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American Indian Ethnic Studies: A Culturally And Linguistically Responsive Approach To Teaching An American Indian Ethnic Studies Unit

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AMERICAN INDIAN ETHNIC STUDIES: A CULTURALLY AND LINGUISTICALLY
RESPONSIVE APPROACH TO TEACHING AN AMERICAN INDIAN ETHNIC STUDIES

UNIT

by

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A capstone submitted in fulfillment of the requirements for the degree of Master of Arts in
Teaching

Hamline University

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CHAPTER ONE

Introduction

An Introduction to the Study

Ethnic Studies is becoming a more prevalent course offering in American high schools. Highlighting social movements and historical contributions made by a range of ethnic groups in the United States, Ethnic Studies courses focus on the historical roles of African Americans, Latinas/Latinos, American Indians, and other groups rather than their European counterparts. Robbinsdale Area Schools, the district in which I teach, will be offering Ethnic Studies to high school students for the first time beginning in the fall of 2017. I will be developing the curriculum and teaching for the first Ethnic Studies course at Armstrong High School and Cooper High School.

As a seventh and eighth grade American history instructor, it has been difficult to find curriculum resources that are not Eurocentric. I have had to rely on internet resources, such as Newsela, a free news aggregator for K-12 educators , to find appropriate news articles I could use along with our district textbook to broaden my students' understanding of the experiences of the many ethnic groups in the United States. Now, as an Ethnic Studies instructor, it will be my responsibility to not only teach my students about the historical experiences and perspectives of different ethnic groups, but to also encourage them to explore their own identity and how they

have been affected by systemic racism and social movements in the United States. It is exciting to be in the position to encourage students to explore topics more in depth than they would in a traditional American history course, and to relate their learning to their own experience.

I am a white male living in the United States, I acknowledge that I come from a place of privilege and I will need to work hard to establish credibility in teaching a class about ethnic groups who have experienced discrimination and marginalization in this country. I cannot draw from personal experience when presenting or discussing course content. Therefore, it will be imperative that I establish connections with people who can. It will be challenging to create an Ethnic Studies curriculum that introduces the voices of different ethnic groups and captures the most important aspects of different groups' experiences in the United States.

Who I am as an Educator

As an educator in an ethnically and culturally diverse school district I have learned that in order for all of my students to experience academic success, it is important that they feel validated in the classroom. In order to feel validated, students must feel that the teacher honors their home culture and the knowledge that the student brings to the classroom. This is key to being a culturally and linguistically responsive educator. Hollie (2012) defines culturally and linguistically responsive pedagogy as, "Validation and affirmation of the home culture and home language for the purposes of building and bridging the student to success in the culture of academia and mainstream society." (23)

In my time as a teacher of seventh and eighth graders I have worked very hard to be the kind of teacher that does not "talk at" my students but rather "talk with" my students. I have tried to be a teacher that is constantly moving about the classroom, conversing with my students

about their work in the classroom, giving them feedback, and encouraging them to make connections between what they are learning and the knowledge they bring with them to the classroom.

I have learned that building relationships with students can be done in a variety of ways. Sometimes moving about the room and merely talking to students can help them to connect their knowledge and experiences to the content they are working with in class. Sometimes a note taking strategy along with a follow up discussion can help students bridge prior knowledge with content. Sometimes a class wide discussion is necessary. In my experience, consistently using these sorts of strategies in the classroom has helped me support a wide variety of students, with different ethnic and cultural backgrounds, succeed academically. These practices have made me a more culturally and linguistically responsive teacher, in that I have allowed for students to have more voice in the classroom, giving them the opportunity to draw from their own experience and connect with academic content.

While preparing for this Ethnic Studies course I have thought about my own academic experience with the subject. A large portion of my undergraduate degree in American Studies at the University of Minnesota focused on how different cultural and ethnic groups are depicted in popular culture. That experience shed light on important social issues and helped me evaluate widespread problems in American society, like prejudice and systemic racism. While at the University of Minnesota I was particularly enthralled by the subject matter in African American Studies courses. Studying African American culture and the differences among the American regions became my focus as I worked toward completing my degree. Since I began teaching at the middle school level I have drawn upon that subject matter to help build strong relationships

with my African American students and I will continue to do so as an Ethnic Studies instructor.

