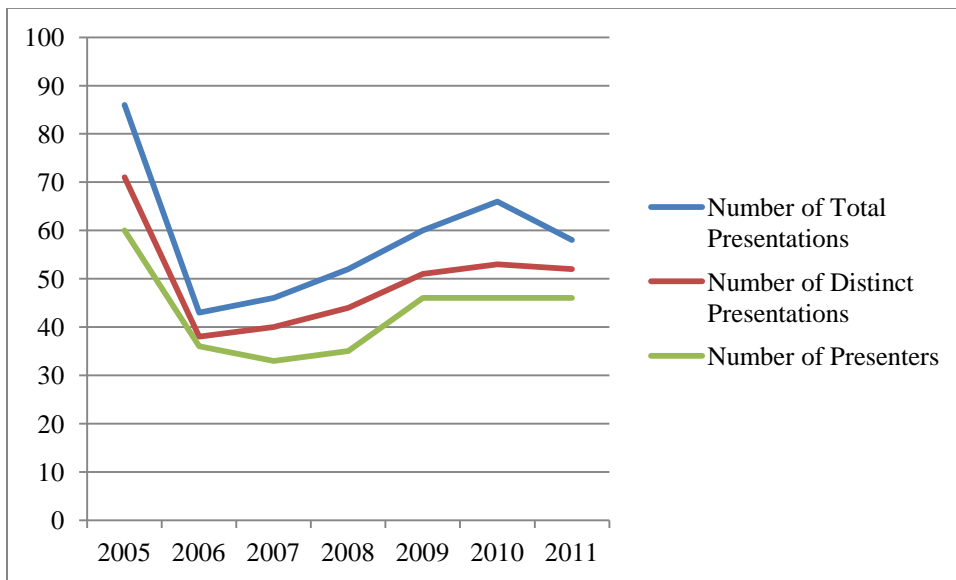
Across the state, curriculum consortia have developed their own teacher supports in Indian Education for All. The quality control of this professional development is housed with the entity providing the support. In Eastern Montana, the Prairie View Curriculum Consortium has been sponsoring a two-day summer event for teachers, funded by the Montana Office of Public Instruction through 2012, called the "Eastern Montana Institute." It is hosted at Dawson Community College in Glendive, Montana, and includes keynote addresses as well as rotating sectionals focusing on classroom integration of Indian Education for All content. About 100-115 teachers have attended each year since 2005 (K. Stanton, personal communication, December 26, 2011). Montana Small Schools Alliance has posted on its website numerous IEFA-related lesson plans developed by Montana teachers and asserts that all of its trainings involve IEFA components (D. Rask, personal communication, December 27, 2011).

The Northwest Montana Educational Cooperative reports that since 2005, an Indian Education for All committee comprised of representatives from almost all the 22 districts served by the Cooperative has met twice a year. In the fall they participate in the Tribal Pupil Instruction-Related day sponsored by the Confederated Salish and Kootenai Tribes on the Flathead Reservation. In the spring, they hold a meeting to plan for Indian Heritage Day as well as the professional development they'll want to provide for their districts for the coming year. According to the Director, the level of sophistication in terms of participants' background knowledge has increased through the years. The trainings have progressed through several developmental stages, taking the forms of awareness, book studies, and, most recently, support for implementation. The Director said she has witnessed deepening sophistication in teachers' implementation of Indian Education for All, and provided the example of recently seeing in a local classroom math projects displaying reservation size and population. She said in the earlier years she never would have seen such a thing (E. Sorte, personal communication, February 6, 2012).

The Montana Education Association-Montana Federation of Teachers (MEA-MFT) statewide educators' convention also introduced a strand for Indian Education for All presentations in 2005. According to the conference booklets which list the sectionals by interest area as well as chronology, Indian Education for All sectionals surged to a high number in the first year but dropped off significantly after that, and the number has risen gradually since then (Montana Education Association-Montana Federation of Teachers, 2005, 2006, 2007, 2008, 2009, 2010, 2011). Figure 1 indicates this trend. The three trend lines represent the total number of presentations at the conference within the IEFA subgroup; the number of distinct presentations, because presenters will often deliver the same presentation twice; and the number

of presenters during each conference year. One notable limitation of this data is that the quality, and frequently the content, of the presentations is impossible to determine from the titles listed. In some cases especially in the first year, several of the titles appear arbitrarily categorized under Indian Education for All. For example, there were three presentations purporting to help improve classroom discipline. An inference might be drawn that many people felt their sectionals would help teachers implement Indian Education for All but that they may not have had a clear understanding of what Indian Education for All entailed. This inference is supported by the dramatic drop in numbers of presentations and presenters the following year, after awareness and teacher supports had been developed and disseminated for 12 months.

Figure 1. Number of IEFA Presentations at MEA-MFT Conference, 2005-2011



An observation not visible on this graph is that the presenters seemed to rotate in a turnover fashion. That is, the people who presented in the first few years were not the same people who presented in the most recent years, with a few exceptions. Furthermore, those who do present repeatedly tend to change the topic, or at least the title, of their sectionals (Montana Education Association-Montana Federation of Teachers, 2005, 2006, 2007, 2008, 2009, 2010,

2011). This may indicate an evolution in the way presenters are approaching the topic of Indian Education for All.

This professional development was augmented, and in some cases, preceded in other places by other entities. On the Flathead Reservation, for example, tribally specific educator support developed markedly in the mid- to late-1990s (notably, *before* the passage of MCA 20-1-501). In 1995, a group of superintendents met with former tribal education department head Kevin Howlett and bilingual educator Julie Cajune to discuss establishing a pupil instruction-related (PIR) day for the educators in the reservation school. This Tribal PIR Day, sponsored by the Confederated Salish and Kootenai Tribes' Tribal Education Department, has continued for the 17 years since then (J. Cajune, personal communication, June 6, 2011).

Other teacher support in tribal issues during this period included the Rural Systemic Initiative funded by the National Science Foundation. These institutes infused science education with traditional knowledge and helped develop tribally specific, scientifically accurate, and academically rigorous instructional materials. It sent participants to national conferences, and it helped forge strong relationships among science educators and tribal communities (J. Cajune, personal communication, June 6, 2011).

Other events where teachers learned about local traditional culture included attending the River Honoring with students, which had previously been a community event only, and setting up a culture camp. During the culture camp, area teachers learned from tribal experts and elders various traditional practices such as drying meat, identifying plants, beading, and practicing Salish and Kootenai every day. These camps created "powerful connections between teachers and guests," and for some of the teachers, the experiences were "life-changing" (J. Cajune, personal communication, June 6, 2011).

These professional development opportunities demonstrate a commitment in at least one region prior to the Indian Education for All law of 1999 to supporting teachers in their quest to develop an understanding of tribal cultures and incorporate this knowledge in culturally responsive ways. The law itself was not the only impetus for teachers begin to incorporate cultural knowledge into their curriculum.

Summary

Indian education has multiple meanings. For some, it conjures a long history of repressive and destructive policies toward American Indian people. For others, it elicits grade school memories of paper feathers on Thanksgiving. In Montana in 2012, the words “Indian education” are often paired with the suffix “for all,” a reference to the 1999 landmark legislation which requires schools, educators, and students to learn authentic and accurate tribal content in a culturally responsive manner. Due to the unique nature of the content to be integrated, educators need specialized and sensitive professional development. Ideally, this professional development will assist them in confronting issues of equity, diversity, and social justice while imparting tribally accurate, authentic, and substantive content. Furthermore, the professional development itself should model best pedagogical practices and inspire participants to challenge their students through rigorous literacy instruction, critical thinking skill development, and reflection.

Who are the providers of this type of professional development in Montana? What core qualities do these outstanding providers share? The answer to these questions may create a way to design professional development in the future which will inform, inspire, and challenge Montana's educators to implement Indian Education for All in meaningful and effective ways.

Chapter Three

Qualitative Methodology and Design

This study utilized a qualitative methodology to characterize several individuals' experience of providing outstanding professional development in Indian Education for All. Lincoln and Guba (1985) ground naturalistic inquiry in postpositivism, that is, a theory of knowledge that recognizes no single reality. Rather, reality depends upon the perception of each individual. They describe naturalistic inquiry as a way to acknowledge the fact that multiple realities are possible, and assert that qualitative inquiry is the mode best suited to investigate these realities. The individuals in this study have certainly experienced different realities associated with phenomenon of providing professional development in IEFA. Thus a qualitative method was appropriate because it is "more sensitive to and adaptable to the many mutually shaping influences and value patterns that may be encountered" (Lincoln & Guba, 1985, p. 40). According to Creswell (2007), a phenomenological approach within the qualitative tradition is appropriate when attempting to document the essence of a shared experience of a group of individuals. Creswell's approach uses interviews as a primary source of information. An analysis of the interviews, written as a narrative, then articulates the essence of the shared experience.

In this study, an initial written survey was used to determine a pool of interview participants. Specific criteria, or benchmarks were used to select the most appropriate participants from the names collected. The next step was to interview the participants and analyze their responses for emerging themes in order to articulate the essence of the phenomenon of delivering outstanding professional development in Indian Education for All.

The central question of this study was, "What core qualities are shared by outstanding providers of professional development in Indian Education for All?" The sub-questions were as follows: What have these providers experienced that has helped them excel in the area of

providing professional development? What motives and beliefs do the identified providers possess that shape their teacher training? What are their hopes for the future of education in Montana regarding Indian Education for All?

This study incorporated a survey phase and an interview phase. The surveys were administered to educators and were anonymous. The survey respondents named outstanding providers of professional development in Indian Education for All. The names of these providers were then tallied became the interviewee pool. Structured interviews were conducted and transcribed. Results were coded and analyzed, and a narrative report was written.

Research design: surveys.

The survey instrument was field-tested with 51 individuals who provided feedback on layout design and words that were confusing or had double meanings for the respondents. Trial respondents' answers indicated what they thought the instrument was asking, and time was kept to estimate the amount of time non-trial respondents would need. The instrument and instructions were then modified so responses would match the true intent of the questions.

These written surveys were administered at the Montana Education Association-Montana Federation of Teachers Educators' Conference, held in Missoula, Montana, in October 2011. This site was chosen because it is a statewide conference of all educators from all grade levels and subject areas. Each year, about 2,275 educators attend this conference (B. Thomas, personal communication, February 29, 2012). It was an appropriate event for survey administration because of the number and diversity of teachers present.

The surveys were available at a centrally-located table just outside the vendor area of the MEA-MFT Educators' Conference. The researcher sat at the table, provided standardized instructions (see Appendix B), and administered the surveys. The surveys were anonymous.

Respondents had to be certified educators, paraprofessionals, or administrators employed by or recently retired from a Montana public school. Although the survey was anonymous, it did ask for a limited amount of demographic information about the respondents, including the educator's role, length of time teaching, size of the school district (labeled Class AA to Class C as classified by the Montana High School Association), and distance of the district from a reservation. The survey then asked respondents to identify an outstanding provider of professional development in the area of Indian Education for All. Further questions required respondents to label the type of professional development experienced (in-service provided by district, conference session, extended workshop, course for credit, etc.), the length of the professional development, and where and when the professional development was received.

Next, the survey asked respondents to rate the presenter and the professional development. The ratings took the form of a 6-point continuous scale from "strongly disagree" to "strongly agree" to statements regarding the professional development provided and the presenter him- or herself. Eight statements fell into three primary domains: effectiveness of the presenter (statements 1, 5 and 6), quality of the presentation content (statements 2, 3, and 4), and utility of the content in the classroom (statements 7 and 8), although those domains were not explicitly identified on the survey.

The survey results were tallied using a frequency chart, and any presenter receiving more than one nomination was initially considered for inclusion in the interviewee pool. In order to narrow the population, the individuals receiving more than one nomination were then assessed against certain criteria set *a priori* and those meeting the criteria were invited to become interview participants. The criteria used to select interviewees are described next. The responses were averaged in each domain. Thus "presenter effectiveness" received an average score per

survey; “quality of content” received an average score per survey; and “utility in the classroom” received an average score per survey. In addition, a tally was kept of individual statements receiving 4s, 5s, and 6s, all on the upper end of the continuous scale and indicating a favorable review.

Because of the possibility of high numbers in the pool of potential participants, a flexible method was needed in order to narrow this pool to the richest, most balanced group. Potential participants were thus identified by Benchmarks, set *a priori*. Benchmark 1: presenters were placed in the potential interviewee pool if they received an average of at least 4 in each domain **and** a “6” on at least one statement in each domain. Should this criterion be met by no nominee, the researcher would move to Benchmark 2: presenters were placed in the potential interviewee pool if they received an average of at least 4 in each domain **and** a “5” on at least one statement in each domain.

Finally, a box for open comments was provided for respondents to add descriptive words about the presenter. These comments were intended to shed light on the presenter's attributes and help guide interview questions as well as provide opportunities for triangulation of the data with the interviewees' responses. See Appendix C for the complete survey.

Content validity and reliability. This survey was not the primary instrument of the study. However, as a method of identifying individuals who met these criteria, its content validity and reliability are relevant to the trustworthiness of the data and the study itself. This researcher-modified survey is an adaptation of one used by Dr. Tammy Elser in her program evaluation work. Dr. Elser has used this survey to evaluate multiple technology programs over several years (T. Elser, personal communication, May 16, 2011). She adapted this survey from Guskey (2000), whose work in evaluating professional development clarifies five distinct realms to consider

when reviewing professional development in education. These realms include participant learning, the knowledge, skills, and understandings that form the basis of professional development; participant reactions, the ways the professional development is planned and executed, including how accessible and engaging the presenter is; participants' use of new knowledge and skills, the background and reasoning for the professional development; organizational support and change, and student learning outcomes (Guskey, 2000). The final two domains were not measurable on the survey. These other three realms loosely correlate with the domains rated on the survey. Guskey's "participant learning" matches up to the survey's "quality of the content." Guskey's "participant reactions" correlates to "presenter effectiveness" in that the way the professional development is planned reflects on the degree to which the presenter reaches the audience. Guskey's "participants' use of new knowledge and skills" relates to the survey's "utility of the content in the classroom." The content validity and reliability of this adapted survey instrument have been established through many uses during Dr. Elser's extensive work.

Research design: interviews. Structured interviews were conducted with the selected providers of professional development who were identified by survey respondents and met certain criteria set *a priori*. A structured interview, according to Lincoln and Guba (1985), is one whose purpose is pre-defined by the researcher. Questions are written in advance and the interviewee responds within the framework specified by the researcher. Although Lincoln and Guba (1985) assert that true naturalistic inquiry cannot predict the questions that will arise, since the study design is emergent, they do acknowledge that a certain amount of planning is needed. The purpose of the interviews in this study was to elicit facets of the common experiences of the

providers of this type of professional development, thus developing a sense for the reader of the essence of this lived experience or phenomenon.

The structured interview for this study consisted of 10 broad, open-ended questions designed to probe the interviewees' experiences, beliefs, and practices regarding Indian Education for All. The interviews were audio-recorded for later transcription. The questions were open-ended in order to gather the widest range of responses possible. The questions fell into domains intended to capture the interviewees' experiences, beliefs, and practices connected to providing professional development in Indian Education for All. These domains correlated to the central question and sub-questions of this study. The interview instrument included two questions about the interviewees' experiences (questions 1 and 2), four questions about their beliefs (questions 3, 4, 9, and 10), three questions about their practices (questions 5, 6, and 8) and one question about feedback they've received, for triangulation purposes (question 7). See Appendix D for the complete interview questionnaire.

Purposive criterion sampling. According to Creswell (2007), non-random, purposive sampling is used frequently in qualitative research because of the nature of the knowledge that is desired by the researcher. The researcher is not aiming to generalize findings to a population; thus, random sampling is unnecessary. In contrast, purposive sampling is useful, particularly in phenomenology, because collecting the desired information depends on finding the participants who possess that knowledge. Among myriad kinds of non-random sampling is criterion sampling, which selects participants based on a predetermined criterion of importance (Patton, 2002). This type of sampling is used to locate "information rich" sources (p. 238). Criterion sampling is particularly useful "to identify cases from standardized questionnaires for in-depth follow-up from surveys or questionnaires" (Patton, 2002, p. 238). Although in Patton's example

the respondents who meet certain criteria *become* the follow-up participants, in this study the survey functioned the same as his questionnaire: to identify those individuals whose performance and experience allowed them to meet the criteria set *a priori*. This study used purposive, criterion sampling to identify the participants for the phenomenology.

Qualitative Data Analysis

According to Patton (2002), qualitative data analysis asks the researcher to synthesize raw data into themes and ultimately into a new creation. He likens the process to a caterpillar's metamorphosis into a different being, the butterfly, and cautions that there is no recipe for this transformation. Patton also offers the realistic provision that analysis really begins during data collection: "The fluid and emergent nature of naturalistic inquiry makes the distinction between data gathering and analysis far less absolute" than in conventional, quantitative studies (Patton, 2002, p. 436). In the narration that follows analysis, Patton asserts that thick description is the essence of qualitative reporting, and its ability to draw the reader into the narration is a crucial part of the overall effectiveness of the study.

In contrast, Creswell (2007) provides a step-by-step approach to phenomenological data analysis. The steps can be summarized thus: The researcher identifies her own biases and perspectives relative to the topic in order to focus on the participants in the study. Then, the researcher develops a set of significant statements, distinct from one another, which can be distilled into "meaning units" or themes. Next, the researcher narrates the participants' experience with the themes, using support from the interviews, both what happened ("textural description") and how it happened ("structural description"). Finally, a short "composite" description of both types of description is written (Creswell, 2007, p. 159).

Lincoln and Guba (1985) reiterate that qualitative data analysis during naturalistic inquiry is an inductive process. That is, individual data units are reconstructed into meaningful wholes. One relevant approach is “analytic induction,” which reflects Creswell’s (2007) process above. It also adds that negative instances – those data which do not fit into categories – are intentionally sought and expanded in order to illuminate the theory that is emerging. Lincoln and Guba (1985) also provide a process for analyzing data. The first step is to unitize, or collect data units, which are defined as being heuristic, “aimed at some understanding or some action that the inquirer needs to have or to take,” and a unit must be “the smallest piece of information about something that can stand by itself” (p. 345). The next step is to collect these units into categories decided upon by the researcher and then to summarize the category as a rule for inclusion into the category. Not only the units, but the categories themselves must be examined. It is best “when the categories are defined in such a way that they are internally as homogeneous as possible and externally as heterogeneous as possible” (p. 349). Finally, a narrative is written which describes the composite phenomenon.

The process of data analysis in this study combined the naturalistic theory of Lincoln and Guba (1985) with the procedural guidelines outlined above. First, through intensive study of the interview transcripts and surveys, tentative emergent themes were identified. Units of meaning relating to these themes were then collected and categorized. Negative instances were examined for ways to enhance the construct of the phenomenon. Once categories were identified and a description, or rule, for each category was written, the units of meaning were re-examined for the purpose of illuminating the phenomenon. Some categories were combined as overlap and repetition became clear. Finally, a narrative was written that incorporated rich, thick description

and quotes from the interview transcripts to describe the essence of the phenomenon of providing outstanding professional development in Indian Education for All.

1. Emergent themes were identified (18 total).
2. Themes were color-coded in interview transcripts and noted on a grid depicting interviewees and themes.
3. Themes which overlapped were combined for broader categorization and to reduce repetition in the narrative.
4. Narrative was written of the themes.
5. Triangulation narrative was written, using some of the themes already identified in the initial categorization period.

Trustworthiness of the Data

Validation of data is essential. Creswell (2007) names triangulation, member checking, and thick description as effective validation measures. Triangulation is important because it provides additional support for findings from different perspectives within the context of the study (Creswell, 2007). There was triangulation between the interviewees' responses and the surveys collected which identified the interviewees. A primary indicator of whether these trainers are "outstanding" was the numbers of nominations they received and the reasons educators provided for nominating them. A second leg of triangulation was the participants' responses in the interviews. Should their responses mirror the educators' descriptions of their training, validation would be strengthened. In particular, the descriptions from the open response box were examined for correlations to the interviewees' responses.