However, while preparing curriculum for the course I have realized the importance of collaboration with others in order to make this curriculum credible and authentic. I am confident in my abilities as a teacher, to deliver content and use strategies to bolster student success, to establish good working relationships with students, and help them develop academic skills. And while I may possess the knowledge to develop lessons about many topics in Ethnic Studies, I cannot properly introduce the “voice” of different communities in the classroom on my own. This would be an issue for any teacher in my position, and if I want to teach a course that truly offers the perspective of different ethnic groups, I need to collaborate with members of different communities.

There is also a push in my school district to increase awareness of our American Indian population and to promote content in classes focused on American Indian culture and history. I also have a population of American Indian students enrolled in the Ethnic Studies course and I had questions about what I need to do to best serve these students and honor their heritage with this new curriculum. As a result, I have reached out to members of the American Indian community and I have set out learning as much as I can about the American Indian experience so I can better serve all of my students as their Ethnic Studies teacher. This has motivated me to focus my capstone on developing a culturally and linguistically responsive Ethnic Studies unit which focuses on American Indians.

Capstone Overview

The second chapter of my capstone presents research highlighting the importance of culturally and linguistically responsive pedagogy. Culturally and linguistically responsive

pedagogy is beneficial to all students. I have chosen to apply what I learn about culturally and linguistically responsive pedagogy, specifically for American Indian students, in efforts to create a unit for my Ethnic Studies classes.

Chapter three of my capstone outlines the methods I plan used in order to create the American Indian unit for my Ethnic Studies course along with a rationale for strategies I intend to use. In chapter four, I will present an overview of my American Indian Ethnic Studies unit along with 5 lessons, outlined in detail, with specific strategies, content, standards (if applicable), and learning targets. In chapter five, I will reflect on whether the unit I created achieved my goal of presenting the American Indian experience and being culturally and linguistically responsive. Chapter five will also include a description of what I have learned from educators and members of the American Indian community that could expand my American Indian unit in the Ethnic Studies curriculum.

CHAPTER 2

A Review of the Literature

Chapter Overview

The purpose of this capstone is to provide an Ethnic Studies unit focused on American Indians that honors and affirms the cultural heritage and values important to American Indians and is engaging. Categories of research covered in this chapter include culturally and linguistically responsive teaching, developing pride and identity in the classroom, educational barriers facing American Indian students, reaching out to American Indian communities, and examples of culturally and linguistically responsive teaching.

Culturally and Linguistically Responsive Teaching and Culturally Sustaining Pedagogy

Ladson - Billings (1995) found that teachers who attempt to bridge the gap between students' home culture and the classroom experience have more students who succeed academically. Ladson - Billings (1995) also found that teachers who worked to adopt the home language interaction patterns of their students were more successful at improving students' academic performance. Therefore, in schools with increasingly diverse populations, it is especially important for teachers to consider cultural values and practices when working with students and designing curriculum in order for their students to reach their full potential.

Ladson - Billings (1995) refers to this style of teaching as “culturally relevant pedagogy” (p. 477). In order to be more specific about what this sort of pedagogy entails, Hollie (2012) coined the term “culturally and linguistically responsive pedagogy,” stating, “that it centers on ethnic identity in the cultural context and on nonstandard languages in the linguistic context” (p.

23).

Commenting on the how many teachers have interpreted her work, Ladson -Billings (2014) describes that “many practitioners, and those who claim to translate research to practice, seem stuck in very limited and superficial notions of culture. Thus, the fluidity and variety within cultural groups has regularly been lost in discussions and implementations of culturally relevant pedagogy” (p. 77). Furthermore, Ladson - Billings states that what schools and others in education have done in order to become more culturally relevant is to “add some books about people of color, have a classroom Kwanza celebration, and post diverse images... this seems to be what culturally relevant pedagogy has been reduced to” (p. 82).

In support of Ladson - Billings remarks on how educators have come to define culturally relevant pedagogy, Young (2010) found that many school districts do not refer “academic success in reference to their understanding of culturally relevant pedagogy” (p. 252). The participants in her study “regarded the students’ cultural capital as the means to build learning on their personal experiences and to make the curriculum meaningful to them but not necessarily as a way to promote rigorous academic learning... the participants understanding of the term merely reflected the feel - good curricula that Ladson - Billings meant to dispel” (p. 252).

The superficial nature of how districts have interpreted culturally relevant pedagogy is unfortunate. According to Schmeichel (2010) culturally relevant pedagogy is really about employing good teaching practices. Schmeichel purports that “the purpose of attending to culture through a culturally relevant teaching model, then, was to use ‘good teaching’ practices for the specific purpose of responding to structural inequities by helping students of color to achieve academically” (p. 221). Consistently using good teaching practices, or best practices, then,

should be a part of culturally relevant pedagogy. Milner (2010) observed that culturally competent teachers in this realm also “build and sustain meaningful relationships, recognize multiple layers of identity among students and confront matters of race with them, and perceive teaching as a communal affair, creating a culture of collaboration with both students and colleagues” (p. 76).

In a more recent study, Paris and Alim (2017) describe the term culturally sustaining pedagogy. They argue that educators need to go beyond just cultural relevancy in their practice and make schools a “site for sustaining the cultural ways of being of communities of color” (p. 5). Schools continue to operate under the notion that success in the United States is only achieved by ways of White middle-class linguistic, and cultural skills and ways of being (p. 6). In order for students of color to succeed academically, their linguistic and cultural ways of being need more than just to be acknowledged or affirmed in curriculum, their linguistic and cultural ways of being needs to be at the center of their education. Simply put, culturally sustaining pedagogy is actively de-centering “White middle-class, monolingual, ideologies.” (p. 13). Paris and Alim also argue that using culturally sustaining pedagogy in schools to de-center White ideology will encourage positive social transformation and racial justice. In a district that serves a diverse population of students, it is not only important for teachers to recognize the cultural and linguistic differences present in the classroom, but to create curriculum that supports every student’s cultural and linguistic way of being.

History of Culturally and Linguistically Responsive Teaching with American Indian Students

After many societal and governmental attempts at abolishing American Indian cultures

through education, it has increasingly been recognized that educators need to embrace cultural values and make deliberate efforts to incorporate these values into classroom learning (Roppolo and Crow, 2007). However, it was not until 1978, with the passing of the Indian Child Welfare Act, that American Indian parents regained rights over which schools their children would attend. For decades, the schooling of American Indian children was administered by the Bureau of Indian Affairs.

The education of American Indian children under the guise of the Bureau of Indian Affairs saw three phases and is seen as a systematic attempt by the Bureau of Indian Affairs to assimilate American Indian children into white culture (Roppolo and Crow, p. 5). First were the day schools on the reservations, similar to current public schools, in which students were still living in their home communities. After 1870, in an effort to isolate children from their parents and their community, phase two moved these schools toward a boarding school system, either on or near reservations in which students were “fenced in like World War II internment camps for Japanese Americans” (p. 5). Phase three of the system was the establishment of off-reservation boarding schools, a successful effort by the Bureau of Indian Affairs to completely remove American Indian youth from their homes and families to learn how to shed their Indian selves and assimilate to white culture (p. 5).

The boarding school movement to educate American Indian children is best described as conversion education and is embodied most by the “kill the Indian, save the man” ideology practiced by Captain Richard Henry Pratt. Roppolo and Crow (2007) describe Pratt’s experiments with educating Indian prisoners as attempts at assimilation. At his off-reservation boarding school, named Carlisle, all signs of tribal life brought to the school by students were

eliminated. Students were forced to wear uniforms and braids worn by American Indian boys were cut off. Students were given “white” Christian names and traditional native food was forbidden. At Carlisle and other boarding schools, students were forbidden to speak their native language, were taught the value of private property, and forced to abandon traditional American Indian practices of communal ownership of the land.

Students were frequently not allowed to go back home during the summer and were placed in the homes of white families in order to continue the process of assimilation (p. 6). Many American Indian parents objected to this practice and attempted to pull their children out of the schools or encouraged their children to run away if given the opportunity. Regardless, the boarding school movement in the United States brought immense psychological damage to American Indian families and communities and nearly brought about the destruction of American Indian culture in the United States. Today, the repercussions of the boarding school movement continue to impact the identity and pride of American Indian communities.