Another method of validating data is through member checking during the interview and summarization process (Lincoln and Guba, 1985). After the interviews, the researcher

summarized the interviews and shared those summaries with the interviewees, inviting edits (but not additions) to be sure each participant agreed with the way the researcher understood his or her responses.

Finally, the researcher wrote rich, thick description of the survey respondents' and participants' responses, including in-depth reporting of quoted and indirect material as well as descriptive statistics derived from the surveys.

Role of the Researcher

This researcher frames her own approach to education in terms of critical theory and transformation. She believes that the purpose of education is to teach people to think critically and have the agency to effect positive change in their worlds. Her embrace of multiculturalism from a psychological as well as social justice perspective affect how she views the survey responses and participants' interviews. These biases are evident in the research design, in that she assumes the change taking place within education in Montana is positive change, and she is looking for ways to promote this change.

Chapter Four

Introduction

This study attempted to answer the research question, “What core qualities are shared by outstanding providers of professional development in Indian Education for All?” Through a written survey given to educators at the statewide educators’ conference, names of outstanding providers were collected. Selection criteria were then applied to these names, and seven individuals were selected. Those seven individuals became interviewees. This chapter describes the results of the survey as well as the interviewee selection process and interview procedures. Next, the interviews are summarized. Themes which emerged during the interview coding process are described with interviewee quotes to support them. Finally, the interview data are triangulated to other sources of data.

Results of the Written Survey

The researcher field-tested the survey with 51 individuals to discover what could be clarified or improved for the actual survey process. General, not specific, directions were given purposefully in order to draw out any unintentional misunderstandings or confusions regarding the questions. In addition to the survey questions, these individuals were asked to record their response time and offer any feedback regarding problems they had while completing the survey. The average time recorded was four minutes. The main problems reported were that respondents had trouble remembering names of presenters and places where they had seen these presenters, and that some teachers did not have their own classrooms so they couldn’t apply what they had learned (making some of the continuous scale items challenging if not impossible). Another problem observed by the researcher was that respondents did not understand they had to identify a provider of professional development. Some left the line blank, ostensibly filling out the survey for *all* professional development received in Indian Education for All.

The researcher addressed these problems during the survey process for this study in the following ways: First, she helped respondents name their providers if the respondent had someone in mind but could not produce the name (often, the researcher knew whom they meant based on clues they gave). Second, she encouraged teachers with their own classrooms to complete the survey, but discouraged those who could not answer the questions. For example, if a potential respondent looked likely to participate but said, "I don't have a classroom because I'm a para-educator," the researcher asked if he or she could respond to a certain kind of question such as, "Could you integrate tribal content into your classroom?" If the answer was no, the potential respondent was thanked but declined. Third, she made clear the purpose of the survey at the start through a scripted invitation to participate (see Appendix B) and reminded respondents while they completed it that they needed a specific, single name on the "presenter" line. Some respondents had more than one provider to nominate, so they were given enough surveys for each provider they wished to name.

Sixty surveys were collected during the MEA-MFT educators' conference. A few more than 60 were handed out because some individuals were hurrying to sectionals and wanted to complete a survey but didn't have time at that moment. The researcher kept track of how many were handed out and how many were received back. Nearly all of these surveys were, in fact, returned. One even arrived in the mail the week after the conference.

The next sections mirror the questions asked on the survey with results tabulated and explained. Many response numbers do not equal exactly 60 for various reasons: some respondents did not complete the blank or the respondent wrote more than one answer for a blank (for example, "Type of Professional Development Experienced").

Grades and subjects taught by respondents. The first prompt on the survey was “Your grade and content area or other role.” Some individuals filled more than one role in their schools, so there were more responses on this section than the total number of surveys collected. See

Table 1.

Table 1.

Grade and Subjects Taught by Respondents

Grade/Content Taught	Number out of 63 Responses	Percent of Total
Elementary (grades Kindergarten – 5)	13	20.6
Specialists		
Art	5	7.9
Music	1	1.5
Special Education/Title I	3	4.7
Reading	5	7.9
Foreign Language	3	4.7
Library	1	1.5
Middle School (grades 6-8)		
Math	2	3.1
Social Studies	3	4.7
Science	1	1.5
High School (grades 9-12)		
English	10	15.8
Math	2	3.1
Social Studies	2	3.1
Administrator	1	1.5
Counselor	5	7.9
Retired	3	4.7

Duration of respondents' teaching careers. Table 2 characterizes the teaching career duration of the survey respondents. The survey prompt was, “Length of time teaching.” Most of the respondents (about half) were in the first 10 years of their teaching careers, although notably, about a fifth had more than 25 years of experience.

Table 2.

Length of Respondents’ Time Teaching, Aggregated into Five-Year Duration Groups

Number of Years Taught	Number out of 54 Responses	Percent of Total
1-5 years	13	24.7
6-10 years	15	27.7
11-15 years	3	5.6
16-20 years	2	3.7
21-25 years	9	16.7
26-30 years	6	11.1
30+ years	6	11.1

Respondents’ experience with Indian Education for All professional development.

The background of respondents with regard to Indian Education for All professional development could provide another perspective on the respondents’ reliability or the context within which they were selecting and naming “outstanding” presenters. This prompt was “How many IEFA presentations have you attended?” While evaluating the respondents’ experience is outside the realm of this study, it is interesting that the preponderance of the respondents (almost half) noted they had seen 5-10 IEFA-related presentations, and might therefore not be deemed novices. However, 15 respondents of 60 left this prompt blank. See Table 3.

Table 3.

Approximate Number of Indian Education for All Presentations Attended Aggregated into Frequency Groups

Number of IEFA Presentations Viewed	Number out of 45 Responses	Percent of Total
0-4 presentations	11	24.4
5-10 presentations	20	44.4
11-20 presentations	10	22.2
21+ presentations	2	4.4
“lots”	2	4.4

Size of respondents’ school districts. This prompt asked respondents to identify the size of their school district: “Class of school district (mark one).” Four options were provided. While the conference was located in one of Montana’s cities where the local district is of the largest

size, Class AA, it is noteworthy that nearly two thirds of respondents were from the smallest district classifications: Classes B and C. See Table 4.

Table 4.

<i>Size of School District</i>		
District Size (by Class)	Number out of 58 Responses	Percent of Total
Class AA	12	20.6
Class A	10	17.2
Class B	18	31
Class C	18	31

Location of school district relative to Indian reservation. This prompt asked respondents to provide information about the proximity of their district to an Indian reservation in Montana: "Location of school district (mark one)." Four options were provided. Only three respondents indicated their district was located in a "border town," within 20 miles of a reservation, but the largest portion of respondents indicated they were on a reservation. The conference attended by these respondents was not located on a reservation, so these numbers might seem surprising. It is possible that the respondents drawn to this study have an interest in Indian Education for All, and it would be reasonable to infer that their work location on a reservation is associated with that interest, or vice versa. See Table 5.

Table 5.

<i>Location of School District in Relation to Indian Reservation</i>		
Location of District	Number out of 56 Responses	Percent of Total
On a reservation	23	41.1
Within 20 miles of a reservation	3	5.3
21-50 miles from a reservation	13	23.2
51 miles or more from a reservation	17	30.4

Presenter of professional development in Indian Education for All. The prompt was, "Presenter of professional development in Indian Education for All." The responses to this

question were tallied to discover frequencies first. From the 60 surveys, 45 distinct names of presenters were provided. Of those 45, 36 were named a single time. Nine were named more than once. Those nine became the basis for the interview pool. Procedures for selecting the interviewees are described below, in “Interviewee Selection.”

Type of professional development experienced. In the prompt whose responses are tabulated in Table 6, respondents were asked to indicate all the modes of professional development in which they had experienced the presenter they had named in the previous question. Six options were provided, including an “other” box with a blank to fill. In the section “University or CSPD course,” CSPD stands for Comprehensive System of Personnel Development. The large number of responses to this prompt, 91, suggests the respondents had seen the presenters multiple times. It might also indicate a misunderstanding on the part of the respondents, who may have been indicating all the modes of professional development where they had experienced *any* presenter in Indian Education for All. Respondents were instructed to mark all that applied. It is noteworthy that only one respondent marked “Indian Education Conference” as a venue where he or she had seen the presenter.

Table 6.

<i>Type of Professional Development Experienced</i>		
Type of Professional Development Experienced	Number out of 91 Responses	Percent of Total
Conference Session or Keynote	29	32.2
Workshop	33	36.2
District or building in-service	14	15.5
University or CSPD course	7	11.9
Online	1	1
Other		
Staff Meeting	1	1
Indian Education Conference	1	1
Montana Writing Project	2	2
Field Trip	1	1

Length of professional development experienced by respondent. Table 7 represents the length of professional development where the respondent experienced the presenter named above. Four options were given, and respondents were instructed to mark all that applied. The majority of the responses indicated a brief session, such as a conference presentation or keynote address.

Table 7.

<i>Length of Professional Development Noted by Respondent</i>		
Length	Number out of 61 Responses	Percent of Total
Brief (half-day or less)	35	57.3
Moderate (1 day)	13	21.3
Extensive (2-5 days)	6	9.8
In-depth (1 week or longer, continuous or not)	7	11.4

Locations and month and year presenter was experienced. This prompt asked respondents to record the location and approximate time the outstanding presenter was experienced. The responses to this prompt are so varied as to reveal no pattern. Many simply gave approximate dates, “2009/2010,” or locations, “Colstrip,” e.g. Some labeled exact date and location: “Montana Indian Education Association 2010 Billings.” Others gave no information. As with the field test, many respondents verbally indicated they could not remember dates and locations where they had seen the presenter. No table is provided for these results.

Content or topic of presentation(s) experienced by respondents. The content or topic of the presentations ranged from very specific to broad topics. The prompt read, “Content or topic of presentation(s)” followed by a blank to fill. The responses have been grouped by the researcher into categories in Table 8, with the actual topics provided by respondents listed under the categories. There were 55 responses to this question, many overlapping or repeating each other.

Table 8.

Categories and Topics of Presentations Experienced by Respondents

Category	Topic Named by Respondent
Curriculum and Resources	OPI resources IEFA in math Native American poetry Native American literature Indian Education for All IEFA conference overview IEFA and writing The framework for IEFA integration IEFA and the Common Core State Standards New exhibits at Travelers’ Rest Ledger art Native games Socratic circle
Specific Tribal and Cultural Information	Native American star stories Alaskan Indian Olympics Locations of tribes and differences between them Reservation history Use of the atlatl Sinew dolls Naming in Native culture Fort Parker, place-based Tribal history and culture; specific tribal information Extended field trip
Contemporary American Indian Issues	Achievement gap Issues; economic and social issues Native American and African-American experience Resilience Mascots Water rights Stereotypes Fitness and nutrition
Other: Personal Stories and Performance	“Macaroni at midnight” Performance Stories; story of a chief

Rating the presenter: Continuous-scale items. Respondents were asked to agree or disagree with eight statements regarding the presenter they had named. “1” indicated “strongly disagree” and “6” indicated “strongly agree.” The statements appeared as in Table 9, but are also coded for the researcher thus: Statements 1, 5, and 6 refer to the presenter’s effectiveness in reaching the respondent. Statements 2, 3, and 4 refer to the quality of the presenter’s content. Statements 7 and 8 characterize the utility of the content in the classroom. As a whole, these characteristics create a picture of each presenter. As a group of numbers, they shed light on what seem to be the most highly and least highly rated types of characteristics. For example, the “quality of the presenter’s content” section, as a whole, tended to be rated highly, particularly Statements 2 and 4. Respondents seemed to be less willing to attribute success to a presenter who provided tools and/or inspiration to use directly in the classroom or to learn more about those topics, as described in Statements 6 and 7. Two respondents did not complete Statements 7 and 8, resulting in the lower totals for those Statements.

Table 9.

Continuous-Scale Items to Rate Presenter Named Above; 1=strongly disagree and 6=strongly agree

Item	# of "1"	# of "2"	# of "3"	# of "4"	# of "5"	# of "6"	Total
1. The presenter inspired me to integrate more Indian education into my classroom or school.	1	1	2	7	18	31	60
2. The information about tribal topics was accurate and specific.	0	0	0	5	14	41	60
3. The tribal information was detailed.	0	1	1	8	23	27	60
4. The presentation deepened my ability to be culturally responsive.	1	0	2	4	17	36	60
5. As a result of experiencing this presenter, I am inspired to seek out tribally accurate materials/ appropriate presenters for my classroom.	0	1	5	6	21	27	60
6. As a result of experiencing this presenter, I am inspired to become more informed about tribal topics.	0	0	3	12	19	26	60
7. As a result of experiencing this presenter, I am more prepared to integrate accurate tribal content into my classroom/district.	1	0	3	7	22	25	58
8. As a result of experiencing this presenter, I am more prepared to approach curriculum in a more culturally responsive manner.	1	0	4	3	17	33	58

Descriptive open response. The responses to the open-response box were so varied that the results needed to be categorized for reporting here. There were 132 different words, several used more than once. The words are categorized under headings that indicate the meaning, intent, or use of the words as perceived by the researcher. All key words used in the box are provided in Table 10, with no synonyms used by the researcher except in the case of suffixes of

synonymous words, “inspirational” and “inspiring,” e.g. The number following the word is the number of times it was used on the surveys.

Table 10.

Descriptive words used in open response box.

Characteristic of content information		Knowledge of the presenter		Engagement of the presenter		Emotional effect of presenter	
Specific	1	Knowledgeable	20	Engaging	8	Passionate	8
Discerning	1	Informative	4	Enthusiastic	6	Inspirational	3
Detailed	1	Well informed	3	Humorous	5	Dynamic	3
Accurate	1	Intelligent	2	Interesting	3	Powerful	2
Thorough	1	Smart	1	Entertaining	2	Energetic	2
Culturally aware	1	Wise	1	Captivating	1	Moving	1
Culturally sensitive	1	Brilliant	1	Fascinating	1	Poignant	1
						Intense	1
						Poetic	1
						Creative	1
Commitment of presenter to IEFA		Approachability of presenter		Perceived care for respondent		Professionalism of presenter	
Dedicated	1	Pleasant	3	Patient	1	Appropriate	2
Invested	1	Accessible	1	Caring	1	Professional	2
Heart-felt	1	Approachable	1	Motherly	1	Well-prepared	2
Holistic	1	Personable	1	Encouraging	1	Reasonable	1
Reflected	1	Friendly	1	Responsive	1	Well-spoken	1
Curious	1	Relaxed	1	Helpful	1	Courteous	1
Connected	1					No-nonsense	1
Forward-looking	1					Resourceful	1
Personal characteristic of presenter							
Honest	3						
Humble	2						
Sincere	1						
Authentic	1						
Insightful	1						
Real	1						

Interviewee Selection

As noted above, nine individuals were named more than once by respondents. The researcher applied the criteria set *a priori* to further identify the participants for the interview pool. Seven of the nine potential participants met the criteria of Benchmark 1: Responses were averaged in each domain. “Presenter effectiveness” received an average score per survey; “quality of content” received an average score per survey; and “utility in the classroom” received an average score per survey. In addition, a tally was kept of individual statements receiving 4s, 5s, and 6s, the numbers on the more favorable end of the scale. Presenters were kept in the interviewee pool if they received an average of at least 4 in each domain *and* a 6 on at least one statement in each domain. If these criteria had been met by no nominee, the researcher would have moved to Benchmark 2. Because seven participants met Benchmark 1, Benchmark 2 was not used. The two individuals not meeting the criteria of Benchmark 1 did not become participants.

Interview Procedures

The first four interviewees were contacted by phone to request their participation. A script was used (see Appendix E) to invite them to become participants. The fifth interviewee was contacted *only* by email prior to the interview. The final two interviewees were sent emails and received a phone call as a follow-up because they did not initially respond to the emails. All interviewees were told about the study and how their names were selected. They were told the interview would take about an hour. All interviewees agreed to become participants. Prior to the interviews, participants signed consent forms (Appendix F) and were given a print or digital copy of the explanation of the study (Appendix G). The first interview was conducted at the researcher's work place and lasted about an hour and a half. The second interview was conducted

at the interviewee's home and lasted an hour. The third and fourth interviews were conducted at the interviewees' work places and lasted just under an hour and just over an hour, respectively. The fifth, sixth, and seventh interviews were conducted by phone due to extreme weather conditions and by agreement of the interviewees. None of them had access to Skype. The fifth interview lasted a half hour, the sixth an hour and fifteen minutes, and the seventh lasted about forty-five minutes. Interviews were conducted between November 18, 2011, and January 26, 2012.

Interview Summaries

While population distribution and generalization were not concerns of this qualitative study, the interviewee sample did represent an interesting mix. Of the seven interviewees, five were female and two were male. Four were American Indian and three were non-Indian. Geographically, one was located in western Montana, three were located in north-central Montana, and three were located in south-central Montana. All seven have been classroom teachers, although only four have taught full-time in a Montana public school. One taught in California and part-time in a Montana public school, and another taught in South Dakota. One has never held a K-12 teaching certificate but teaches in higher education. Of the six who held a K-12 teaching certificate, five had taught English or reading and one had taught social studies. Only one is currently a public school classroom teacher. All seven have (or will have by May 2012) Master of Arts degrees. One holds a doctorate. All the American Indian interviewees have won the Montana Indian Education Association's Educator of the Year award (Montana Indian Education Association, 2012).

Interviewees are named in this section because of their widespread recognition. Despite the large geographical size of Montana, this state has strong networks of individuals within

certain domains. If the identities of the individuals in the following interviews had been kept confidential, many readers of this dissertation in this state would have nevertheless known who they were or been distracted by the revealing details but unrevealed name. For the analysis following these summaries, however, the names are withheld in order not to distract from the themes, patterns, and narrative. The summaries are presented in alphabetical order by the interviewees' last names.

Summary of Ms. Reno Charette's interview. Ms. Charette holds a liberal arts degree from the University of Montana-Missoula. Her degree program became the model for the Native American Studies major at that university. She later earned a Master of Arts degree in history with a focus on the history of the American West, and her teaching experience has always been in higher education as she is not a certified K-12 educator. Ms. Charette served as the Coordinator of Indian Affairs for the state of Montana at the Governor's office and was recruited from there to Montana State University – Billings, where she is currently the Director of the American Indian Outreach and Diversity Center as well as a part-time instructor in Native American Studies. Ms. Charette is an enrolled Crow and a Turtle Mountain Chippewa descendent who was raised on the Northern Cheyenne Reservation.

Ms. Charette worked with Indian Education for All in its development, between the years of 1972, when the Constitutional language honoring American Indian heritage in Montana was included, and 1999, the year the IEFA legislation was passed. Ms. Charette had been “part of the community discussions and meetings led by [the Montana Indian Education Association] ... to talk about how to implement the intent of the law that was reflected in the state constitution.” When the initiative was passed and funded, Ms. Charette was working in the Governor's office. She said, “It was one of the biggest coups for the Indian legislators, for Indian leaders that came

to the capitol to push through the bills that helped Indian Country. It was a really celebratory time.”

Ms. Charette stated that Indian Education should always be tribally specific. She asserted that one of the biggest obstacles to developing understanding about American Indians is that people tend to generalize, lumping all tribes together into one group with identical characteristics; dispelling that belief will lead to greater understanding of American Indians. Ms. Charette also indicates that this education is as important for an Indian audience as for a non-Indian audience, due to the older style of textbooks and teachings which also gathered indigenous peoples into a single group instead of differentiating among them in terms of beliefs and practices, political momentum, languages, and histories.

In addition to a careful attention to tribes' diversity, a culturally responsive approach to Indian education also differentiates between topics appropriate and those inappropriate for a “secular education, and how to tease out things that are religious and sacred.” Ms. Charette gave the example of a Cheyenne sun dance and the act of piercing.