Developing Pride and Identity in the Classroom

American Indian educator Esther Burnett Horne (1960) declared that, “identity and pride are the criteria for success” (p.32). This is true for all students.

Horne (2003) states “the problems of all youth are magnified for our Indian youth. Each year they become more removed educationally, culturally and experience wise from their families” (p.36). Consider what American Indians have endured: There was a deliberate attempt to eradicate them. Tribes were lied to, exploited, and forced to live in quasi-imprisonment on reservations. For decades, educating American Indian students, according to the Bureau of Indian Affairs, was a mission of cultural dissolution.

Culturally and linguistically responsive curriculum is one tool that can help American Indian students explore their identity and succeed academically. Teachers need to acknowledge the home culture and experience of all of their students when developing lessons and use strategies that allow students to express their viewpoints and encourage them to make connections with their own experience. Regarding American Indian students, Horne (2003) describes five American Indian values that should be considered when trying to encourage the development of pride and identity in the classroom (p.37):

1. Bravery – “Being able to control oneself”
2. Individual Freedom – “You decide the right thing in order to survive.”
3. Generosity and Sharing – “The goods of the world belong to everyone.”
4. Adjustment to Nature – “Adjustment means to get along with something, nature relates to all things, including man”
5. Indian Wisdom – “Look inside all things to get the real meaning, rather than judge by outward appearances”

Along with cultural values, there are certain cultural traits a teacher should acknowledge in order to better serve American Indian students. Morgan (2009) describes some of the more common traits found among American Indians that teachers should be aware of.

Among Native communities:

1. Humility and harmony are often valued, sometimes causing students to appear to be underachievers in the eyes of non-native teachers.
2. American Indian students also tend to be more “field dependent, visual, and cooperative” (p.12). Morgan’s research defines being field dependent as group oriented learners who

tend to seek guidance from authority figures.

3. American Indian students tend to be more reflective. Reflective students may respond to questions more slowly than others, “taking more time as they gather evidence before offering an answer” (p.11).

It is important to note, the values and traits listed by Horne (2003) and Morgan (2009) are generalized. Morgan (2009) also describes the “dangers of stereotyping and misconceptions about Native Americans” (p.10), stating the same thing can happen when trying to consider learning styles among different groups. She continues, saying that many teachers know little of American Indians and it is tempting for teachers to overgeneralize in the classroom (p.10). There are over 500 federally recognized tribes in the United States, each one having a distinct culture. The cultural values listed above do not reflect the beliefs of every tribe, but they are a place to start, something to help build a frame of mind for teaching American Indian Studies in an Ethnic Studies course.

Relating to American Indian history and culture, Starnes (2006) states, “Native peoples are woven into American history as required to tell the white story” (p. 387). This is part of the cultural dissolution discussed earlier, cultural dissolution perpetuated by “cultural fables” (p. 388) taught in our classrooms; historical inaccuracies like the Thanksgiving myth undermine American Indian history. Starnes also states that, “something about Native American People made it possible for them to survive serious efforts to eliminate them” (Starnes, 2006). Starnes continues, speaking about the resiliency of American Indian children, describing some of the attributes of resilient students:

1. Social Competence (flexibility, empathy, and a sense of humor)

2. Problem Solving Skills (reflection, abstract thinking)
3. Autonomy (ability to act independently)
4. A Sense of Purpose or Future (healthy expectations, achievement, motivation)

The cultural traits, values, and attributes presented are a foundation on which a teacher can build an Ethnic Studies unit focused on American Indians. Teaching strategies that are culturally and linguistically responsive would address the attributes presented by Starnes (2006) and allow students to utilize those attributes to maximize their learning. By avoiding negative stereotypes and historical inaccuracies regarding American Indians in lessons, and focusing on building a sense of pride and identity as described by Horne (2003), teachers are taking the necessary steps to honor American Indian heritage and their cultural values in the classroom.

Educational Barriers Faced by American Indian Students

Research shows that American Indian students face not only cultural barriers as they progress through the school systems, but structural ones as well. Wood and Clay (1996) discuss the cultural discontinuity thesis, a theory stating that everything a school system does contradicts the value systems of American Indian communities. They assert that this has played a major role in educational underachievement among American Indians. This idea is supported by Paris and Alim (2017), who argue that schooling in the United States has worked to “damage and erase the lifeways” of communities (p. 1).