The philosophy of the sun dance and why it's done for the betterment of the individual and the people is, to me, an appropriate classroom subject. But to do the shock-and-awe presentation to your students, to show the actual piercing, you start treading on that territory where tribal people are going to be upset, that does not need to belong in the classroom. So, being careful with sacred issues is a delicate part of what we do.

When Ms. Charette plans her professional development, she begins by assessing the requesters and the purpose of the professional development. She tries to reflect their goals or theme. Next, she turns to her own cultural experience so she can include a personal perspective. She incorporates her own academic preparation and tries “to weave it all together so I have a

meaningful flow of ideas and information.” Finally, she ensures that she includes Indian humor because it’s a hook to get people’s attention and help them remember her message. Her presentations range from Montana Indian Education Association conference workshops to OPI as well as regional in-service trainings for teachers. She has also presented nationally.

In one recent presentation, which she delivered in June 2011 to a group of educators attending the Office of Public Instruction’s Indian Education for All Advocacy Institute in Billings, she was asked to summarize the beginning of IEFA “to show how far we’ve come.” Her approach was to consider the birth date of IEFA and analogized it to a child. That “child” would now be about seven years old, a second-grader. She addressed how that second-grader would perceive IEFA: “From the view of this child, they’ve never known anything else but Indian Ed for All. That’s their norm, though as educators we still look at it as a project that’s evolving and a work in progress.” She incorporated humor and discussed how people are working together in teams, teachers as well as parents and community leaders, to implement Indian Education for All. Ms. Charette also wore her elk tooth dress as a cultural component, because the teachers were meeting during Crow Native Days and missing the authentic cultural aspects as they sat in a hotel conference room in Billings, listening to her. She felt sorry for them.

Ms. Charette said she has received feedback such as “I could listen to you all day” and recommendations that she present to another group or organization. She also acknowledges the gifts she has received in thanks for her presentations, such as star quilts or blankets. The word-of-mouth recommendations have led to presentation requests for individuals working in many other fields, from long-term elder care to the Montana Highway Patrol and the Yellowstone County emergency response teams.

Ms. Charette stated that her goal for presentations is that participants leave with something practical, ideas or attitudes, they can use immediately. "When I'm looking at how I'm presenting the topic, I deliberately search for that. What can I tell them that will help them do better at their jobs, so that every Indian person they encounter in their job comes away with a good feeling about that individual's work?" When she presents to administrators, she advocates that their employees who go through diversity training should be evaluated on the use of their new skills and compensated for using them well. "We need to value [diversity skills] as a very highly skilled workplace task." Doing so will help people differentiate between "awareness and competency." She said that being aware of diversity or topics related to Indian Education for All, for example, is not the same as being competent in integrating those skills and content into our jobs and lives. She also hopes people maintain their excitement for Indian Education for All because it can be a rewarding part of teachers' professional lives, enhancing their motivation and enthusiasm. Those positive feelings will carry over to the students they teach.

Ms. Charette believes there is still resistance on the part of teachers to implement Indian Education for All. Integration efforts have been focused on curriculum and training, but there needs to be an outreach to those who don't believe in Indian Education for All. "They're the ones that aren't causing this contagious desire to integrate Indian history, language, culture into the classroom." She sees this as a new challenge.

In the future, Ms. Charette hopes that Indian Education for All will have the far-reaching effects of appearing in realms other than education, in all kinds of businesses. She hopes that an Indian elder could enter any business, for example, and encounter a clerk who would "know how to be respectful to a Native elder in a way that would be familiar to that elder, and create a real rich relationship-building process." In general, interracial interactions would be improved, in her

ideal picture. Additionally, she hopes the IEFA content will help Indian students find more academic success.

Summary of Dr. Tammy Elser's interview. Dr. Elser holds five degrees from the University of Montana-Missoula, ranging from an Associate of Arts degree emphasizing social work, to Bachelor of Arts degrees in English and drama with teaching certification. She also holds a Master of Arts degree in counseling and a Doctor of Education degree. She taught English and spent over 20 years as the federal programs director at Arlee schools, located on the Flathead Reservation, and was responsible for grants, professional development, and curriculum development. Prior to that she taught at the tribal alternative school, Two Eagle River School, located at that time in Dixon, Montana, on the Flathead Reservation. She taught English and team-taught with an elder teaching Salish. She also directed the bilingual education program. Dr. Elser is non-Indian.

Dr. Elser has worked within the realm of Indian Education for All for the duration of her career, beginning with the bilingual education program for Salish, Kootenai and Pend d'Oreille students at Two Eagle. These students were considered limited English proficient and some also had considerable educational deficits. The bilingual program focused on culturally responsive instruction. Team-teaching with a Salish elder prompted Dr. Elser to learn some Salish, at first in their classroom with students and later through Salish Kootenai College. This experience was "transformative. I was placed in an immersion environment that allowed me opportunities to see the world from a perspective...that I had never understood or seen before." Dr. Elser's experience with tribal peoples had been extremely limited prior to the date of her hire, directly before the beginning of her first school year at Two Eagle. She learned a great deal about herself in those three years. She began to understand her grandparents' influence on her cultural

perspective due to the juxtaposition with her work with the Salish, Kootenai, and Pend d'Oreille. She views the experience as transformative and considers herself very lucky.

In describing her beliefs about Indian Education for All, Dr. Elser characterized them as being about knowing oneself. Her beliefs about and experience with Indian education have given her an opportunity to “more deeply understand who I am. And who I am not.” She hopes Indian Education for All gives every Montana student a way to learn about themselves and their “own culture of origin, of its capacity to dominate...suppress...elevate.” She perceives that non-Indian students will benefit more from Indian Education for All than will Indian students, who frequently understand “these divides with tremendous clarity.” Non-Indian students, conversely, lack awareness of their own culture. They consider themselves normal and other people as different. IEFA, as part of multicultural study, can help non-Indian students find themselves instead of seeing everyone else as “other.”

At first, culturally responsive teaching was known as “culturally-based education” or CBE and was superficial, according to Dr. Elser. In the beginning of her career, in 1983, educators understood that CBE was important but they didn't know how to implement it in an effective way, nor could they locate high quality curricular materials. She recalls using, for example, the works of Kinsella – a non-Indian author – and enjoying them although they didn't necessarily present a tribal perspective. She named mistakes made, including bringing in several authors of “Indian books” who also did not present what is now considered an authentic perspective. Making these mistakes and learning how better to approach culturally responsive curriculum has given Dr. Elser a retrospective viewpoint which she applies to schools she sees. She observes other schools going through those stages and teachers doing the same, even

administrators and university professors with very “well intended but fundamentally uninformed” efforts in this arena.

Dr. Elser sees cultural responsiveness as clearly connected to understanding oneself. She understands herself as “a Norwegian-American woman who has risen into the middle class” and profoundly respects cultural boundaries. She says she doesn't wear buckskin or feathers and rarely wears beadwork she's been given because of her respect for those boundaries. She sees the issue of identity as fundamental to understanding cultural responsiveness. Part of developing understanding is learning that there is no such thing as one “Indian perspective.” She asserts that most people do start from a naïve perspective of “othering,” progress through stages of cultural versatility and emerge with a deeper understanding of themselves.

Dr. Elser's broad goal for her professional development is to teach educators how to integrate effectively. Indian Education for All does not have to be another layer of things to do in the classroom, burdening teachers who already perceive that they have too much to cover. Her goals in providing professional development are fourfold: first is content, which is the main information to be taught. She incorporates several of the “lifelong, universal skill sets” that comprise the second goal and include reading, writing, speaking listening, technology, critical thinking, and critical literacy. The third of the four goals is context. Within context, Dr. Elser explains that she can reach many layers of content. For example, perhaps the content is the dual themes of relationship and conflict in *Romeo and Juliet*. She can change the context to *Fools Crow* by James Welch (Blackfeet) and still reach those thematic, content elements. The fourth goal is conceptual understanding, which “allows the learner to generalize broadly, deeply.” Concept can connect to other ideas, even global ideas.

Dr. Elser asserts that all of her professional development includes the four components and that she refuses to do awareness sessions, because they are superficial and do not teach teachers anything beyond a packet of facts. Those sessions are passive and ineffectual, according to Dr. Elser. She insists that participants' active engagement in the text and topic is crucial. It leads to deep understanding and to mastery. Not only that, but she is modeling for participants the type of effective, active pedagogy that they can use in their own classrooms. One of the most important reasons to use active engagement and modeling in IEFA professional development is that there is resistance. She said, "In some instances that resistance is legitimate. Teachers have never been taught how to integrate." Furthermore, Dr. Elser asserts that IEFA provides "the greatest untapped learning opportunity...for elevating students' reading skills, for elevating their thinking skills, for elevating the logical processing that they utilize." She compared the 5th graders at Arlee Elementary reading and analyzing the Hellgate Treaty to elementary students elsewhere reading stories such as *A Pig Can Jig* out of a basal reader as evidence of the enhanced rigor inherent in the critical literacy, utilization of primary source documents, and controversial issues associated with IEFA content. She said IEFA is "the greatest opportunity for school improvement that we've ever faced in the state."

Typically, Dr. Elser begins to plan her professional development with the content and the context she's going to use. She believes in holding teachers in her sessions accountable for what they do and do not know, and uses their lack of knowledge about the tribes, reservations, and Essential Understandings as an illustration, because "until they can actually pin an individual tribal name on an individual instance in history, they have no capacity for being able to teach this content." She wants them to know what they don't know, and uses that as a way to set goals for participants during her professional development sessions.

To plan, Dr. Elser considers three prongs: her audience (who), the content (what), and the pedagogy she wants to use (how). She places the “who” at the forefront. She has seen teachers statewide, despite the six years of IEFA support funding, who still have only a vague notion of what to do, so she knows the audience is important. Second, she plans the “what,” which she believes starts with the Essential Understandings and moves from there into tribally specific content supported by primary sources whenever possible. Third, she brings in the pedagogy. She always involves the participants in something interactive. Even if she’s delivering a keynote to 500 people, she incorporates some form of active engagement that participants can use in their own classrooms. When she delivers her professional development, Dr. Elser works diligently to include explicit instruction and regular processing periods throughout the session. She wants participants to be “mindful,” not “mindless,” about the content as well as the process. She also focuses on contextualizing the information so that teachers can make connections to it.

Dr. Elser works to get audiences thinking. She shared with the researcher a powerpoint she created on the subject of academic expectations. To demonstrate differences in expectations, she juxtaposed pairs of images such as a coloring book page with a blank page from a sketchbook, and asked participants which image implied higher expectations. She linked that concept to the practice of teachers who are handing out worksheets versus those who are requiring more of their students, cognitively. Discussions about expectations of students, and elevating those expectations, drive much of Dr. Elser’s work. She wants teachers to see that setting low expectations through practices such as reading the Constitution orally to students or just talking *about* it – these will reap exactly the outcomes that teachers expect: students can’t read the Constitution alone. But with scaffolded supports that gradually diminish as students take

on more responsibility and develop their own skills, teachers can set high expectations *and* help students reach them.

Dr. Elser focuses on integration as the primary goal or outcome for her sessions and does not worry about overwhelming teachers with her insistence on high standards for students. She said, "You have to hold teachers accountable to the highest possible expectation. I do want to overwhelm them. I want them to see this as rich and complex and compelling."

As for preparation time, Dr. Elser spends at least three hours of preparation for every hour with her audience. She tailors the sessions specifically for her audience. In an extreme example, she once spent 21 hours preparing for a single one-hour address.

The feedback Dr. Elser has received on her sessions uses words like "inspiring," "practical," and "empowered." She said she appreciates the comments from teachers who express being challenged more than the comments from teachers who were simply entertained.

Dr. Elser is inspired to conduct professional development because she wants to improve instruction across all grade levels and disciplines. She is interested in social justice but believes that the greatest benefit to students and teachers, both Indian and non-Indian, will be in developing an understanding of themselves. She perceives that the complexity of the content will be heightened by this understanding of self. She believes IEFA has the ability to change people's "hearts and minds" in terms of anti-tribal, racist sentiment in Montana, but that the primary outcome of IEFA is student self-awareness and the benefits of that. It makes better human beings.

Dr. Elser made a clear distinction between her hopes for Indian Education for All and another perspective she has seen, which is that IEFA is "doing a good thing for those poor, needy people" [Indians]. She said this is *never* her thought or belief but that she has heard teachers

express this sentiment. She clarified that approach as “perpetuating colonization” and classified the attitude as hegemonic. Tribes were doing just fine (in fact, thriving) before European invasion. They don't need us to fix it. They do need the U.S. to abide by treaties and fulfill obligations to the letter and spirit.

For Dr. Elser, in the ideal world, deep integration of Indian Education for All in terms of the four aspects – content, context, skill sets, and concept – would be widespread and lead to transformative education, the kind Dr. James Banks describes. She believes that doing so will elevate the quality of teaching statewide and will allow students to leave school college- and career-ready. She hopes doing so will become normal rather than exceptional. She sees IEFA and this pedagogy as having the capacity to prepare students for working within a global society, “for being able to meet with, communicate with, and work effectively with people from every conceivable background.” Dr. Elser links some of the higher level skills and outcomes, such as a high school graduate's ability to define sovereignty or clarify treaty relationships, to students' deep understanding of their roles in a democracy.

Summary of Mr. Mike Jetty's interview. Mr. Jetty began the description of his educational background with his upbringing, as one of only a few Indian families in a small town in South Dakota. He is an enrolled member of the Spirit Lake Dakota Nation and a descendent of the Turtle Mountain band of Chippewa. He said as a youth he fielded a lot of questions and jokes about being Indian. He earned a degree in history education and taught in schools in South Dakota. His first full time teaching job was in Takini School on the Cheyenne River Reservation. The word “takini” means survivor in Lakota, and the school is named such because “all the students at the school are direct descendants of the Wounded Knee massacre.” At this school were many cultural experts and it is where Mr. Jetty became involved in “ceremony, language,

culture, traditions, and singing.” As the drum group adviser for the students, he was drawn into powwows and ceremonies, and to “participate in singing really changed my perspective on things.”

In 1994 Mr. Jetty came to Montana State University-Bozeman to earn a Master of Arts degree in School Administration. In Bozeman he worked with Indian education programs, tutoring and working with STEM (Science, Technology, Engineering, and Mathematics) which helped him become familiar with all the reservation communities in Montana. Mr. Jetty also joined the Bobcat Singers, an American Indian singing group at MSU, and this experience brought him into contact with even more cultural leaders from around Montana. He earned an Education Specialist degree which allowed him to tie his Indian education background to his leadership experiences and knowledge. In addition, Mr. Jetty taught multicultural education in the Education Department at MSU.

Mr. Jetty's experience with Indian Education for All began in 1998 when he and [current Superintendent of Public Instruction] Denise Juneau were the only Indian education specialists at the Office of Public Instruction. He had the opportunity to be part of the group which developed the Essential Understandings about Montana Indians. Even though he was also part of Title I at first, he worked with the Indian education department early on. He feels his perspective has been broadened through his various experiences working at MSU and then at the state level, plus his observations of classrooms across the state.

Mr. Jetty said his experience of growing up in a non-Indian community “was powerful.” He experienced bias and discrimination, and it has motivated him to work within the sphere of education to help people move away from those destructive attitudes. He sees Indian Education for All as a way to combat those. He said,

We're really coming around full-circle to embrace that cultural identity... Indian Ed for All can help support that for kids in the classroom today... to see themselves accurately reflected in a positive way so they can feel comfortable with who they are today, and still be American and still be Montanan and still be a member of your tribal nation, and embrace that too.

Mr. Jetty believes that Indian Education for All has the power to turn things around for Indian people by creating "high-quality education systems, and embracing culture, language, ceremony, all those aspects but to really make it real in those schools, not just token." He said, "Our new warriors are our educators."

Mr. Jetty asserted that many of the traditional cultural values are ways to help preserve humanity. He cited the Dakota word for children, which literally translates into "sacred beings," and emphasized that communities who can return to these values may be able to turn their situations around. Another value Mr. Jetty referred to was the concept of "it takes a village to raise a child"; he discussed how the assimilationist policies of the U.S. government, specifically allotment, broke down those values and practices. He believes that Indian Education for All can reverse those destructive trends.

Mr. Jetty speculated that future leaders of Montana, having gone through education systems that embraced Indian Education for All, will be better equipped to work with tribal nations. They may be more educated about topics such as sovereignty, diversity among tribes and individuals, and the federal Indian policies. People will realize that they don't have to give up something in order to embrace their own culture; they can "promote acceptance and understanding" and though differences do exist, "they don't define us entirely."

Culturally responsive means “accurate, authentic curriculum that’s tribal-specific and has been developed with tribal input.” Mr. Jetty added that culturally responsive curriculum is tribally specific content infused throughout the curriculum, not outside of it. Indian Education for All shouldn’t be a separate feature of classroom work, but should be part of the regular curriculum. He feels inspired when teachers discuss with him what they’ve learned from working with Indian Ed for All, whether it was through a class or another kind of workshop, how their eyes have been opened. He mentioned that culturally responsive curriculum should be inclusive, and that teachers must be mindful not only of how they include the content, but what they exclude as well. He added that “the notion of the teacher modeling life-long learning, I think fits in with being culturally responsive, because you can’t teach what you don’t know.” Related to that, Mr. Jetty asserted that teachers are most fearful of doing things wrong and therefore they might not try to include Indian Education for All.

Mr. Jetty’s intended outcome for teachers attending his Indian Education for All presentations is that they leave with multiple approaches to lessons for their content areas and grade levels. Also, he wants to build awareness and inspire teachers while keeping the tone positive so they don’t feel shamed into doing the work. He feels it’s important to include the Essential Understandings and to share with teachers ideas for their specific classes. He gave an example of a shop teacher who arrived at the workshop and didn’t know how to incorporate Indian Education for All but left the workshop with some ideas. He feels that it’s important to include the teachers and listen to them, because “they are our biggest allies, and that’s who we need to work with.”

Mr. Jetty referenced the Annual Data Collection (ADC) reports which aggregate administrators’ feedback to the Office of Public Instruction. At first, the ADC reports indicated a

need for more lessons. Later, teachers requested more professional development because they needed the background knowledge before they could implement the lessons. Mr. Jetty said his office attempts to strengthen the workshops, which are often the single-shot variety, by following up with teachers later to keep their momentum going.

During the workshops, Mr. Jetty and his staff encourage the librarians to bring out all of the school's IEFA resources so that teachers aren't starting from scratch with their lessons, and they learn what their district already has. Other times they use games, such as Indian Ed for All bingo developed by Eliza Sorte, director of the Northwest Montana Educational Cooperative. He noted that games like this help the presenters broach the IEFA content in a "non-threatening way." They also present activities so teachers can experience the curriculum that has been disseminated by OPI. Mr. Jetty added that humor is an important part of his workshops for breaking the ice and helping participants feel more comfortable. He said, "I think it's important because feelings come up from folks." He recited a mantra used by the staff of the Division of Indian Education: "moving beyond blame, shame, and guilt." He believes people need to understand that although teachers must teach about the negative parts of the Indian experience, historically, such as boarding schools, Wounded Knee, the Baker Massacre, or Columbus, they shouldn't feel guilty for those wrongs. "But what they are responsible for is teaching about it, and really getting our students a broader sense of our country's history." Indian Education for All is "a classic example of democracy in action," according to Mr. Jetty, because of the way it was conceived and passed legislatively. He said he uses this example to demonstrate further that America is a work in progress, and believes that students should learn this, too.

Mr. Jetty is told that his presentations are thought-provoking and honoring [of others]. Some of the thank-you cards he has received describe his work as conveying "wisdom" and

“strength.” People tell him that he has empowered and encouraged them. They also say he includes humor, which he reiterated is important for its ability to engage people and make them comfortable.

Mr. Jetty hopes his workshop participants emerge with a new perspective. He feels bias and stereotype are still part of our society; he provided a recent example of an old children's TV show he watched with his daughter which depicted Indians in a stereotypical way. Reflecting on that experience, he said it is important “to recognize the bias that's inherent in our system” and used the TV show as an example of how an informed perspective can help people learn to see through those biased representations. Mr. Jetty also discussed the misrepresentations which can be unlearned through new “lenses” or perspective and illustrated this point by referring to Lewis and Clark. He said he jokes with the audience of his professional development sessions by asking,

“How many tribes discovered those two guys coming up that river lost?” And that always gets good laughs, but then it makes people think...there's been a lot more examples in our country's history of Indians and non-Indians working together and helping each other out than there were from the old Hollywood western of just fighting all the time and chasing after stagecoaches.

Mr. Jetty indicated that using local sources and providing multiple perspectives on local issues, such as homesteading, will help teachers enhance their instruction. He referred specifically to the new Common Core State Standards, which were adopted by the state of Montana in 2011 after Indian Education for All content was added to them. He suggested that the new, higher standards can be met through Indian content and local context.

Stories of teachers and organizations changing their perspectives are what inspire Mr. Jetty to provide professional development in Indian Education for All. He cited examples of teachers at schools across the state who are working hard to implement IEFA, and of other teachers who are just beginning. He discussed the Carroll College (Helena, Montana) requirement that all student teachers pilot one of the Office of Public Instruction's IEFA lessons during their internships. Another component of inspiration is the thank-you notes he has received, because "that shows that you're doing something good, I guess, when people gift you."

In the future, Mr. Jetty would like to see that communities focus on their local resources and lessons using local topics and contexts to help improve Indian student achievement. He hopes that IEFA "impacts non-Indians and their attitudes and knowledge about Indian peoples so our future leaders have a good sense of tribal sovereignty and federal Indian policies and diversity amongst and between tribes." This understanding is important because the decisions those future leaders make will affect all Montanans. Furthermore, Mr. Jetty hopes that teachers will infuse their lessons with Indian Education for All content in such a way that it becomes second nature; it will be embedded. And because of that automaticity, IEFA as we know it today will be unnecessary. Finally, Mr. Jetty sees Indian Education for All as a relationship-building endeavor. "Making relatives...we're all in this together," he concluded.

Summary of Mr. Casey Olsen's interview. Mr. Olsen has been certified in secondary English for nine years, graduating first from Dawson Community College in Glendive, Montana, with an Associate of Arts degree and then from the University of Montana-Missoula, with a Bachelor of Arts degree. In Spring 2012, Mr. Olsen will graduate with a Master of Arts in English Teaching. His teaching experience has been with 9th, 10th, and 12th grades in Columbus, Montana, thirty miles west of Billings and near the Crow Indian Reservation. Aside from

college, Mr. Olsen has lived in the south-central part of Montana his whole life and is non-Indian.

Mr. Olsen arrived at Indian Education for All through the Montana Writing Project. He shared that before an incident in 2008, he had been resistant to participating in IEFA. He said, "I really didn't have a clear sense of what was expected of me, nor did I have a comfort level with the subject matter." Mr. Olsen had been active with the Montana Writing Project when the National Writing Project encouraged the Montana Writing Project (MWP) to diversify its leadership. The MWP hired Indian Education for All liaisons for each of its summer institute sites and Mr. Olsen worked with an American Indian colleague for the first time. He said, "It really made it personal for me, and I had this obligation to get it right and figure it out, because if I didn't figure it out and I didn't get it right, she would know." He said the relationship he developed with this colleague became the catalyst for his entry into IEFA. Another important feature of his "transformation" was the MWP's emphasis on place-based education. He said that writing on location, and working with teachers who were doing so, made the connections even stronger. Mr. Olsen explained that many of the MWP summer institutes were modeled in the same way, partnering Indian and non-Indian teachers to conduct place-based writing education for teachers across the state because it was successful. Mr. Olsen was subsequently hired by the National Writing Project to work in other locations across the country to help them implement similar diversity initiatives within their leadership. He shared that everywhere he went, he was able to say, "This is what Indian Education for All is helping me do."

In his own classroom, Mr. Olsen said that the obligation he felt to "get it right" with his colleague carried over to his students, but "what was different with them was they wouldn't know if I got it right or not, because they're this homogenous group of nearly all Caucasian

students.” He later discovered that in fact they weren’t entirely homogenous or entirely Caucasian. He wanted his students to know he was learning alongside them, and that “having questions and discomforts is okay, as long as we search for the answers and open ourselves to what we don’t know. I keep coming back to the idea that we don’t know what we don’t know.” Mr. Olsen said that his transformation was related to the idea of learning more about the place he lives, which is important to him. He said, “I think being a Montanan is an entry point into Indian Education for All for everyone who lives in Montana.” He brings this idea back to his students as well as his professional development work. Mr. Olsen shared an inquiry-research project on Crow history which he facilitated with 10th grade students. The students wrote a history of the area, published in conjunction with the local museum, which allowed them to showcase their inquiry process. Future projects included participating in and writing about an archaeology dig at the site of the second Crow agency, as well as an oral history project.

Mr. Olsen said that in the process of conducting projects like that, the community is being educated in addition to his students. Because the students’ work is published or covered by local media, people at home are learning about the place where they live, often hearing some facts for the first time. That helps everyone in the community to better understand where they live – its history as well as contemporary developments. Mr. Olsen believes that all places in Montana are like where he lives, infused with history and opportunities for students to take an inquiry stance, to learn and share their learning with others.

Cultural responsiveness ties in with Mr. Olsen’s goals as he plans his professional development for teachers. He said that “being culturally responsive asks you to be aware of the diversity of cultures within the classroom,” which he compares to a professional development setting. Teachers are also going to be coming from different places, heritages, and levels of

comfort with this topic. Mr. Olsen clarified that he believes the goals, outcome, and purpose of professional development in IEFA are different for an American Indian presenter than for a non-Indian presenter, and that an Indian audience will receive the content differently from a non-Indian audience. Mr. Olsen feels that a non-Indian, particularly a Caucasian, audience is more likely to feel “attacked.” He explained that his aim is to encourage participants to “get past their sense of how they may see the world, and how the world is shaped around them. It is a different dynamic when you have Native participants in that same workshop who are acutely aware of an alternative structure to the world.” He believes that for non-Indian people, Indian Education for All can be uncomfortable and this discomfort builds resistance within them. Thus professional developers have to be responsive to those they will encounter in workshop settings and their attitudes toward the work they will be doing in the workshop. Mr. Olsen said that his ultimate goal for every professional development workshop or in his classroom with his students is that they “find an entry point into Indian Education for All where it becomes personal. It needs to be a personal entry point where they can say, ‘This is important because it connects to who I am, where I live and where I want to be.’”

When planning professional development, Mr. Olsen begins with place. He designs the work around the specific location of the workshop and its history and references. He provided an example of the summer institute in Joliet, Montana, in 2011, where he discovered through research many Crow names for the places around that area. He incorporated those names into the workshop, for instance printing on t-shirts one Crow place name which translates to “where there’s writing on the cliffs.”

Mr. Olsen explained that the summer institute lasts three weeks, and he broke the description of his approach into those weeks because each week has a different focus. The first

week focuses on memoir-writing in multiple genres, which Mr. Olsen said “gets [participants] in touch with who they are and how they perceive their world...and we begin to see the diversity within the group.” He said the writing is paired with literature, and institute leaders purposely incorporate works by American Indian authors. The second week emphasizes more heavily the IEFA component. The leaders ask participants to consider a problem or question from their classroom and then pose the idea that IEFA might be part of the solution or answer. The leaders suggest professional texts and materials, including those published by the Office of Public Instruction (OPI). In the third week teachers write a publication piece about teaching or about their community. This piece could be any writing although Mr. Olsen noted that many teachers last year decided to write a persuasive piece, like letters to the editor or to their school board, which Mr. Olsen described as “social action writings.”

Mr. Olsen said that people sometimes describe his workshops as “amazing,” a characterization he dislikes because he doesn't want teachers to feel they aren't capable of doing the same things with their own students. He also said, “As a white voice in this conversation I need to model inquiry and humility...that inquiry of being interested and having questions and needing answers to those questions...Because on topics of Native culture, it's just never going to be possible for me to have the same insight that say, Mike Jetty, will.” He would like for his workshop participants to be inspired to take an inquiry stance to carry them forward. “I think that what gets in the way of so many white – specifically white – teachers, is that because they don't know things and because a lot of what they perceive the world to be is based on assumptions and generalizations, they'll feel threatened and they'll be turned off by it.”

What inspires Mr. Olsen in his professional development is his “strong commitment to an anti-racist classroom...and to social justice.” He feels he needs to model equal treatment in the

classroom. In the future he hopes that Indian Education for All can help Montanans develop their sense of culture tied to their place. He understands genocide and racism as parents to many of the attitudes today that he sees in workshops he conducts as well as in the relationships among students from different schools in Montana. He proposes that Indian Education for All can help students develop sensitivity so they will be more understanding and inclusive of others, from both the American Indian and non-Indian points of view. Indian Education for All “affects who we are, that affects the identity of this place and it’s affecting future generations as well. And it’s affecting that sense of place in history that future generations will have, and the children of my current students will have a different perspective on this, hopefully, than what I grew up with.”

Summary of Ms. Mandy Smoker Broaddus’ interview. Ms. Smoker Broaddus holds undergraduate degrees in education and English literature from Pepperdine University in California. She earned a Master of Arts in American Indian Studies from UCLA and another Master’s degree in Creative Writing from the University of Montana-Missoula. She taught high school English for a year in California, and composition, English literature, Native American literature and women’s studies at Fort Peck Community College in Poplar, Montana. She was the dean of students in Frazer, Montana, for three years and taught an English class there as well. Ms. Smoker Broaddus is an enrolled Assiniboine and Sioux tribal member.

Her experience with Indian Education for All dates back to her years at Frazer, as the teachers took on parts of culturally relevant curriculum as they saw fit. The real significance of the law reached her when she came to work at the Montana Office of Public Instruction (OPI), the year the funding came through. She was hired as the Achievement Specialist in the Indian Education Division at OPI. Since then she has helped direct many presentations, conferences, IEFA museum-school partnership grants, and graduate research stipends.

Ms. Smoker Broaddus clarifies that American Indians have been educating themselves since Time Immemorial. They had ways of transmitting knowledge which made them lifelong learners, adapting to their environment to survive. They were later forced into Euro-American ways of learning through boarding schools, and devastation resulted from that. Finally, the contemporary era includes Indian Education for All, which is “challenging the ways that people viewed using American Indian content in education and that it wasn’t just for American Indian people to learn about themselves.” While Ms. Smoker Broaddus acknowledged that feature as important due to the achievement gap between American Indian and non-Indian students, she said, “everyone ha[s] a stake in building a future Montana...it’s based on understandings.”

Ms. Smoker Broaddus perceives a shift in the ways that teachers are approaching IEFA since the beginning of the educational mandate. The conversations she and her co-workers have with educators are much different today than they were at the beginning. For example, she and the other OPI staff were frequently asked questions like, “What do we call you [Indians] and how many tribes are there?” Today, however, teachers are asking things like, “How can I think of this chemistry concept that I’m working on and what [IEFA material] can I bring in?” Ms. Smoker Broaddus attributed this to the steep learning curve that happened in the beginning where people had to move through their disorientation and discomfort. She believes one of the most effective supports to help teachers was the coaching staff. She said, “the transformation that [was brought] about by having a coach that could walk alongside educators was really important.” Ms. Smoker Broaddus added that many of these coaches were not formal – they were district advocates, parents, and other individuals who inspired others to bring IEFA to life in their classrooms.

Parents, in fact, have been an important component of support for Indian Education for All. Ms. Smoker Broaddus says that parents statewide, both on and off reservations, have advocated for their children by asking OPI how to help their districts implement IEFA. She says the majority are American Indian parents but some are not.

Ms. Smoker Broaddus clarified that culture is not a single characteristic to be applied to all children in a certain cultural or ethnic group. She referred to Essential Understanding 2, which states that there is diversity among individuals, and that people cannot make blanket statements about Indian identity. She defines culturally responsive instruction as being child-centered learning. She believes that students want teachers who “really respect them and want to meet them on their ground.” She also recognizes the importance of teachers who introduce students to topics related to them. She used the example of herself, being introduced to American Indian authors so she discovered that writing was a possibility for her. She believes the most important aspect of culturally responsive curriculum is to empower kids by “making them feel valuable and respected” in an inclusive classroom.

When planning her professional development, Ms. Smoker Broaddus begins by talking to the person who requested the professional development to learn about the audience and their needs. She tries to “get a good feel for the group of people.” She feels that open dialogue is important, because she does not consider herself an expert but wants “to help people find what they already know within.” She takes this aspect of her professional development very seriously.

When planning a particular session, Ms. Smoker Broaddus incorporates material that educators can use immediately in their classrooms. For example, when creating her presentation on American Indian poets, she recalled how many textbooks use “identity” as a theme, and generated a presentation around this theme and other themes which might be useful to teachers.

She also considers how to incorporate the Essential Understandings and tried in the poetry presentation to coordinate a poem to each Essential Understanding. She included poems that could provide technical models for teachers wanting to teach about the structure and style of poetry. During this workshop, she covered the background of each poet and asked an audience member to read the poems. She facilitated a discussion about the poem itself and then used that as an avenue into how teachers could use these poems in their own classrooms.

Ms. Smoker Broaddus aims to help participants make connections to their own classrooms and their own learning. She wants people to realize there is support, and that the Office of Public Instruction is there to assist teachers. Her primary focus is to get useful information and materials into teachers' hands. Referring to work she does with OPI, Ms. Smoker Broaddus said she and her co-workers try to include humor as well as pieces that bring people out of their comfort zones in order to "foster curiosity." It is important that people realize the history they learned may be inaccurate.

The feedback Ms. Smoker Broaddus has received is generally positive. Sometimes participants want to continue the conversation and share connections they made or ask how to take their thinking further. She acknowledged that the most critical feedback she receives is on presentations on achievement (the achievement gap). She shared that American Indian parents, in particular, tend to offer the most pointed feedback. She said she welcomes that because "I work in Helena. I've been away from my community now for a couple of years" and it's important to hear parents' concerns. Ms. Smoker Broaddus shared that she hopes people say she's passionate and believable. She said that she enters every professional development experience wanting to work toward positive change.

Ms. Smoker Broaddus described her inspirations to continue working for Indian Education for All in many ways. She said her own family helps her consider the future, her many nieces and nephews and what they will encounter in their lives. She said working with individuals who “fought really really hard for this over the last 40 years, and that’s tremendous to me, that with...so little support and so little resources that they rallied together and got us to where we are today. It’s definitely humbling.” Furthermore, she cited the teachers across Montana who have experienced personal and professional transformation and have shared this experience with their students in ways that allow those students to transform, as well.

She recognizes some states may not be moving forward the way Montana is and speculates that the existence of many ethnic groups creates fear in people. There may be a snowball effect, where people start to say, “If we allow this type of education, won’t we need to pay special attention to every group?” Montana is different in some ways since there have been really primarily two ethnic groups and a “polarization historically.” Indian Education for All has been a way to address that conflict.

In the future, Ms. Smoker Broaddus would like to see a Montana which has been altered by Indian Education for All in the most positive ways. She would like “it just to go on living and to become really a dynamic part of all educational systems in the state, for people to really believe in it and inspire one another.” She reflected on her family members and how their youths were characterized by negative experiences such as stereotypes and racism. She hopes these experiences will diminish in the future as a result of Indian Education for All. She hopes for Montana “to be a place that recognizes the humanity of American Indian people, that recognizes our histories, but also our modern contributions.”

Summary of Ms. Dorothea Susag's interview. Ms. Susag holds speech and English endorsements, as well as a Master of Arts degree in English teaching and another Master of Arts in English literature from the University of Montana-Missoula. Her thesis was on Zitkala Ša, a Yankton/Dakota writer. She got started on this project through a Christa McAuliffe fellowship proposal. Despite her initial lack of background knowledge about Indian literature, she learned through doing. With the assistance of Indian educators Stan Juneau, Denise Juneau – a college student majoring in English at the time – and Harold Dusty Bull, Tribal Education Director in Browning, as well as many other Indian educators, she began to develop confidence in her ability to accomplish her goals. Ms. Susag is non-Indian.

Ms. Susag worked in the high school in Simms, Montana. She had freedom to explore and experiment. When she became involved with the Montana Heritage Project, a community-based teaching model, she learned about communities and heritage, and this complemented what she was learning from American Indian people. It enhanced the momentum she was experiencing in her classroom and community work. In her classroom, she was “committed...to affirming the voices of Native authors, Native experience.” She began consulting for the Montana Office of Public Instruction (OPI) in the mid-2000s, and they supported her in conducting presentations and workshops at schools in Indian Education for All. She presented mainly to language arts and social studies teachers, with some exceptions from other disciplines. Later she wrote some Indian Education for All curriculum for OPI.

Ms. Susag stated that Indian education must be accurate and authentic. She said, “There is no ethnic group in this country that is so defined by outsiders as the Indian experience.” She is particularly concerned with texts and with ensuring that American Indian voices and individuals are represented in the publishing business, both on the book lists of publishing companies and in

their governing bodies. She cited the particular case of Scholastic books, which had allowed a Joseph Bruchac (Abenaki) book to go out of print and were not releasing the copyright to him. She intervened by calling Scholastic, and within the week, Scholastic released the copyright to Bruchac so he could reprint the novel himself. During that action, she also recommended that Scholastic hire an Indian author to be on their American Indian book selection committee.

Ms. Susag feels that teachers must recognize that all students have culture and that we must “honor it as valid and not try to change it.” She feels there are certain universal human values, but that culture provides a place of belonging, and “when teachers do not respect that belonging, they’re denying an aspect of the child’s identity that every person deserves.” She acknowledges that much of what shapes a person’s understanding of life and the world is guided by culture, community, and family. Teachers should attempt to get to know those features of students’ lives so they can know the students themselves in a more authentic and personal way.

Ms. Susag’s first goal during her professional development is to expose teachers to resources. Her second goal is to help them understand that Indian Education for All doesn’t have to deduct from what they are already doing. She also reinforces the Essential Understandings for teachers and their importance for students. She observed that many teachers in her workshops are least knowledgeable about the existence and consequences of the federal Indian policies of allotment and boarding schools. She is concerned that the OPI materials are not reaching teachers even though they are in the schools’ libraries. She feels that teachers don’t always know what resources are available to support them.

At the end of her professional development workshops, Ms. Susag wants teachers to be aware of those resources. She is critical of the quality of many of the most visible resources for teachers – most often produced from outside the Indian experience and outside Montana. She

realizes that sometimes the non-Indian perspective or lack of experience of the teachers who have written these curricular materials comes through. She thinks participants in her workshops find her critical but also passionate and inspiring. She acknowledged the seeming paradox of herself as a non-Indian person who wrote a book on American Indian literature (*Roots and Branches* published by the National Council of Teachers of English in 1998) and her stance as a critic of non-Indians writing about Indian literature. However, she reaffirmed her commitment to honor Indian voices through her work.

When planning a workshop, Ms. Susag attempts first to discover the needs of her audience and who they are. She prefers that an administrator be present at the professional development because she believes that teachers are more likely to follow through on the training if they know an administrator is supporting it. She reviews her many prepared powerpoints to select one that will most closely meet the needs of the audience. Then she spends many hours (five full days per two-day course, for example) tailoring the powerpoint and preparing for the class.