However, Wood and Clay (1996) also believe that American Indian students are subject to “historical and economic forces” that have created a system of structural barriers (p. 43). They describe these structural barriers facing American Indian students as “negative perceptions regarding the likelihood of achieving social mobility through educational attainment” (p. 43).

Regarding pride and identity, there is the hopelessness that seems to plague certain Indian communities, American Indian students becoming aware of structural constraints to status attainment and mobility relating to available jobs and post-secondary options (p. 53). This leads many students to give up on their studies.

Described as problems affected by cultural discontinuity, Powers (2003) outlines the major educational problems experienced by American Indian students. In this study, cultural programming, similar to culturally and linguistically responsive teaching, is tested as a method to address these problems in Alaskan schools with a large population of American Indian students (Powers, p. 37). The authors state the findings in their study to be consistent with other research; meaningful cultural programs positively affect student achievement (Powers, 2003). They go on, stating “Native students need to be redefined as competent learners” (Powers, p. 41).

Reaching Out to American Indian Communities

American Indian families have trouble code switching between their home culture and school culture, which is a product of mainstream white culture (Pewewardy and Fitzpatrick, 2009). Therefore, it is important for teachers to engage with parents and tribes to understand the best ways to interact with their children.

Teachers need to know the history of American Indian education and why many American Indian tribes do not trust the education establishment. Education of American Indians for decades was centered on erasing Indian cultures and converting them to followers of the white mainstream. Roppolo and Crow (2007) advise that the education we teachers should offer, “has to be something families and tribes can really believe in--an education that values traditional ideas, local language, culture, and knowledge” (p. 23).

Gilliard and Moore (2007) argue that the presence of effective communication and collaboration between early childhood teachers and families create a more effective curriculum and lead students to greater success. Their data suggests respect as the critical component to parent/community/teacher relationships. For example, in their study, which took place on the Flathead Indian Reservation in Montana, eight veteran teachers would discuss the content of curriculum with parents before teaching it, ensuring that nobody's values or beliefs were judged or misrepresented.

When creating curriculum focused on American Indians, Rogers and Jaime (2010) outline three themes teachers should consider when they design their lessons:

1. Learning from the community, "Teach me"
2. Transform thinking through discomfort, "Witness something"
3. Gaining awareness of positive values, "I am not conquered" (p. 191)

In their study, conducted under the assumption that critical race theory – the "assumption that listening to the counter-narratives of people from marginalized groups is important" (Rogers and Jaime, p.188) – is a positive practice, contact between teachers and a local American Indian community was central to the success of both American Indian students and teachers. They found that community members wanted teachers to emphasize and place value on the beliefs and traditions of the community and they wanted teachers to become more integrated into the Indian community in which they were teaching. Teachers in this study were taught to interact with the community, be present at community events, collaborate with community members when creating curriculum, and communicate regularly with parents. The results showed that by connecting with Indian community members "teachers can learn about practical ways to change

teaching and scholarship” (p. 190).

Illustrating an example of successful community outreach and culturally and linguistically responsive curriculum development, the Alaska Standards for Culturally Responsive Schools, published in 1998, have positively impacted Alaska’s native communities and students significantly. After publication of the standards and endorsement by the Alaska State Board of Education, communities were engaged through an “incremental process of relationship building between the tribe and the school system” (p. 17). Educators in Alaska have infused culture into the curriculum with impressive results in student achievement, with increased performance on assessments, and students reporting a more positive and welcoming school climate. (Boyer, 2006). This program was implemented statewide and proves to be successful. It is important to note, however, that curriculum was not developed at the state level.

Examples of Culturally and Linguistically Responsive Teaching

Factors to consider when developing culturally and linguistically responsive teaching strategies and curriculum differ among groups and will be closely linked to factors involving the development of pride and identity. To help students develop pride and identity, teachers need to recognize values and promote them in the classroom and redefine students as being capable of success. Developing teaching strategies involves factors related to learning styles, integration of cultural concepts, cultural historical contributions, and cultural contemporary contributions (Van Hamme, 1996). How to include and use these factors will differ from group to group, will depend on the teacher’s skills and knowledge, and will require ongoing communication between teachers, parents and the surrounding community.