During the workshop, Ms. Susag uses the powerpoint as a “prop for discussion.” She approaches the classes by asking questions and facilitating discussion. She uses whole-group discussion as well as interactive activities, where participants are writing and/or talking to a partner, regularly, at least once an hour. She uses prompt questions to help point participants in the right direction. She uses “the strategy of what disturbs, interests, confuses, or enlightens” several times to encourage participants’ ownership in their own ideas and the process as a whole. After seeing that some participants disengaged because they perceived that the activity wasn’t applicable to their grade level or subject, she took steps to encourage participants to find a way to use the information. For example, she set up computers and provided book choices, allowing

time during the class for participants to begin designing a unit. She coaches teachers in making good choices about books. She also wants teachers to be able to think critically about American Indian issues, history, and literature. She said, "My goal is that people do not have to look to me to tell them what books are authentic and accurate, but they can do it themselves." She encourages teachers to consider a question which she attributed to Salish historian Julie Cajune: "What are my students going to learn about Indians from this day in my class?" She hopes that people consider not only what is included in their classes but also what is excluded. She is especially concerned with the perpetuation of stereotypes and oversimplification of Indian peoples by others. She used the example of a friend's daughter whose second grade teacher recently gave a lesson on "how Native Americans feel and think." This lesson applies a singular identity to all Indian people and generalizes complex cultural, spiritual, and emotional diversity.

The greatest satisfaction, the reason Ms. Susag continues to provide professional development, is the feedback she gets, especially from American Indian people who feel justified and affirmed as a result of her work. She also feels she serves as a model of a non-Indian person "who will listen to [Native people]" and she feels that's valuable. She shared stories about receiving direct validation from tribal people that her work has been important. Ms. Susag also discusses her impact on non-Indian people, where she believes she makes more progress because "they don't build up their differences" since she, too, is non-Indian.

In the future Ms. Susag hopes we will get past stereotype, that "we begin to regard each other as individuals and respect who they are and where they came from and their differences, and recognize how very similar we are, and honor that." She feels people need to overcome their fear of offending others because of their own unacknowledged prejudices. Significantly, she asserted that we should *not* need to have special attention paid to these topics via Indian

Education for All – it should be something we just do, but that we do need it because of the 400 years of historical inaccuracies and stereotypes.

Summary of Ms. Dulce Whitford's interview. Ms. Whitford earned a Bachelor of Science degree in Elementary Education with a K-12 reading endorsement in 1993. She taught first grade in Great Falls, Montana, where there is a large American Indian population. Later she taught middle school and reading. Ms. Whitford taught at the college level in Bozeman, Montana, where in 2005 she received her Master of Arts degree in Native American Studies with an emphasis in multicultural education from Montana State University-Bozeman. She currently serves as the Director of Indian Education for the Billings, Montana, public school district, a position she has held for over two years. Ms. Whitford is Blackfeet and Sioux.

Ms. Whitford's familiarity with Indian Education for All stretches to the beginning of her teaching career, which has mostly taken place on Indian reservations, including the Rosebud Indian Reservation in South Dakota as well as Montana's Crow Reservation. She believes that teaching any ethnic group is more successful when the teacher uses curriculum specifically relating to that group. Ms. Whitford's master's degree coincided with the passage and funding time period for Indian Education for All, and her thesis was on IEFA and "how to infuse [Indian Education for All] into Montana's public school system" using three approaches: cultural consultants, professional development, and technology. Ms. Whitford said that she worked with Montana's Office of Public Instruction in the early years after funding, and she believes that some of her ideas were used in OPI's implementation design.

Indian education, according to Ms. Whitford, has gone through stages, from boarding schools (which both Ms. Whitford and her parents attended), through Indian relocation, to with Indian Education for All as a mandate today in the state of Montana. Ms. Whitford clarified that

the cultures of American Indians living in urban areas, rural areas, and on reservations vary across these locations, and it's important to remember that when discussing or providing professional development to teachers about American Indians. She feels that the children of today are "learning a new way of Indian education, which means that they're proud of themselves. They know who they are and they [are] able to move back and forth...[from] a reservation...to an urban setting or a rural setting."

Ms. Whitford defined *culturally responsive* as a commitment "that you're going to acknowledge the cultural heritage of different ethnic groups that are in your surroundings." She added that in the Billings Public Schools, there are many ethnic groups, and all should be acknowledged. She believes part of her job is to build bridges among groups through clubs which anyone can join. Ms. Whitford said that "we should always acknowledge and praise someone's culture, because we don't know their identity or their culture till we get to know them." She referred to stereotypes regarding people's appearances and how those appearances don't always translate into what the viewer assumes a cultural heritage should be.

When planning professional development, Ms. Whitford begins by considering her main objective or point that she wants to convey, "and as we know with Indian education...that's not always sprinkles and ice cream." She finds that being the only American Indian in some of those settings requires her to open up about personal experiences regarding reservations and biases against Indians. Despite the challenging topics, however, she feels it's important to create a level of comfort where participants feel they can ask questions and voice concerns.

An example of Ms. Whitford's professional development work surrounds a workshop she created recently which was mandatory for teachers planning to teach Sherman Alexie's *The Absolutely True Diary of a Part-Time Indian*. Alexie's tribal affiliation is Spokane and Coeur

d'Alene. This was the first time the Billings Public Schools had required a workshop prior to the teaching of work of literature. Ms. Whitford consulted some colleagues in other districts who had already taught the book to get a feel for what might be needed in the workshop. She noted again that she is the only American Indian in the conversation: "I have to make big assumptions that they're not going to know about stereotypes and racism, and they're not going to know about reservation life and they're not going to know about mobility and they're not going to know about some of the humor." She designed the three-hour workshop as a discussion session which she led. She believes discussion is an effective mode because although she has experiences and her perspective to share, it's important for the teachers to share as well. They discussed the contemporary features of the book as well as the potentially controversial aspects. She also included the idea of being "culturally grounded," which needed definition and exploration for the teachers to grasp the term. She finds that she sometimes has to provide participants with basic background information on treaties and reservations, for example. She said, "This gets to be a really full-fledged Level 1 Indian Ed for All basic training." Additionally in this training Ms. Whitford included the curricular materials, bringing in the Essential Understandings about Montana Indians and other tools already being used to incorporate accurate tribal content.

Ms. Whitford noted that the most powerful part of professional development in IEFA is when the participants develop trust for her and feel they can open up to ask her questions or share their own ideas. She feels that at this training and others, thoroughness is essential. "I don't want them just going, 'Here, read the book and call it good.'" She approaches the underlying issues and controversies through conversation, eliciting from the participants what they're thinking and feeling as well as reiterating the reasons for the training. Ms. Whitford feels that developing this trust will help improve relations and support for IEFA overall.

After her professional development, Ms. Whitford hopes her participants “make the movement from the historical part of Indian Ed...to the contemporary component,” leaving stereotypes behind. She acknowledged that people move through that continuum at different rates, but wants people to come away from her trainings with a “clear understanding of exactly what Indian education is.” She provided an example of a participant who was a P.E. teacher who spent about half of a four-day workshop in a resistant stance. Later, when he began to warm up to the ideas she was conveying, he admitted that he needed to trust Ms. Whitford before he could open his mind to incorporating IEFA in his P.E. classes. She concluded with the statement that she hopes people come away from her trainings with a new understanding of what Indian Education for All can do, and that it should not be an intimidating or unpleasant process.

Ms. Whitford noted that it's important to remember the students in schools across the state who are “walking through this process with their teachers.” In an example from her personal experience, her own children are learning about accurate and authentic tribal knowledge from their teachers who are learning it too, and sharing it. She said, “It's really nice to hear that the kids are validating that their teachers are trying to walk through the process of Indian Ed for All...it's like building an engine to keep it going.”

Ms. Whitford said that people describe her as “soft-spoken”; in other words, they notice that she doesn't lose her temper or become passionate, and she will listen to participants in her workshops. Others have said she makes the topic “comfortable” for them without blaming or using an *us vs. them* approach.

Ms. Whitford commented that one important outcome of Indian Education for All has been the partnerships that have developed. She shared examples of individuals whom she can call for support or suggestions or about cultural topics. “There's a collaboration of partners in

Indian education that really has happened because of Indian Ed for All,” she said, noting the value of those partnerships as a network in our state.

Categories and Themes

Several broad themes emerged during the close reading and categorization processes of this study. Eighteen minor themes were initially identified. Then they were condensed and grouped under the following four larger categories: the role of identity, improvement of society, interviewees' beliefs about Indian Education for All, and technical considerations of providing professional development in Indian Education for All.

The role of identity. A primary theme concerns issues of identity. This category includes the identity of the participants and students as well as the providers, the opportunity that Indian Education for All provides for people to learn about themselves, and the validation that some American Indian students feel when IEFA is introduced into their classrooms and schools.

Non-Indian vs. American Indian identity of participants. One of the most noticeable themes that emerged in the realm of identity was the self-conscious stance taken by three non-Indian interviewees. All of them mentioned their roles as outsiders in the field of Indian education, and described their conclusions regarding these roles. One said, “my beliefs about Indian education have given me a window, or an opportunity to more deeply understand who *I am*. And who *I am not*. It's given me tremendous clarity on that.” The conclusion to that thought was not only that she could present only her own perspective, but also “that I have deep profound respect for, but I have an awareness of where those cultural boundaries are and they're important to me.” Another participant commented, “On topics of native culture, it's just never going to be possible for me to have the same insight that say, Mike Jetty, will.” This participant concluded that “As a white voice in this conversation I need to model inquiry and humility.” The

third noted that it seemed paradoxical to be critical of non-Native authors writing about the Indian experience when she, herself, had done so. She concluded that her intent was to affirm Native voices, not her own.

Two of the four American Indian participants explicitly characterized their roles as Indian people within the context of this work. One interviewee noted several times during her interview that she is “usually the only American Indian person sitting at any table...we are very rare here out of that population of teachers and administration.” The consequence of this role is that she feels she is always teaching others about Indian issues. Another interviewee revealed that his upbringing as an Indian person among many non-Indians, especially throughout his education, “helped to shape [his] experience” and was “powerful.” He said that experiencing bias and stereotype planted the seed for trying to improve education.

Identity helps contextualize the approach all interviewees take to Indian Education for All. For the American Indian educators that were interviewed, identity was a background factor, something they carried with them into the experience of providing professional development. For the non-Indian interviewees, their identity as non-Indians represented a feature they needed to navigate as part of their work in Indian Education for All.

Learning about the self through Indian Education for All. One interviewee emphasized the ability of Indian Education for All to teach students and educators about themselves. This non-Indian participant shared that through juxtaposition of the tribal community and people with her own upbringing and background, she became “keenly aware of the influence of [her] grandparents on her cultural perspective and point of view.” She believes that Indian Education for All can help all students (and educators) “develop that understanding and that level of self-awareness about themselves, conscious awareness of their own culture of origin, of its capacity

to dominate, of its capacity to suppress, of its capacity to elevate.” In fact, she believes that Indian Education for All will benefit the non-Indian student more than the Indian student because of a new and profound understanding of self juxtaposed against the world. “Indian students see these divides with tremendous clarity very frequently. But I see non-Indian students having virtually no self-awareness of their own culture, no self-awareness of their own place within that broader culture. They simply perceive themselves as normal, and other people as not.”

A different way of describing the same phenomenon was that the process of learning about Indian Education for All helped one interviewee learn about his own community, and therefore about himself. He said, “I realized that through inquiry and asking questions and going on these little personal journeys and this research that I could expand my understanding of this place that I live. And it was important to me because the place that I live is so important. I think being a Montanan is an entry point into Indian Education for All for everyone who lives in Montana.”

Another interviewee talked about the Indian children in the school system who, as a result of Indian Education for All, are developing a greater sense of self. This interviewee explained, “They know who they are and they can be able to move back and forth, if they...come on to a reservation or move on to an urban setting or to a rural setting.”

A final interviewee mentioned her introduction to American Indian authors. She said, “if no one had introduced me to American Indian authors, I wouldn't have ever known that that was possible. I couldn't ever have made that connection in my own life, to my own writing, and what was possible.” That opportunity was a catalyst for her future, and she suggested that teachers who present models for Indian students are empowering them.

Although only four interviewees discussed the potential for Indian Education for All to help people learn about themselves, it is worth including in the important themes because of the variety of ways these interviewees addressed the theme. While one was passionate in her belief that IEFA can help non-Indian students learn about themselves through the juxtaposition of their own culture against a different culture, another saw IEFA as a way of defining himself (and his students and teachers in his professional development sessions) within the context of place, which will ultimately help him learn about himself. The other two described the concept of learning about oneself in terms of validation of students, where they see themselves reflected in the curriculum and are empowered by that.

Student validation. Nearly every interviewee mentioned the important by-product of student validation through Indian Education for All. At least two interviewees noted the fact that many teachers do not realize they have American Indian students in their classroom. Other interviewees mentioned that the teachers might know that students in their classes are Indian, but might not have a sense of what that means. This concept of students feeling validated by the inclusion of their culture was at the core of most interviewees' responses on this subject. One interviewee said,

I think Indian Ed for All can help support that [feeling of validation] for kids in the classroom today, no matter where they're at, in a school in Montana. To see themselves accurately reflected in a positive way so they can feel comfortable with who they are today, and still be American and still be Montanan and still be a member of your tribal nation, and embrace that too.

This interviewee had recent experience with bringing culture (singing and drumming) to a treatment facility setting where most of the youth were Indian. Later, the site facilitator said that

experience had provided some healing for some of the youth. This interviewee had also had experience teaching in a school where all the students were descendants of massacre survivors. This identity alone and the school's cultural focus empowered both the students and educators there.

Another interviewee mentioned her own children's experience with Indian Education for All in the classroom. Their realization that their teachers are learning about them is powerful. She said, "I have children who actually know that gratification when their teachers know about Indian Ed. They know it."

Because Indian Education for All is fundamentally related to issues of identity and belonging, this category is appropriate and fitting. The ways that different Montanans view themselves may be challenged or validated through IEFA content, and this is a significant consideration for those supporting teachers in implementing it.

The inclusion of American Indian culture and information about tribal issues, along with the accurate portrayal of these topics, creates powerful learning environments for students in classrooms across the state where Indian Education for All has been integrated in authentic manner.

Improvement of society. Another broad theme that emerged dealt with improving our society through Indian Education for All. "Society" encompasses relationships among individuals and groups of people. The interviewees shared many beliefs, hopes, and examples of the ways Indian Education for All can advance society, including the dismantling of stereotypes and racism, the valuation of diversity and anti-racist stance, the building of relationships, and a shift toward a global society. All of these factors may interact to improve human relationships in our current society.

Dismantling of stereotypes and racism. Most interviewees mentioned stereotypes and racism in some way during their interviews. While some described these phenomena in abstract terms and definitions, others shared specific experiences of their family members or themselves. One non-Indian interviewee noted that non-Indian teachers working alongside Indian people helped break down stereotypes they may have had. Another interviewee explained that she believes the biggest obstacle people have to understanding American Indians is that they become categorized together as a homogenous group: "They tend to lump us all into one group, dress us the same, put us in the classic tepee and think that we speak the same language." A different interviewee asserted that part of the problem with some teachers implementing Indian Education for All is that they have "prejudices [they] are not admitting are there." Another interviewee described the racism that still exists in Montana: "The fact that is that, within our state, there exists enormous racism, enormous bias. Anti-tribal sentiment in some pockets of the state are overt and are very deeply disturbing. That's all true. It's absolutely true, and the capacity of this to change hearts and minds, I believe that that will be a by-product of doing Indian Ed for All well."

All the American Indian interviewees shared examples, some explicit and others referential, to incidents of stereotype and bias within their personal experience or the experience of relatives or friends. One example shared was of a visitor in the individual's home who said to his family, "You guys are all right for Indian people." Another interviewee made a reference to experiences of her mother who "had to deal with so many issues of stereotype and racism" at school. One non-Indian interviewee told of a time when a non-Indian student of his experienced an incident of bigotry coming from an American Indian student at a basketball game. All of these examples were given to illustrate how stereotypes persist, but breaking down stereotypes and

race-based beliefs about others can diminish these incidents. These examples were intended to show how Indian Education for All can be the catalyst for this change.

One interviewee said that an effect of Indian Education for All may be to help people get past differences to “recognize how very similar we are, and honor that.” Another interviewee reflected this approach almost exactly, saying, “I think that’s one of the goals of Indian Ed for all is to you know, promote that acceptance and understanding, but also that we do have these differences, but they don’t define us entirely, but yet I think there’s a lot more similarities there.”

Valuation of diversity and an anti-racist stance. All participants mentioned the importance of valuing all cultures and adopting a pro-diversity, anti-racist stance. For one individual, he is inspired to implement Indian Education for All because of “a commitment to the anti-racist classroom and a commitment to social justice.” This interviewee compared the diversity of the teachers in his sessions to the diversity one might encounter in a classroom anywhere in Montana, analogizing the two so that the researcher could understand that he approached both audiences (teachers and students) with the same assumption of diversity. Another interviewee discussed the notion that culture belongs to everyone: “tribal people aren’t the only ones with culture. Everybody has culture.” She went on to describe students’ individuality and culture in her classroom:

If I want to work with [students], I need to be respectful of the culture [they] came from. And that means to honor it as valid, to not try to change it, at the same time, we are working with values that are universal in many ways about what it means to be human and what our basic human needs are, and culture is a place each person finds themselves belonging and when teachers do not respect that belonging, they’re denying an aspect of the child’s identity that every person deserves.

Another participant mirrored this idea: “we should always acknowledge and praise someone’s culture, because we don’t know their identity or their culture till we get to know them,” specifically referring to assumptions people make about what it means to be American Indian. Another participant referred to the diversity within the American Indian community: “There is no one Indian identity, so we can’t expect culture to mean... this child participates in ceremonies, and they are active in certain traditions, because their sense of culture might be different. It might mean that they attend a specific church, and they don’t even go to any other cultural pieces.”

A different interviewee also presented diversity as a function of identity. Indian Education for All provides students “that opportunity to get to know themselves better through that juxtaposition, to get to recognize the wonderful similarities and also the wonderful differences, the unique differences, between their own personal individual background and tribal backgrounds and perspectives.”

These responses share several common threads. First, diversity is a positive component of our society and should be celebrated. Second, culture and individuality belong to everyone. Third, the reduction of stereotypes can lead to the development of diversity as a positive construct in society, and vice versa: appreciation for diversity can lead to the dismantling of stereotypes.

Building of relationships. Every interviewee discussed the power of Indian Education for All to build relationships. One described Indian Education for All as “a movement in our state to build ... better relationships.” Another asserted that “personal connection can break down stereotypes.” One interviewee talked about the trickle-down effect of IEFA, where in the future, an American Indian elder could enter a business and “encounter a clerk there that would know

how to be respectful to a Native elder in a way that would be familiar to that elder, and create a real rich relationship-building process. Because they've come to an understanding." Another participant echoed this sentiment when reflecting on her own younger family members: "I think about the future of Montana...giving them something, it's ... so important to their futures and the ways that they interact with one another, that that definitely inspires me." A final interviewee stated, "I believe that [Indian Education for All] will certainly transform relationships in the state of Montana."

As a whole, the interviewees posited that Indian Education for All allows relationships to build because it breaks down the barriers caused by racism, stereotypes, and past wrongs. It allows Montanans, both students and educators, to develop understandings and meaningful bonds which will improve society as a whole.

Implications for improved society. Several interviewees mentioned the power of Indian Education for All not only to inform Montana's students, but also to create a better society both now and in the future. Two interviewees described work they had done with students which resulted in the students' products being viewed by the community, either through a public sharing of the product or through newspaper coverage of it. One interviewee said community members learned about historical events in the area through newspaper coverage and commented, "You gotta shake up their perception of the world a little bit, and get them to see things with new eyes." Another interviewee remarked that the whole community is "walking through this process" of learning to see with new eyes.