Burk (2007), whose work with many American Indian students at the secondary level in

Arizona, lists several characteristics and/or attributes often associated with American Indian students. She uses these as a basis for her recommendation for creating curriculum or interacting with students in the classroom. She notes that the following attributes seem to be widely distributed among American Indian cultural traditions:

1. Demonstrations of quietness and silence
2. Tendencies towards nonverbal communication
3. Appreciation for attentiveness and listening
4. Inclinations toward tentativeness

Burk (2007) also mentions that American Indian children are often taught to be active listeners in discussions, not participants, and recommends that in order to better serve American Indian students teachers need to connect with the community, provide more opportunity for community leaders, elders, and scholars to speak and be involved in the classroom, and that schools need to recruit more American Indian educators.

Buly and Ohana (2004) provide an example of successful community outreach at a reservation charter school in the northwestern United States. Students at the school formerly attended an underperforming public school and local leaders and the school district decided to create the new charter school in order to raise achievement. The school embodies culturally and linguistically responsive teaching by making native culture central to curriculum and boosting attendance and student achievement--two of the most widespread problems among American Indian students. After year one, students and the community reported the school being more involved in the community, with lessons focused on local language and community projects. Students made drums, beaded, interviewed elders and wrote their biographies, and studied water

quality on the reservation. While achievement saw no significant growth in the first year, there was dramatic improvement in attendance, with most students reporting they planned on returning the following year. The first year laid the foundation for future success.

Yazzie-Mintz (2007) focused her research on “why and how teachers use a culturally appropriate curriculum” (p. 88) She found that teachers may use this sort of curriculum differently but just as effectively. Yassie-Mintz illustrates several examples of how teachers use culturally appropriate curriculum in three schools on or near a Navajo reservation. Each way is effective and it is the teacher who “shapes the classroom context” (p.90). The teacher’s use of culturally and linguistically responsive curriculum include speaking the Navajo language, including cultural content (stories, perceptions, and values) in lesson plans, and the embodiment of “Navajo-ness” (p. 90)--Navajo-ness being an embracement of the cultural world in which they are teaching.

Regarding language, some teachers use it as a way to “instill pride and the Navajo heritage” (Yassie-Mintz, year, p. 89), while others use language actively to help students better understand academic concepts. How and why language is used depends on the teacher’s abilities and the group of students. Of course, not all teachers will speak the local language, and perhaps not every student will speak the local language, so teachers need to assess their own skills and abilities, as well as the students, when developing culturally and linguistically responsive strategies. How a teacher will incorporate and embrace culture in a curriculum varies greatly on the teacher’s level of knowledge of the culture, further validating the importance of reaching out to parents and community members.

Regarding teachers, the literature shows that culturally and linguistically responsive

practice and active involvement in the community results in more student success and aids in teacher retainment. Klug and Hall (2002) report that preservice and inservice teachers engaging in cultural activities on the Shoshone-Bannock Indian Reservation is necessary for student success, evidenced by teacher observations and test scores. The researchers asked teachers to abandon “the melting pot mythology” (p.37) so revered in the United States, and instead embrace the stories of the local culture. It is the, “teachers, not children, who need to become bicultural” (p.38).

American Indian educator, McInnes (2016), describes the *Teaching the American Indian Student in the Elementary Classroom* course offered at the University of Minnesota-Duluth as an example of how to train teachers to be culturally and linguistically responsive. He stresses the use of “cooperative learning, storytelling, and kinesthetic engagement” (p. 151) in classrooms, and that while these strategies benefit American Indian students, they also benefit all students. This course also provides teachers with instruction on local tribal language and cultural traditions, as well as instruction on historic and contemporary issues pertaining to indigenous people. McInnes also stresses the need for required course readings to feature American Indian authors and using guest speakers. The goal is to provide “non-Native teacher candidates with both opportunity to learn about the content area and gain confidence in their skills as practitioners” (p. 149). All the while, giving non-native educators “greater intrinsic motivation for, and positive dispositional orientation to, the inclusion of American Indian education content and approaches in the classroom.” (p. 149). This course offered in Duluth, serves a model for an Ethnic Studies course at the high school level.