The repercussions of the broad education within and beyond the classroom are nothing less than transformative, according to one interviewer. She asserted that if and when Indian Education for All becomes deeply integrated across all classrooms in the state, "we will be

elevating the quality of student performance to a level that is really unprecedented in terms of preparing students for a global society, for global economy, for the needs that they will have for being able to meet with, communicate with, and work effectively with people from every conceivable background.” Another noted that he believes the next generation will have a different sense of their place in history and a changed perspective than what he grew up with as a result of IEFA.

One interviewee contextualized her beliefs about Indian Education for All against the past. If IEFA continues to grow, she believes Montana could be a different place than where her parents grew up alongside stereotype and bias, “to just be a different place, that cares for people and respects people. To be a place that recognizes the humanity of American Indian people, that recognizes our histories, but also our modern contributions. To be a place where we don’t ban Sherman Alexie or James Welch.”

A final interviewee added the idea that indigenous knowledge is valuable in itself, and its inclusion in the curriculum is worth heavy consideration: “I think there’s some indigenous knowledge there that can really help move us forward as a people...humanity.”

Interviewees’ beliefs about Indian Education for All. The previous two sections, the importance of identity and improvement of society, comprise a major part of what these providers of professional development in Indian Education for All believe about IEFA. However, there remain several significant subsets of beliefs about IEFA. These include beliefs about teachers’ lack of background information, resistance to Indian Education for All, the importance of accuracy and authenticity with this content, and the rigorous nature of IEFA.

Teachers’ lack of background information. Every interviewee mentioned teachers’ lack of background knowledge about American Indian topics, including history, people, culture,

contemporary issues, and political status. This lack is also noted in the review of the literature and is manifest in the early calls for Level 1, or awareness, trainings for teachers. Yet this lack persists, in part because “the word is still getting out” and because there is resistance, which is covered in the next section.

One interviewee said she was “appalled” at what people don’t know about Indian history. She recalled one particular workshop she was giving not far from the Rocky Boy reservation:

Those are the 2 things – allotment and boarding school - that [teachers] do not get. Or they just haven’t been exposed to it, but I asked this neighboring school, “Where do the Cree people live on a reservation here. I mean they live with us, but where do they live on a reservation?” Only 1 person, out of the whole 30 people sitting there, knew. And that is here. They did not know who are the people who live at Rocky Boy.

A different interviewee said that she still fields questions from teachers about basic information such as “what do we call you” and “how many tribes are there.” She noted that’s “very important for a starting point” but clarified that teachers can go further with probing, critical questions.

According to a different interviewee, her widespread classroom visits across the state have contributed to this observation: “Even now, after six years since we’ve actually had funding – active funding – in Indian Ed for All, people really have only a vague notion that they’re supposed to do ‘Indian things’” although she acknowledged that there are many teachers integrating IEFA at a very sophisticated level.

Another interviewee described lack of background knowledge as a cause of stereotypes. She indicated that people don’t know much about American Indian people, so they are

categorized as one group. To be culturally responsive, people must learn about diversity among American Indians so they can be discerning and accurate.

A different interviewee referred several times to herself as the only American Indian voice in the conversations about Indians at her school and said she is always teaching others. She related a training she provided which seemed typical of the work she often does:

Then we talked about some other really tough things – reservations, alcoholism, drugs, just all of that stuff – parent involvement, the dependency on the government, so I have to walk them through some of those stories of how the reservations started, how the treaties got going ... so this gets to be a really full-fledged Level 1 Indian Ed for All basic training, you know, but that's what we needed to go through.

Another interviewee characterized teachers' lack of information as a broad misinformation problem that extends beyond schools. He described a meeting with a state agency planning a "celebration" of the Homestead Act. He related his discussion with the group: "Well, maybe let's rethink this. Let's just have a commemoration, because the Homestead Act for Native people, it was a whole different scenario. Loss of land, breakup of communal societies, and so for one group it might be something to celebrate, but for others, uh-unh." This same interviewee mentioned the importance of educating teachers, because "you can't teach what you don't know."

In one interview, this concept was used as a mantra. The interviewee said that he keeps returning to the idea that "we don't know what we don't know." This concept forms the basis of the inquiry approach that he espouses for himself, his students, and the teachers in his professional development.

For all interviewees, knowledge is power: the power to integrate content, the power to dismantle stereotypes, the power to view events from multiple perspectives. Although the reasons for and results of lack of background knowledge vary, the participants agreed that it continues to be a problem that is important to solve.

Resistance to Indian Education for All. One of the reasons for lack of background knowledge on this topic is resistance. One interviewee stated the problem this way:

I think that as Indian Ed for All has focused on the curriculum and training teachers, that we may, as a group, need to really focus on what can we do about those that don't believe this is a good way to instruct children. So they're the ones that don't have that great enthusiasm. They're the ones that aren't causing this contagious desire to integrate Indian history, language, culture into the curriculum. That's the new horizon.

Every interviewee discussed resistance in some way. In some cases it takes the form of passive resistance where the teacher is dismissive, as in the case of the shop teacher or the P.E. teachers mentioned by different interviewees: They did not see how Indian Education for All could be applied in their content area. Others resist because they feel they are being asked to do one more thing they don't have time to do. "They perceive that they don't know the content and at the same time they're saying, 'Yeah, but they're going to test my kids on reading and math on the CRT. I'm held accountable for reading and math on the CRT and now you tell me I have to do this on top of it,'" said one interviewee.

Another type of resistance is seen when educators in a professional development setting respond negatively because they may feel they are being attacked. One non-Indian interviewee described his belief about how the cultures of audiences and presenters can create dynamics which are counterproductive.

There's these interesting dynamics that happen in professional development settings for Indian Education for all, where the goals and the outcome and the purpose are different for a Native presenter vs. a non-Native presenter, and it's different with a Native audience vs. a non-Native audience because I feel like a non-Native audience, especially a Caucasian audience, is much more likely to feel attacked in that type of setting.

He added a speculation about why those non-Indian teachers would respond that way: "I think that what gets in the way of so many white – specifically white – teachers, is that because they don't know things and because a lot of what they perceive the world to be is based on assumptions and generalizations, they'll feel threatened and they'll be turned off by it."

Another interviewee noted that she feels she is successful in professional development with non-Indian audiences because she herself is non-Indian. "They don't build up their differences," she said.

Because the issues related to Indian Education for All can be thorny, people may develop resistance. One interviewee said "feelings come up" for people, and another said "some of those conversations in professional development do get very emotional." Much of the resistance is related to discomfort, although as one interviewee stated, "people went through a huge learning period in the very beginning just to orient themselves and become comfortable, and I'm just so happy that folks went through that, and then were able to take the next step willingly." There was progress. Related to this is the constant fear on the part of non-Indian teachers of "doing something wrong" – stepping on toes and unintentionally saying or doing something offensive.

Resistance is a major obstacle to the successful integration of Indian Education for All. Though some reasons for resistance are more innocuous than others, overcoming it continues to be a challenge.

Importance of accuracy and authenticity. One of the reasons for the widespread stereotyping of American Indian people is the pervasive inaccuracy of information about them. Through Hollywood, early textbooks, and the oversimplification of America's indigenous populations in schools and elsewhere, many people's beliefs about American Indians are fundamentally uninformed. One interviewee bluntly stated, "There is no ethnic group in this country that is so defined by outsiders as the Indian experience." Thus one of the primary goals of many providers of professional development is to deliver authentic, accurate information and to help teachers learn to make these distinctions for themselves and for their students.

Two interviewees described early attempts at using American Indian literature and how easy it was for teachers to mistake literature written by non-Indians as authentic, particularly if it featured an Indian protagonist.

One interviewee noted the implications of inaccurate information: Even Indian children don't understand the vast difference between a Montana tribe vs. a tribe bordering Mexico, for example. Learning those very specific details about all of the unique tribes is as important to the Indian learner as they are to the non-Indian learner.

There are methods to bring teachers to an understanding of accuracy and authenticity during professional development. One interviewee uses the question, borrowed from a tribal historian, "What will this book/lesson/day teach my students about American Indians?" She cautions teachers to look at the cover of a book, read the title, and check the information. If it provides a single perspective or misinformation, it is not to be used. Another interviewee discusses the importance of tribally specific knowledge. In her professional development, she begins with the Essential Understandings about Montana Indians, "and then it breaks down to become extremely tribally specific."

A different interviewee expands upon this concept:

I think of accurate, authentic curriculum that's tribal-specific, that's been developed with tribal input, that's reflective of the cultures of the students in those schools. I mean...Blackfeet, that [students] learn about Blackfeet culture and identity, but then they also learn about other tribes, too – you know, Crow and Cheyenne and Chippewa and Cree.

Another interviewee described his own efforts to include accurate, authentic background about his area to his students and the teachers in his place-based professional development, using primary sources and a place-names database to find and present the appropriate information.

Teachers must be open to learning about Indians, and they must seek the knowledge, but they must also learn to determine accuracy and authenticity. To nearly every interviewee, this distinction was a significant part of the work they do.

The rigorous nature of Indian Education for All. A final belief held by several interviewees about Indian Education for All regards its capacity to bring rigor into the classroom. One interviewee was particularly passionate about the ways Indian Education for All can enhance classroom instruction. She said, “The greatest untapped learning opportunity that we face within the state of Montana, opportunity for elevating students’ reading skills, for elevating their thinking skills, for elevating the processing that they utilize, the logical processing that they utilize, will be found in the state of Montana in the Indian Ed for All content.”

During other interviews, very specific curricular references were made. Another interviewee connected rigor to a specific change which has recently been made in Montana, the adoption of the Common Core State Standards, to which Indian Education for All content was added. He said teachers should use “Indian content to get at...these high standards.” In a

different context, an interviewee who trains teachers in the implementation of *The Absolutely True Diary of a Part-Time Indian* by Spokane/Coeur d'Alene author Sherman Alexie made this comment: "It has to be thorough. I don't want them, just going, 'Here, read the book and call it good' kind of thing." She believes that students need to think carefully about what they are reading, and teachers have to be prepared to lead them through that process.

According to these interviewees, challenges remain in the implementation of Indian Education for All. Namely, teachers' background knowledge is, in many cases, still insufficient, and there is still resistance to implementing IEFA for a number of reasons. However, most interviewees saw these not as obstacles but as challenges to address and overcome. Other beliefs about Indian Education for All curriculum include the importance of accurate, authentic information and its potential for academic rigor. These are some of the avenues interviewees saw for addressing the previously mentioned challenges.

Practical considerations of providing professional development in Indian Education for All. Some of the practices and goals shared by interviewees overlap with earlier subtopics. For example, some interviewees discussed the ways they combat resistance through comfort-building measures in order to help participants be more receptive. Other considerations related to providing professional development include audience considerations, content covered, activities implemented by providers, and the goals each provider has.

Comfort-building measures. Interviewees described various measures they take to help teacher participants achieve a level of comfort during their trainings. However, the American Indian interviewees used a kind of approach distinct from those used by the non-Indian interviewees. As with the issue of identity, the difference was noticeable.

All the American Indian interviewees described activities designed to put participants in their trainings at ease. For example, two described the use of humor to help make people feel more comfortable. One said it makes the experience “non-threatening, and it engages people.” Another Indian interviewee noted that she uses humor because it’s a “hook that will get people’s attention and that they might remember something” she shared. One interviewee stated that it’s important to articulate that we want to “move beyond blame, shame, and guilt” so the participants do not feel “blasted.” This sense of trust is important to a different interviewee, who noted that “we have to give our audience, whatever that audience may be, that comfortable feeling of being able to ask those tough questions.” She encourages her participants to keep the conversation in the room so that people build the trust to share their feelings and experiences.

The non-Indian interviewees seemed more interested in challenging their teachers to feel the discomfort and seek resolution to it. One said he wants get his “[participants] comfortable in feeling uncomfortable” so they will adopt an inquiry stance to resolve the disquiet. Another encourages her participants to get out of their comfort zone with a film called *I’m Not the Indian You Had in Mind*, directed by Thomas King. She says, “A lot of people find it disturbing, because they don’t want to be all holed up in that group that are stereotyping others.” Then she encourages discussion. A third interviewee deliberately engages her participants in an activity that not only makes them uncomfortable, but is designed to hold them accountable: First she asks whether they know about the Indian Education for All law and the Essential Understandings, and most indicate that they do. Then she gives them a pre-test which asks them to name the tribes and reservations of Montana as well as the seven Essential Understandings. Because almost no participant can do this, she says it is a controversial activity. Yet it allows them to set a clear, practical learning goal for themselves and to begin to understand what they do not yet know. One

American Indian interviewee did mention using surprising facts in trainings, but characterized that practice as a method to “foster curiosity,” which differs fundamentally from the purposes described above.

This difference between the two cultural groups, American Indians and non-Indians, might be interpreted in different ways. One important distinction to make is that most teachers are non-Indian. Thus the participants in the groups may “match” the cultural background of one group of professional development providers and “not match” the other group. It is possible that the American Indian providers are more wary of the sense some non-Indians have of being attacked in these settings, as one interviewee noted in an earlier section; they perceive that they need to help the participants feel comfortable to enhance their receptiveness to the content. Another possibility derives from the same inhibitions that keep parents from scolding someone else's child as harshly as they scold their own child: The American Indian presenters may be less likely to challenge non-Indian participants in the same way the non-Indian presenters will and may find it unnecessary to challenge American Indian participants. This phenomenon may be attributable to white privilege, which allows the non-Indian presenters to be more confrontational and not risk personal attacks by audience members.

Audience considerations, content covered, and activities implemented. All of the interviewees described the attention to audience, what the audience's needs are, who the audience is and how much they might know already. One interviewee described the way she began to design a certain training she's repeated, saying that she called other people she knew who had broached this topic for advice and direction. Another interviewee says she prays before each session she does because it's important to her that people “know it comes from [her] heart in a really deep place.”

Six of the seven interviewees described activities in their workshops and trainings which would be considered “active pedagogy.” That is, participants are actively making meaning for themselves through regular discussion, writing, sharing, and inquiry. The entire mode of one interviewee’s work is inquiry-based. He leads his participants through a process of personal writing, multiple perspective writing, and finally place-based writing, but all of these actions are guided by inquiry: what do the participants know, and what do they want to know?

Two of these six described in-depth conversation and sharing protocols whereby they establish trust, foster curiosity and inquiry, and help participants find answers to their questions and concerns – all while imparting content about the topic. They shared that they have participants moving around regularly, talking to others, and writing about their thoughts. They both noted large amounts of preparation time for each training or workshop they give. One said she spends a minimum of three hours of preparation time for every hour of training time. Another said she might spend five days preparing for a two-day course which she’s already taught in another venue. Both of these presenters include material which might be described as controversial or thought-provoking as well as the Essential Understandings about Montana Indians and accurate, authentic content related to specific tribes.

The remaining three of the six also incorporate discussion, but in a less structured way. They used words like “sharing,” “give and take opportunity,” and “conversations” to describe the activities they implemented in their professional development. Two of these three individuals mentioned the Essential Understandings about Montana Indians as a part of the content they imparted to teachers.

The seventh interviewee characterized her professional development as a more traditional lecture approach. In her planning, she considers her audience and why she’s been asked to speak

to them, attempting to incorporate the theme or purpose of the planners. Then she adds her “personal cultural experience to try to get a perspective” on how she will address this topic. Next, she weaves in her academic preparation, and finally she makes sure to add “Indian humor” so people will remember her ideas.

One notable feature of all the interviewees’ descriptions was that they wanted the participants in their professional development sessions to be able to take the knowledge directly back to the classroom and use it. For some, that meant activities and information. For others, the skill they hoped to build was cultural competency. One sees it as a “separate, distinct skill set” and believes that employees “should be evaluated on their performance and compensated for their abilities to do it with excellence.” Direct applicability was paramount in every interviewee’s goals for their participants.

Another notable component of this section is the Essential Understandings. Four of the seven interviewees mentioned it as an integral part of their professional development. These four are the same individuals who have been employed full- or part-time by the Montana Office of Public Instruction’s Division of Indian Education, which disseminates these Essential Understandings.

Goals of providers: Teacher empowerment and advancement of IEFA. One clear goal mentioned by most interviewees was that of empowering teachers. Two of the interviewees described professional development with the specific purpose of training teachers to do a specific thing, thus implicitly and explicitly empowering them. Another interviewee said, “So my goal is that people do not have to look to me to tell them what books are authentic and accurate, but they can do it themselves. They should be able to do it themselves.” Another interviewee models pedagogy and content in her trainings so that teachers can replicate it on their own. She said,

“I’m always working at explicit systematic, deeply mindful and contextualized instruction” so that teachers have something practical which is grounded in best practice instruction that they can take back to the classroom. Yet another said that he plans his professional development with “teachers being able to engage with [the content] in a way that they know where to go to get the resources, they have the knowledge to do it, they have the skills.” A different goal, which is related to empowerment, is to help teachers find their own connection to Indian Education for All. One interviewee said his goal is “to help them develop their own entry points and they need to see what’s possible and the benefits that their community can receive from possessing the knowledge and this inquiry stance.”

Several interviewees expressed that their goal is to advance Indian Education for All. Under this umbrella target fall certain sub-goals such as meeting teachers’ needs, fostering open dialogue so they can continue to ask questions, and encouraging multiple perspectives as they consider their classroom content. One interviewee’s primary goal under this umbrella is strictly practical: “to expose teachers to resources that they did not know existed.” Many of her descriptions centered on the idea of helping teachers locate information and materials from Office of Public Instruction as well as those housed in their own districts and to identify the accuracy and authenticity of the latter material. Also, she noted, “I want to help build confidence that [IEFA] doesn’t have to take out of what they’re already doing, but can be in and with what they’re already doing.”

Most interviewees expressed interesting viewpoints related to this advancement of Indian Education for All. Three discussed how they see Indian Education for All in the continuum of Indian education history. One articulate response begins this continuum at Time Immemorial:

American Indians have educated ourselves for thousands of years. We historically and traditionally had ways of transmitting knowledge and information from infancy on into adulthood that we were lifelong learners, constantly having to adapt to our environment and to build systems that helped us survive. So... I think of that, and I think of, you know, the awful period that came next with forced Euro-American education systems particularly boarding schools, government or religious and how devastating that was on Indian people.

To a period where, I think, particularly in Montana, schools that served American Indian people were...left out, they're on their own for a long period of time, and I think that lots of things came together in recent years to allow Indian Education to come into a new light or a new era. One being the fact that we could see data and see how American Indian students were doing and what the gap was, and then Indian Education for All really challenging the ways that the people viewed using American Indian content in education and that it wasn't just for American Indian people to learn about themselves. This contextualization of Indian Education for All is a thread woven through others' words as well. One described the same events from a personal perspective.

My parents went to the boarding school, I went to an Indian boarding school. My parents went to the Indian Relocation Act, so my older sister and I were born in Oakland, CA...So how does that look...and how did we evolve from, you know, the '60s to where we are now, and to...the '70s where the law came into effect in Montana, and then we came into the '90s, and now we're really pushing for, you know, something needs to change, something needs to happen. And now we have in 2005 this special session

where we have actually had money go into our state, so I think it's been a process of how ... Indian education has looked.

These personalized descriptions indicate a sense of history that leads into the future. As noted before, all interviewees want to perpetuate Indian Education for All. Some said it would help American Indian youth achieve success. Others said it would help non-Indians in the state gain a sense of perspective.

Two interviewees mentioned that they thought Indian Education for All should not *have* to exist. One presented it as a question she was asked by a participant in one of her workshops. He said, "I don't know why we have to have this special attention to Indians. We don't have special attention to Scottish immigrants or Irish immigrants." And I said, "You know what, that's a really good question. Why do we have to have it? We shouldn't have to have it, but we do," because the history of misinformation and stereotype requires that we pay special attention. Another interviewee stated the same sentiment as a goal: "It just becomes infused throughout, and I think that's one of the goals, I hope, with culturally responsive pedagogy that Indian Ed for All just becomes part of what we normally do, that it doesn't have to have its own label."