Connecting the Literature to an American Indian Ethnic Studies Unit

Literature shows that teachers need to honor and affirm the cultural values and linguistic patterns of their students in order for them to improve academic success. In a class with a diverse group of students, including American Indian students, developing pride and identity in the classroom and recognizing barriers that students face is also crucial to creating culturally and linguistically responsive curriculum. Furthermore, when creating culturally and linguistically responsive curriculum, teachers need to communicate with parents and the local community. Community outreach in American Indian communities, specifically, requires careful inquiry by the teacher, respecting the tribe's values and striving to become involved in the local community. This requires research and transparency. Teachers need to be willing to share curriculum with community members and seek guidance when writing lessons focused on American Indian content.

When creating an American Indian Ethnic Studies unit, a teacher must consider the above factors in order to serve a diverse group of students that includes students who identify as American Indian. A curriculum that allows students to explore their own identity, bridge their home culture with that of the classroom, and freely speak their mind, is crucial to their academic success. My goal is to create an Ethnic Studies unit that will not only educate students about the rich cultural heritage of American Indians, but it will also honor and affirm the cultural values and linguistic patterns of all of the students in the class through culturally and linguistically responsive teaching and learning strategies.

Chapter three outlines the structure of an Ethnic Studies unit focused on American Indians and present the structure for individual lessons in the unit. The chapter will also present

thinking and notetaking strategies used to make the unit culturally and linguistically responsive.

CHAPTER 3

Methodology

Chapter Overview

As demonstrated in chapter two, there is literary evidence suggesting that culturally and linguistically responsive teaching strategies work toward helping students succeed academically. This evidence supports the argument that an Ethnic Studies unit focused on American Indians should be culturally and linguistically responsive. Chapter three will include a history of why the Ethnic Studies was started at Robbinsdale Area Schools and a description of the classroom and the high schools in which it will be taught. The chapter will also include a description of my teaching style, an explanation of how this curriculum will be reviewed by members of the American Indian community, and an outline of the structure of the Ethnic Studies unit focused on American Indians. This chapter will also present the structure for individual lessons in the unit, and present strategies to make the unit culturally and linguistically responsive.

Description of the Classroom and High Schools

Both Cooper and Armstrong High Schools are diverse public schools in the Robbinsdale Area School District. The schools are located in Hennepin County, Minnesota and draw students from Plymouth, New Hope, Crystal, Golden Valley, Robbinsdale, Minneapolis, and other communities. According to the Minnesota Department of Education, as of 2017, the student population of Cooper High School is 70 percent students of color while the student population of Armstrong High School is 43 percent students of color. Cooper High School's total enrollment is 1,580 students, while Armstrong High School's total enrollment is 1,982 students. Both schools have small populations of American Indian Students.

There are two sections of the Ethnic Studies course at Cooper High School and three sections at Armstrong High School. At Cooper, 90 percent of those enrolled in the course are students of color, and 63 percent of the students are female. At Armstrong, 80 percent of those enrolled are students of color, and 58 percent are female. In my conversations with students, there is a common theme, that many of them feel like their perspective is not often presented, discussed, or given voice in their classes. Content, especially in history classes, is told through a white lens.

Teaching Style

Allowing space for student voice is a key component of my teaching style. I have always strived to encourage students to think critically and draw their own conclusions about the content taught in social studies classes. My goal regarding content has never been to focus on facts, but rather ideas, pushing students not to question, “what happened in history?” but rather, “why have things happened in history?” This leads me to creating a classroom environment where discussion among peers is not only encouraged, but actively pursued. I spend a lot of the class period conducting activities where students will spend a few moments thinking and writing about a topic and then moving on to spend a few minutes sharing their thoughts with other students, and eventually the whole class.

A typical day in my class will start with the introduction of the learning target and explanation of how it relates to the previous day’s content or lesson. I will then move to instruction, where I will either present information to the class, or direct the students to a piece of reading for the day. Usually, reading takes place in class, either as a large group, or in small groups. Often, I will read to the group. During lessons, I also revisit the learning target at least

twice, once mid lesson, and once at the end.