These four main categories, subdivided into themes, characterize these interviewees' experiences, beliefs, and practices regarding professional development in Indian Education for All. They agreed in many domains, including the significance of the law to break down stereotypes and build relationships; the ability of Indian Education for All to create rich, rigorous academic environments; the importance of authentic and accurate information; and the challenges – some teachers' lack of background knowledge and some ongoing resistance.

Triangulation with Other Data

According to Creswell (2007), triangulation is important because it provides additional support for findings from different perspectives within the context of the study. In this study, the survey open response box words were intended to provide a measure of triangulation with the feedback noted by the interviewees. Also, the multicultural education components of the interviewees' beliefs and practices will be correlated with the multicultural theory described in Chapter 2. Finally, the professional development practices of the interviewees will be triangulated back to the professional development theory and best practices described in Chapter 2.

Open-response descriptions. A leg of triangulation attempted to correlate the surveys' open response descriptions with the feedback reported by the interviewees. In some cases, these matched up verbatim or with synonyms. In most cases, however, the feedback provided by interviewees did not correlate. Table 11 displays the words provided. Any exact matches or synonyms are listed side by side in boldface.

Table 11.

Correlation of Descriptive Words from Survey to Interview

Interviewee, listed in random order	Descriptive words provided on survey by respondents	Descriptive words provided during interviews with providers
1	Humorous Passionate Knowledgeable Excellent Enthusiastic Honest Sincere Specific	Humorous Inspiring Engaging Honoring Thought-provoking Wise Empowering Encouraging Insightful
2	Powerful Humorous Well prepared	What you need to hear Soft-spoken Make people feel comfortable

Thorough

Interviewee, listed in random order	Descriptive words provided on survey by respondents	Descriptive words provided during interviews with providers
3	Passionate Intellectual Captivating Knowledgeable Poetic Dedicated Sincere	Passionate Believable People make connections
4	Passionate No-nonsense, discerning Knowledgeable Curious Accurate Engaging Relaxed Well informed	Passionate Critical Inspirational
5	Dynamic Invested Passionate Knowledgeable Appropriate Interactive	Inspiring Practical Empowering Entertaining
6	Engaging Inspiring Knowledgeable Passionate	Enjoyable Could listen all day
7	Passionate Informative Helpful	People had realizations Humility Model of inquiry

One of the problems the researcher encountered when interviewing was that several interviewees had trouble identifying words people had used to identify them, particularly stand-alone adjectives. Instead, they seemed to respond with descriptors of how they think and hope they are perceived. They also provided sentences or related events, such as “the traditional feedback that I always appreciate is that people will give me blankets or star quilts.” Another reaction was that they felt they were boasting, and that made them uncomfortable. One interviewee said, “You know how it’s kind of hard to brag about yourself, I’m finding that it’s hard to brag about myself.” The triangulation of open-response box descriptors to feedback descriptors provided by interviewees was ineffective.

Triangulation to multicultural education theory. Several aspects of multicultural education theory resonated with the interviewees’ responses regarding Indian Education for All. They agreed with theorists on the following points: multicultural education provides validation for students and assists in developing identity for students as well as teachers; it is a preparation for and model of democracy, and it is a path toward social justice; and multicultural education is rigorous.

Validation and development of identity. One reason multicultural education is a vehicle for social justice is its commitment to inclusiveness. Traditional Eurocentric education models (most American schools) disenfranchise minority students, according to Banks (2007). Therefore steps must be taken to reverse this oppressive trend, and curricular inclusiveness is one of those important measures. When students see themselves in the classroom materials, they are empowered.

Every interviewee made some mention of this empowerment and validation. One said it’s essential to praise all students’ cultures. Another noted that when students learn about

themselves, they are more engaged. Another described her commitment to “affirming Native voices” in her classroom, and another described her personal experience being introduced to American Indian authors as a way for her to define herself and her own future. Two interviewees discussed how important it is for students to see their teachers learning about American Indians too, to demonstrate that they want to know about the people with whom they work.

In addition to validating minority students, multicultural education can provide a way for dominant-culture teachers and students to broaden their perception of identity – their own and others’. Richardson and Molinaro (1996) and Phinney (1996) describe identity development among counselors and adolescents, respectively. Each continuum progresses through three general phases: first, these counselors and adolescents lack awareness of race and ethnicity. Second, they pass through a set of mixed feelings about ethnicity as their awareness grows, including rejection and guilt. Finally, they become aware and accepting of differences and similarities.

In the interviews for this study, this phenomenon was noted by several interviewees who mentioned “resistance” on the part of some teachers implementing or learning about Indian Education for All. One attributed this resistance to “prejudices you are not admitting are there”; another said a non-Indian, particularly a Caucasian audience, “is much more likely to feel attacked in” an Indian Education for All training because it shakes up their perception of the world. A different interviewee talked about how Indian Education for All will benefit the non-Indian students more than the Indian students because they will finally see themselves juxtaposed against a distinct culture, rather than “simply perceiv[ing] themselves as normal, and other people as not. Or exotic. Or more interesting than them, or less interesting and worthy than them, and all of those ways of ‘othering’ people.”

Multicultural education theorists and the interviewees for this study agree that identity plays a significant role in the implementation and effects of Indian Education for All. While the content affirms minority students, dominant-culture students and teachers can be pushed along their ethnic identity development through exposure to the same content.

Multicultural education as a model of democratic action and social justice. Because multicultural education is inclusive and reflective of American ideals of equality and citizenship, scholars perceive it as a democratic model of education. Several theorists describe it as a way to prepare students for a participatory democracy. Hand in hand with this stance is its characterization as an avenue to social justice for all students (Banks, 2007, 2008; Nieto & Bode, 2008).

On this point, interviewees were uniform: Every interviewee articulated some agreement with the characterization of Indian Education for All as a vehicle for social progress. One described it as transformative for students, both Indian and non-Indian. Others talked about how important it is for students to learn multiple perspectives related to historical and contemporary events. Another said that Indian Education for All is anti-racist and breaks down stereotypes.

One memorable line was that “Indian Ed for All is a classic example of democracy in action.” This idea was expressed twice in one interview. The first time it was used, it was stated thus: “Indian Ed for All is a classic example of democracy in action, using our legislative process and our legal process” to effect change. The next time, the statement was articulated as “Indian Ed for All is a classic example of democracy in action because America’s a work in progress.” Both of these usages suggest that Indian Education for All can be viewed as a model for a democratic society: the former as a way of behaving, using the system to accomplish change, and

the latter as a way of acknowledging America's need to improve itself, addressing current inequities and other problems.

Both theorists and interviewees characterize multicultural education as a model of America's principles and democratic pedagogy. Not only does it reflect ideals and equity, but it also prepares students for citizenship because they are challenged academically, taught critical literacy skills, and affirmed as individuals who are part of a democratic society.

The rigorous nature of multicultural education and Indian Education for All.

Education theorists agree that because of the critical literacy, multiple perspectives, and societal implications of multicultural education, it is rigorous at its heart (Au, 2009; Banks, 2008; Nieto & Bode, 2008). Three interviewees, in particular, explicitly described Indian Education for All as rigorous and as having the capacity for elevating the level of instruction in Montana schools. One was especially passionate, stating that

The greatest untapped learning opportunity that we face within the state of Montana, opportunity for elevating students' reading skills, for elevating their thinking skills, for elevating the processing that they utilize, the logical processing that they utilize, will be found in the state of Montana in the Indian Ed for All content. Period.

Another interviewee linked the content found in Indian Education for All to the need to approach the higher academic expectations of the new Common Core State Standards. The third interviewee discussed the inquiry stance invited by addressing this content and labeled it as rigorous at its core.

Triangulation to professional development theory. These providers of professional development in Indian Education for All named "outstanding" by educators offered insights that reflect what theorists posit as effective. In particular, the theorists and the interviewees described

the following points: an acceptance continuum, the importance of background information, the roles of critical reflection and constructivist pedagogy during professional development, and goal-setting and applicability of content.

The acceptance continuum. As with ethnic identity development, there is a phased adoption of new ideas presented in professional development. Smylie (1995) describes a set of behaviors which can be grouped into three main categories: first is rejection of the new information, followed by a semi-acceptance or experimental stage, and finally acceptance and internalization. Another theorist names these stages survival, exploration and bridging, and adaptation (Mevarech, 1995). An interesting phenomenon can occur when teachers encounter new information or teaching methods. They often regress, returning to teaching approaches they had already abandoned (Mevarech, 1995). Even without regression, teachers usually do not adopt new practices easily (Guskey, 1995). One point at which teachers do make changes is when they perceive their own improvement as teachers, in addition to their students' success (Guskey, 2000).

The interviewees echoed this regression-progression trend in their observations and comments. Two interviewees shared stories of teachers who were reluctant to incorporate Indian Education for All because of their content areas (shop and P.E.) until they were introduced to some useful lessons and began to see how IEFA could work for them. As noted above, some of the interviewees described people who were resistant for more subtle and profound reasons, such as a lack of background knowledge, inability to connect, or unwillingness to learn about Indian topics and people. One interviewee related his own story of transformation from resistance to advocacy.

This resistance-to-acceptance progression directly reflects the identity development phases described in the multicultural education section above. In fact, it is very difficult to discuss resistance within the context of Indian Education for All professional development without referring to the development of ethnic identity described by Phinney (1996) and Richardson and Molinaro (1996). Both developmental continua begin with a resistance or unawareness stage, progress through an experimental or partial understanding stage, and emerge into a deeper understanding or integration stage. Some teachers learning to implement Indian Education for All may be experiencing the cognitive dissonance central to the initial phases of both of these continua.

Development of background information. Schema, or background information, provide places in our minds to which we can attach new information, according to Willingham (2009). Defining and using this schema is an essential practice in successful professional development (Borko & Putnam, 1995; Tillema & Imants, 1995). If professional development providers do not help participants connect their new knowledge with their old knowledge, the training will be ineffective (Borko & Putnam, 1995). Should the participants lack solid background knowledge, the provider's job is that much more complicated.

One of the themes that emerged during the interviews for this study was a wide acknowledgement of teachers' lack of background knowledge of Indian Education for All content. Some of the interviewees described their specific approaches to address this need, including foundational information they continue to provide. One said, "People wanted to know so much of the basic information about...what we call you and how many tribes are there?... I think we still have [people like that]." Other interviewees share information as needed during professional development. One said, "I find that I'm always teaching, whether it be talk about

reservations, whether it be talk about a powwow, whether it be talk about eagle feathers, whether it be talk about treaties, whether it be talk about tribes. It's always a teaching moment." One interviewee explicitly embeds the basic content in presentations which demonstrate more advanced content, and models higher-order instructional skills. All interviewees mentioned some teachers' lack of background knowledge, and most described remedies they used.

Critical reflection and constructivist pedagogy. From a theoretical perspective, teachers' critical reflection on their own learning is essential for growth. Not only does it allow teachers to process their development, but it increases their decision-making ability (Hargreaves, 1995). According to Smylie (1995), critical reflection allows a teacher to interpret him- or herself in the act of teaching and growing. Reflection is part of a constructivist pedagogy, which invites students to make their own meaning of the material. It is as effective in professional development as it is in the classroom (Borko & Putnam, 1995; Mevarech, 1995; Smylie, 1995).

Nearly every interviewee discussed the role of reflection in their professional development sessions. For one, reflection is at the core of the work he does with teachers. Modeling the "inquiry stance" which derives its power from constant questioning and reflection drives his professional development (and his teaching). Others noted various strategies they use to encourage discussion and reflection: "the strategy of what disturbs, interests, confuses, or enlightens you"; "a systematic approach that demands...processing at critical intervals through the day"; "I make it a group discussion, and I think it's huge to have that because I think it's OK for me to talk and give my perspective but I need to hear from them." These interviewees did not see their role as a keeper of knowledge, but rather as guides to help participants process their own thoughts and concerns, as well as new information.

Goal-setting and applicability of content. A key vehicle for success in professional development is the setting of goals, and immediate applicability of the information which will help teachers bring their new learning directly to their work with students. According to Smylie (1995), setting goals and providing models for teachers enhances their self-efficacy, which is one of the catalysts for making positive change in one's life. The goals which are set can be designed by administrators, trainers, or the teachers themselves. These goals are then incorporated into training for the most successful outcomes (Guskey, 2000). In addition, providing content and models that are immediately applicable will support teacher implementation. According to Guskey (2000), when teachers perceive the usefulness of their own learning and believe that it will improve student cognitive or academic growth, they are more likely to adopt changes.

Every interviewee indicated a commitment to helping teachers develop immediately applicable knowledge. Several used a variation of the phrase "something they can take back to the classroom," indicating that the content they wanted to share with teachers should be useful right away. In terms of goals for the training, all also said they specifically address the stated needs of those who requested the professional development. One said she always considers "the needs of the specific audience... Sometimes, if we have time... it's great to provide the survey and get more information back on where the group is, but if not, definitely the person that made the request, I definitely spend a long time conversing with them." Another interviewee noted that she tries "to reflect the goal of why the teachers are coming together. If there's a theme or something like that." These providers agree with the scholars in professional development that meeting stated goals and offering skills and information transferable to the classroom are important parts of successful training.

Noteworthy Observation

A final observation concerns the cultural heritage of the interviewees. When describing their relationship with Indian Education for All, their beliefs about it, and cultural responsiveness, the four American Indian interviewees all depicted it as something they had grown up with. It wasn't a new revelation for them in any way. One said, "Indian Education for All has always been in my background." Another described her involvement with it when it began as a political, legislative movement: "Very early on I was part of the community discussions and meetings ... [we] would have conferences and mini-conferences to talk about how to implement the intent of the law that was reflected in the state constitution," well before it was mandated by law and funded. Another interviewee recalled early experiences as an Indian person in a non-Indian community and the sentiment that "being in basically a non-Indian community for you know, most of my school experience, I think was powerful" and said that experiences with bias and discrimination led to a career in promoting diversity and education. The fourth interviewee talked about how her people have always educated themselves, since Time Immemorial. Using the first person plural pronoun "we," she said, "We historically and traditionally had ways of transmitting knowledge and information." These connections are expressed in a subtle but significant way.

Particularly when juxtaposed with the non-Indian interviewees' experiences, they become more interesting. As noted before, each of the non-Indian interviewees expressed self-consciousness about his or her role as an outsider in the conversation. However, they share a common experience which brought them to the domain of Indian Education for All. All had a significant American Indian colleague who helped them make connections they could not have made before. One described working with American Indian colleagues in an academic setting and then on a reservation as giving her "confidence" to do more. Another said that working

alongside American Indian teachers in a school “was transformative in every way.” The third said, “We had this deep collegial bond, and that became the impetus for my Indian Education for All transformation.”

From the experiences of these seven interviewees, then, being a recognized outstanding presenter in Indian Education for All may imply they share many of the same practices and beliefs. However, this final difference suggests that becoming this outstanding presenter requires different paths, depending upon depth of firsthand knowledge, background, and experiences.

Conclusion

This chapter described the findings of the study. First, the survey results were presented. Among the 60 surveys, there was a variety of educator content and grade level, size of school district, and record of experiencing Indian Education for All presentations. One notably disproportionate result was the distance of the educators' districts from an Indian reservation. The preponderance of the respondents indicated their school was located on a reservation even though the survey collection site was located off a reservation. Other facts collected revealed a variety of modes in which respondents had experienced the presenters they named. Forty-five different presenters of Indian Education for All were named “outstanding” by these respondents, who rated them highly for the most part on most statements.

The interviewee selection, recruitment, and protocols were described next. All seven selected agreed to participate. Four were interviewed in person and three were interviewed over the phone. All interviews were audio-recorded and transcribed. The interviewees themselves represented diversity in gender, cultural background, and location across the state. Their academic backgrounds were more homogenous in that five had been English or reading teachers

and two had been social studies or history teachers, and all held at least a master's degree. The interviews were summarized and are presented in alphabetical order by interviewees' surnames.

Following the summaries was the analysis of the interviews. Four broad categories of themes were described: the role of identity, the improvement of society, interviewees' beliefs about Indian Education for All, and practical considerations of providing professional development in IEFA.

Triangulation of interviews against other data followed the analysis. The open-response box descriptors provided by survey respondents were placed alongside descriptors given by interviewees for purposes of correlation, but this juxtaposition had mixed results. Triangulation of interviewees' beliefs and practices with theoretical conceptualizations of multicultural education was more conclusive. Finally, professional development practices were triangulated to the professional development theory successfully.

A discussion of the significance of these findings will follow in Chapter 5.

Chapter Five

Introduction

This phenomenological study sought to define the core qualities shared by outstanding providers of professional development in Montana's Indian Education for All. These outstanding providers were identified through a survey disseminated at a statewide educators' conference. The survey results were tabulated and names of outstanding providers of professional development were identified after a narrowing and selection process. These providers became the interviewees. Structured interviews were conducted with seven participants. Four of these individuals were American Indians and three were non-Indians; five were female and two were male; one was located in western Montana, three were located in north-central Montana, and three were located in south-central Montana. These interviews were audio-recorded and transcribed. A coding and analysis process followed, and a qualitative narrative was written which used rich description and quotes from the transcribed interviews to support the major categories and themes which emerged. Triangulation provided feedback that validated the results.

Findings and Interpretations

The central question of this study was, "What core qualities are shared by outstanding providers of professional development in Indian Education for All?" The sub-questions were as follows: What have these providers experienced that has helped them excel in the area of providing professional development? What motives and beliefs do the identified providers possess that shape their teacher training? What are their hopes for the future of education in Montana regarding Indian Education for All?

Answering the sub-questions should lead to an answer to the central question. The answers to the sub-questions, however, overlap each other in some cases. In these cases, the responses are strengthened by their multiple appearances across different domains.

Shared background and experiences. The common background and experiences which have shaped these providers of professional development include education and field of teaching. All interviewees held (or will hold) a Master of Arts degree, with the final degree to be bestowed in spring 2012. All interviewees teach or have taught either English/reading or history/social studies, with five interviewees holding a secondary certificate, one individual holding an elementary certificate, and one holding no K-12 certificate.

The American Indian interviewees' cultural background seems to provide the type of experience which leads to a strong desire for what Banks (2008) calls "equity pedagogy." They all referred to incidents of discrimination and bias and the existence of harmful stereotypes about American Indians. Some described those incidents from their own experience and some described them from other people's (namely, family members') perspectives.

The non-Indian interviewees shared the experience of having a transformative experience with an American Indian colleague, in either a classroom or in an academic setting. To varying degrees they described the catalytic effect of those relationships on their perspective and on their understanding of themselves.

Approaches to and beliefs about professional development in Indian Education for All. There was a range of approaches to professional development in Indian Education for All. One interviewee preferred lecture-style keynotes or speeches while the others facilitated workshops and trainings. All interviewees noted the importance of attention to one's audience, including their needs and reasons for professional development. Some also mentioned attempts

to ascertain the audience's level of background knowledge. Most interviewees described some form of active pedagogy that initiated discussion and reflection among their participants. The one interviewee who provided more lecture-style sessions also mentioned the importance of humor to help participants remember the message, which could be considered a form of engagement. All interviewees also described a desire that the participants in their sessions leave with immediately applicable knowledge and skills. They wanted to empower teachers to carry on implementing Indian Education for All after the professional development ended.

A pair of concerns shared by all interviewees was teachers' lack of background knowledge in Indian Education for All and continuing teacher resistance to it. While some interviewees acknowledged that both problems are declining, all expressed a desire to continue working toward increasing background knowledge and decreasing resistance.

Another belief shared by all interviewees was that information about tribes should be authentic and accurate as well as tribally specific. This means an end to pan-Indian descriptions and references and an explicit push to be as specific as possible, naming tribal names and using tribal references when discussing culture, language, history, government, contemporary issues, and political status, characteristics which differ across tribes.

A noticeable difference between American Indian and non-Indian interviewees was their concept of audience comfort level. The four American Indian interviewees acknowledged the discomfort many audience members might feel when confronted with IEFA content, and described steps they took to alleviate this discomfort, including trust-building and the use of humor. The three non-Indian interviewees' approach was different. While they didn't seek to prolong discomfort of the audience, they all described ways they attempted to make the participants keenly aware of this discomfort and the potential reasons they feel it so that they

may address it. For both Indian and non-Indian providers, it appeared that providers wished to help audience members overcome their own prejudices and misconceptions in order to move forward into a positive phase of Indian Education for All integration.

Beliefs about and hopes for Indian Education for All. All interviewees expressed a profound faith in Indian Education for All as a way to improve society. Some saw it as more beneficial for American Indian students because it validates them in the classroom in front of their peers and communities. One interviewee characterized it as more valuable for non-Indian students because it can help them understand themselves more clearly. Others perceived it as beneficial for all students because of its inclusivity and relationship-building capacity. All interviewees described Indian Education for All as a way to improve society through its ability to dismantle stereotypes, reduce bias and discrimination, and create relationships.

Another belief expressed by several interviewees was the rigorous nature of Indian Education for All. They saw its emphasis on critical thinking and the acknowledgement of multiple perspectives as a pathway to higher level education and standards.

All interviewees also felt Indian Education for All should persist in the future. While some expressed that it shouldn't require a separate label because it should be infused throughout curriculum, others described its power to change society and hoped to see the funding and other forms of support continue.

The central question: core qualities shared by providers. The responses to the previous questions combine in a way to create a portrait of an outstanding provider of professional development in Indian Education for All. This prototypical provider harbors strong beliefs about the capacity of Indian Education for All to advance humanity. She investigates her audience's needs and background in advance of planning a session. He brings considerable

background knowledge not only about tribes and topics, but also about best practice in professional development to the enterprise. Her trainings are, themselves, models of best classroom practice, utilizing critical reflection and active engagement strategies to assist teachers in making their own meaning of the material. He provides applicable content that can be used in the teachers' classrooms the next day. She attempts to help participants confront and dismantle stereotypes and bias and achieve a level of comfort in seeking new information. This prototypical provider genuinely cares about the participants' success because this provider is committed to Indian Education for All as an means to achieve a measure of social justice.

Implications

It was the goal of this study to describe the qualities of outstanding providers of professional development in Indian Education for All so planners could strengthen future professional development opportunities. These planners may include individuals, districts, organizations, agencies, and higher education institutions.

Some qualities cannot be replicated but are nevertheless central to the presenters' effectiveness. Some of these qualities are connected to life experiences of the providers. Others are associated with the cultural background of the providers, that is, the different experiences of the American Indian and non-Indian providers. Others relate to beliefs about Indian Education for All, specifically its capacity to elevate the quality of instruction and to improve society. These beliefs appear to translate into the "passion" noted by many survey respondents.

Other qualities, however, are replicable. These include the interviewees' attention to audience needs, efforts to engage the audience through active pedagogy, applicability of content, and commitment to empowering the audience to integrate IEFA. These tangible, definable

practices are consistent with best practices in professional development and can be used to direct the planning of such professional development.

Recommendations

Institutions of higher education, agencies, organizations, districts and individuals wishing to provide effective professional development for educators in Indian Education for All do have some useful guidelines in planning this support. Included in these guidelines are the following components: provider beliefs, format of professional development, and outcome of professional development.

Provider beliefs. It would be unrealistic to suggest that planners of professional development locate and recruit providers based on their beliefs about Indian Education for All. However, it might be beneficial for planners to discuss with providers how they see IEFA fitting in with current curriculum and to question them about its effect on society as a whole. Because the interviewees felt so strongly about the capacity of IEFA to elevate academic rigor, dismantle stereotypes, and improve relationships in Montana, this is a key quality which may have a positive effect on professional development.

Format of professional development. The logistical approaches of the outstanding presenters in this study are consistent with those described by theorists as best practice in professional development. These aspects of the workshops or other session types are definable and replicable. First, a close attention to the audience's needs and desires for professional development should be a significant predictor of the provider's content. The goals of providers of the professional development should reflect these needs and desires in addition to any other goals the provider might have. Second, an active, constructivist pedagogy should be used during the professional development. This type of work will engage participants, increasing retention of

material while decreasing resistance. Critical reflection and discussion help enhance understanding of the content, particularly that which is controversial or uncomfortable, and build trust. Resistance is to be anticipated, however, not only due to the nature of the content but also because for many teachers, this content is new. Third, providers of professional development in Indian Education for All should always present information that is accurate, authentic, and tribally specific. This practice will decrease the stereotype that all Indians are the same and will allow participants to experience the diversity present in every aspect of Indian studies. Finally, providers of professional development in Indian Education for All should present content that is immediately applicable in the classroom. This practice may help reduce resistance as teachers can begin to see how to use the information. It also empowers participants to take control, increasing their self-efficacy.

Outcome of professional development. One of the goals of Indian Education for All is to improve relationships through building understanding. Thus professional development should aim to develop that understanding. This cannot be accomplished without knowledgeable providers of professional development, those who are well equipped to provide this information to participants in accurate, authentic, and culturally responsive ways.

Professional development should also enable teachers to integrate Indian Education for All in their own classrooms. Planners of professional development should stress that providers incorporate as much immediately applicable content as possible and train teachers to use it through modeling and skill-building. Doing so will not only equip teachers for success, but may also reduce the backslide typical after new information has been shared.

Suggestions for Further Research

A return to the limitations and delimitations of this study, as well as other issues that arose during the study, will help guide suggestions for further research.

Delimitations and limitations. This study was delimited by the following parameters: survey respondents who nominated providers were employed or retired as certified teachers, paraprofessionals, or administrators in a public school in the state of Montana and had witnessed the provider in a professional development setting. Providers who became interview participants were active within the last seven years (since the funding year of 2005) in providing face-to-face professional development specifically geared to help Montana educators implement Indian Education for All.

In terms of limitations, the first phase of this study solicited information via written survey from volunteer respondents to whom the researcher had ready access. The respondents in this survey phase were not random, and the survey results are not generalizable. Many of these respondents likely had limited background knowledge about Indian education and may have based their nominations on qualities which may not have reflected what is known about best practice in professional development, multiculturalism, or tribal content. This study also focused on the Indian Education for All law, which is unique to Montana; therefore, the results are specific to the context of this state. Because the surveys were collected at a single location during a single event in Western Montana, it was possible that the results would be localized. That is, survey respondents may have named more individual presenters from the area near the educators' conference than from across the state. The second phase of this study was a qualitative, phenomenological study and as such, it had a small number of participants. Its findings were not generalizable.

Suggestions to strengthen and expand research in this area. Following are suggestions for further research to address the delimitations, limitations, and other issues that arose during this study.

1. A more comprehensive survey phase is needed to gather the widest range possible of respondents and responses. Furthermore, the survey itself could be tailored to gather more pertinent information, including more open-response boxes asking respondents, for example, to identify the types of pedagogy used by the provider.
2. A case study of a provider conducting Indian Education for All professional development over time would be useful to determine what specific strategies are used in a selection of workshops or trainings. This would establish patterns and allow the researcher to question both provider and participants before, during, and after several workshop settings to determine the most effective practices.
3. Other states beginning to implement this type of curriculum would make fertile settings for research, since they will be in the beginning phases of their professional development. Comparison and contrast to approaches used in Montana may be instructive.
4. A mixed methods study that surveys teacher candidates' preparation within the university setting (and any trainings they attend outside of their academic work) and then correlates that preparation with their classroom practice would be very revealing in terms of what practices are most effective and useful to them in their first years of teaching.
5. A longitudinal study following a cadre of teachers undergoing intensive professional development (such as the Montana Writing Project summer institute or a semester-long course) may document the lasting effects of certain skills and information on teachers' classroom work. This study could include a focus on the original professional

development and a set of interviews and classroom observations over a period of years following that professional development.

6. In this study, there was a marked difference between the approaches of the American Indian interviewees and the non-Indian interviewees in terms of addressing the comfort levels of their participants. It appears that teacher participants may benefit from both approaches, those which challenge them and those which build comfort and trust. A study to understand these differences more deeply may assist developers and providers to optimize the effectiveness of their professional development. This research could approach the question from several angles: the perspective of the non-Indian presenters, the point of view of the American Indian presenters, a consideration white privilege, or an interpretation of professional development as building agency among educators.

Summary and Conclusion

This study was born with the dual beliefs that Indian Education for All is a component of education in Montana which is of solemn importance and that there is a need statewide for excellent educator support to implement it. From these beliefs developed a desire to determine what comprises the excellence that does exist. That is, what do the outstanding providers of professional development *do* in their sessions that makes them engaging and valuable? What do they *believe* that makes their work credible and important to the participants? What parts of their work are replicable so that others may learn from their greatness?

The study found knowledgeable, passionate, and inspirational educators helping other educators to implement Montana's signature multicultural initiative, Indian Education for All. Their deep commitment to this enterprise stirs those who hear them to improve their work in the classroom, to strive for equity and balance in their curriculum, and to develop respect for the

richness and cultural diversity of all of Montana's peoples. Through the accomplishments of their participants, these outstanding providers of professional development are reaching the highest goal of education: to improve humanity.

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Appendix A

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 entities, organizations and people. A continuum of Indian identity, unique to each individual, ranges from assimilated to traditional. There is no generic American Indian.

Essential Understanding 3: The ideologies of Native traditional beliefs and spirituality persist into modern day life as tribal cultures, traditions, and languages are still practiced by many American Indian people and are incorporated into how tribes govern and manage their affairs. Additionally, each tribe has its own oral histories, which are as valid as written histories. These histories pre-date the “discovery” of North America.

Essential Understanding 4: Reservations are lands that have been reserved by the tribes for their own use through treaties, statutes, and executive orders and were not “given” to them. The principle that land should be acquired from the Indians only through their consent with treaties involved three assumptions:

I. Both parties to treaties were sovereign powers.

II. Indian tribes had some form of transferable title to the land.

III. Acquisition of Indian lands was solely a government matter not to be left to individual colonists.

Essential Understanding 5: Federal policies, put into place throughout American history, have affected Indian people and still shape who they are today. Much of Indian history can be related through several major federal policy periods:

Colonization Period 1492 -

Treaty Period 1789 - 1871

Allotment Period 1887 - 1934

Boarding School Period 1879 - - -

Tribal Reorganization Period 1934 - 1958

Termination Period 1953 - 1988

Self-determination 1975 – current

Essential Understanding 6: History is a story most often related through the subjective experience of the teller. With the inclusion of more and varied voices, histories are being rediscovered and revised. History told from an Indian perspective frequently conflicts with the stories mainstream historians tell.

Essential Understanding 7: Under the American legal system, Indian tribes have sovereign powers, separate and independent from the federal and state governments. However, the extent and breadth of tribal sovereignty is not the same for each tribe.

(Montana Office of Public Instruction, 2010)

Appendix B**Standardized Survey Instructions**

Recruitment: "Have you seen any outstanding presenters in Indian Education for All in the last five years?" (if yes) "Would you be willing to complete an anonymous survey about that person, and help with my dissertation research? It will not take you more than five minutes."

Instructions: "This survey is anonymous. The top questions are about you. On this line (Presenter of professional development in Indian Education for All), please name your outstanding presenter. All the questions after that line are about the presenter. Thank you.

Appendix C

Identifying Outstanding Indian Education for All Presenters: Educator Survey

Your grade and content area or other role _____

Length of time teaching _____ How many IEFA presentations have you attended? _____

Class of school district (mark one)

- AA
- A
- B
- C

Location of school district (mark one)

- On a reservation
- Within 20 miles of a reservation
- 21-50 miles from a reservation
- 51 miles or more from a reservation

Presenter of professional development in Indian Education for All _____

Type of professional development (mark all that apply)

- Conference Session or Keynote
- Workshop
- District or building in-service
- University or CSPD course
- Online
- Other _____

Length of professional development (mark all that apply)

- Brief (half-day or less)
- Moderate (1 day)
- Extensive (2-5 days)
- In depth (1 week or longer, continuous or not)

Location(s) and approximate month/year when you experienced this presenter _____

Content or topic of presentation(s) _____

Please indicate your agreement with each of the following statements.

1=strongly disagree 6=strongly agree

- | | | | | | | |
|--|---|---|---|---|---|---|
| 1. The presenter inspired me to integrate more Indian education into my classroom or school. | 1 | 2 | 3 | 4 | 5 | 6 |
| 2. The information about tribal topics was accurate and specific. | 1 | 2 | 3 | 4 | 5 | 6 |
| 3. The tribal information was detailed. | 1 | 2 | 3 | 4 | 5 | 6 |
| 4. The presentation deepened my ability to be culturally responsive. | 1 | 2 | 3 | 4 | 5 | 6 |

As a result of experiencing this presenter, I am inspired to

- | | | | | | | |
|--|---|---|---|---|---|---|
| 5. seek out tribally accurate materials/appropriate presenters for my classroom. | 1 | 2 | 3 | 4 | 5 | 6 |
| 6. become more informed about tribal topics. | 1 | 2 | 3 | 4 | 5 | 6 |

As a result of experiencing this presenter, I am more prepared to

- | | | | | | | |
|--|---|---|---|---|---|---|
| 7. integrate accurate tribal content into my classroom/district. | 1 | 2 | 3 | 4 | 5 | 6 |
| 8. approach curriculum in a more culturally responsive manner. | 1 | 2 | 3 | 4 | 5 | 6 |

What 3-5 words describe this presenter?

Appendix D**Interview Instrument**

1. What is your educational background, and if you are a certified educator, what is or has been your content area(s) and grade level(s)?
2. What is your background or experience regarding Indian Education for All?
3. What are your beliefs about Indian education?
4. Describe what “culturally responsive” means to you.
5. When you plan your professional development, what are your goals?
6. Think of one session, workshop, or class you’ve instructed; describe the planning that went into it, the objectives you wanted to meet, and the steps you took or activities you facilitated during the class (session, workshop) to get there.
7. Describe the feedback you’ve received directly or indirectly about your professional development. What kinds of words do people use?
8. Describe what knowledge, understanding, or skills you hope participants in your trainings come away with.
9. What inspires you to provide teachers with professional development in Indian Education for All?
10. In the ideal world, what would you like to see happen to Indian Education for All and Montana’s students?

Appendix E**Interview Invitation Script**

Hello! My name is Anna Baldwin and I am a doctoral student at the University of Montana studying Indian Education for All. Do you have time to talk? In the first part of my research I asked teachers attending the state educators' conference about the most outstanding presenters in Indian Ed for All they'd seen in the past five years. You were identified as one of the most frequently named outstanding presenters! (Congrats, answer questions, etc.)

For the second part of my research, I am to be interviewing the individuals who were named as outstanding by the survey respondents. I am hoping you will agree to an interview for the purpose of helping me answer my research question about the qualities of outstanding providers of professional development in Indian Ed for All. I will be asking you about your experience and your beliefs regarding education and Indian Education for All. (Questions, etc) The interview should last about an hour. It will be audiotaped. I prefer to conduct the interview in person, but I can use Skype.

Appendix F**PARTICIPANT INFORMATION AND INFORMED CONSENT****Title: Outstanding Professional Development in Indian Education for All****Principal Investigator:**

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Special instructions:

This consent form may contain words that are new to you. If you read any words that are not clear to you, please ask the person who gave you this form to explain them to you.

Purpose:

The purpose of this study is to identify characteristics of outstanding presenters of professional development in Indian Education for All. The interviews will be studied and coded by the researcher for common themes and recurring ideas across presenters, and the results will be written in a narrative form. The potential benefit of this study is the improvement of professional development for educators in Indian Education for All.

Procedures:

If you agree to take part in this research study, you will be interviewed by the researcher regarding your experience with, beliefs about, and practices of providing professional development in Indian Education for All. The interview will last approximately 60 minutes.

Payment for Participation:

You will receive no payment for participation.

Risks/Discomforts:

There is minimal risk of emotional discomfort, should some of the interview questions bring up uncomfortable memories in your experiences. While the intent of the questions is to elicit the positive aspects of your presentations, there may be negative or uncomfortable events that you faced and/or overcame.

Benefits:

You may not directly benefit from the research. However, should meaningful information be gleaned from the interviews which helps improve the professional development of educators in the area of Indian Education for All, you may see this benefit as part of overall progress.

Confidentiality:

Only the researcher and her faculty supervisor will have access to the files, including the digital audio recording and the transcription. Your identity will be not be kept confidential, however, either in the file notations or in the final report.

Compensation for Injury:

Although we believe that the risk of taking part in this study is minimal, the following liability statement is required in all University of Montana consent forms.

In the event that you are injured as a result of this research you should individually seek appropriate medical treatment. If the injury is caused by the negligence of the University or any of its employees, you may be entitled to reimbursement or compensation pursuant to the Comprehensive State Insurance Plan established by the Department of Administration under the authority of M.C.A., Title 2, Chapter 9. In the event of a claim for such injury, further information may be obtained from the University's Claims representative or University Legal Counsel. (Reviewed by University Legal Counsel, July 6, 1993)

Voluntary Participation/Withdrawal:

You may refuse to take part in or you may withdraw from the study at any time without penalty. You may be asked to leave the study for any of the following reasons:

1. Failure to follow the Principal Investigator's instructions;

2. A serious adverse reaction which may require evaluation;
3. The Principal Investigator thinks it is in the best interest of your health and welfare; or
4. The study is terminated.

Questions:

If you have any questions about the research now or during the study, please contact Anna Baldwin at 406.726.3216 x2315 or Dr. Marian McKenna at 406.243.4915. If you have any questions regarding your rights as a research participant, you may contact the Chair of the IRB through The University of Montana Research Office at 406.243.6670.

Statement of Consent:

I have read the above description of this research study. I have been informed of the risks and benefits involved, and all my questions have been answered to my satisfaction. Furthermore, I have been assured that any future questions I may have will also be answered by a member of the research team. I voluntarily agree to take part in this study. I understand I will receive a copy of this consent form.

 Printed (Typed) Name of Participant

 Participant's Signature

 Date

Statement of Consent to be Digitally Audio-Recorded:

- Example:
- * I understand that audio recordings may be taken during the study.
 - * I consent to being audio-recorded.
 - * I consent to use of my audio recording in presentations related to this study.
 - * I understand that audio recordings will be kept in a locked cabinet following transcription.

 Participant's Signature

 Date

Appendix G

EXPLANATION OF THE RESEARCH Outstanding Professional Development in Indian Education for All *A Study in Excellence*

Montana's Indian Education for All (IEFA) law of 1999 requires teachers to include tribally specific information across grades and subject areas and to do so in a culturally responsive way. Many teachers have little or no background in this content and have been at a loss to implement the law despite good intentions. In the wake of this law, many individuals and agencies have risen to the call of providing professional development to teachers in the area of IEFA, notably tribal members and agencies, educators with background in Indian education, private consultants, and Montana's Office of Public Instruction. As with all professional development, there has been a wide range in the quality of this teacher support. The purpose of this study is to identify the characteristics of the providers of outstanding professional development.

In Phase 1, teachers at the statewide educators' conference will be asked to identify the most effective presenter(s) in IEFA they've seen through a voluntary survey with specific questions regarding presenter effectiveness, accuracy of the content presented, and usefulness of the content in the classroom. From these surveys, responses will be tallied to create a list of the most frequently identified individual presenters who also earned the highest ratings.

In Phase 2, these individuals will be contacted and, if agreeable, they will be interviewed to discover their experience and beliefs regarding providing professional development in IEFA. The interviews consist of 10 questions and should last approximately 60 minutes.

The results will be written in narrative report form, highlighting significant aspects of the phenomenon of providing excellent professional development in IEFA. The findings may be helpful to individuals, agencies, and institutions of higher education preparing to support teachers in this implementing Indian Education for All.

For more information or to follow up, please contact the Principal Investigator listed below.

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