Readings are always broken into sections and I always use some sort of graphic organizer or specific note taking method. Upon completion of a section of reading, I will prompt students to write down understandings, connections, or questions. Then, students share their thoughts with a peer for a few moments. Afterward, they are given the opportunity to share with the whole class before we continue with the reading. This series of reading, sharing information with a peer, and sharing information with the class is highly structured and is timed. Often, I will use statements like, “you have two minutes to share your ideas with the person behind you,” and “now we will spend three discussing as a whole class.”

I also conduct activities in class that utilize stations, allowing students to move at certain time intervals to engage with content. Students work in small groups and station activities include questions meant for group discussion. In this scenario, I act as a manager, clarifier, and timekeeper.

Another common theme in my classroom is creativity. After students have been exposed to content and have worked to develop understandings, questions, and connections, I like to create activities or projects that give students the opportunity to play or be creative with the content and dive deeper into the subjects. These types of activities include turning events into comic strips, various types of posters or presentations, stories, faux newspaper or magazine pages, plays and re-enactments.

In order to create a classroom environment in which student voice plays a significant role, it has been crucial for me to focus on building strong relationships with students and creating a high level of structure to my lessons. As a result, great care is made to establish a

working relationship with each student, understanding their strengths, and encouraging them to think critically.

Review by Members of the American Indian Community

Chapter two of this capstone details the importance of community outreach made by teachers when working with American Indian students and developing curriculum focused on American Indians. Collaboration with the American Indian community will help to give this curriculum credibility and authority and ensure that the “voice” of the community is present in the course.

As stated in chapter one, in order to create an authentic Ethnic Studies curriculum, the voice of members of the community need to be heard. Therefore, the curriculum overview and sample lesson plans written for this Ethnic Studies unit was presented to members of the American Indian Education Program and the American Indian Parent Group at Robbinsdale Area Schools, members of the Minnesota Indian Education Association, and educator and member of the American Indian Movement, and a faculty member at Hamline University who is a member of the American Indian community. After the curriculum has been reviewed, it will be revised based on feedback and presented in chapter four. Guest teachers and speakers from the community will also be invited to work with students to meet this goal.

Community outreach for this project took place in September and October of 2017. When I contacted community members I explained my purpose, that I was creating lessons for an Ethnic Studies class, and that I felt it was important to not only gain community approval of the content being discussed in class but for the community to share ideas about what should be discussed in class. I did not interview the people I talked to but worked to have meaningful

conversations. My intention was to establish an ongoing relationship with the community.

Overview of Ethnic Studies American Indian Unit

The first half of the unit will focus on historical cultural values and points of pride as seen by American Indians, and provide students with an overview of critical historical events that have occurred throughout United States history pertaining to American Indians. There will be an emphasis on the boarding school movement of the 19th and 20th centuries which encouraged young American Indians to shed their identity while also stripping American Indian parents of their rights regarding the schooling of their children. The American Indian Movement of the 1970's will be covered to provide context about how American Indians began to recapture their identities after the boarding school movement.

The latter half of the unit will focus on American Indians in the United States today, highlighting key figures in the American Indian community and promote discussion about issues facing American Indians today. This portion of the unit will also provide examples of portrayals of American Indians in media throughout United States history. This is intended to help students see how stereotypes of American Indians in media affected the way they have been treated throughout history and how it continues to affect them today.

Structure of Individual Lessons

This capstone will feature one lesson from each of the five subcategories listed under the unit description found in chapter four. Each lesson will be outlined in the following format:

Lesson Length: Forty-five minutes. Lessons over forty-five minutes will encompass more than one class period.

Learning Target: A statement of what the student is expected to learn by the end of the

lesson.

Essential Question: This is the question that lies at the heart of the subject and is designed to promote inquiry and metacognition of the subject of the lesson.

Vocabulary: Key words or terms that are crucial to understanding the content of the lesson.

Materials: Items or artifacts, such as videos, articles, or primary source documents used to deliver content to students.

Warm Up: An activity or exercise meant to prime the students for learning and help engage them in with the lesson.

Learning Activities: Exercises used along with lesson materials that encourage students to engage with lesson content, make connections with peers, and retain knowledge gained from the lesson.

Wrap up: A closing activity that reminds students of what they have learned throughout the lesson and encourages them to revisit the essential question.

Resources: The source of the lesson materials and learning activities if applicable.

Extension Ideas: Possible ways to either broaden the lesson or encourage students to think deeper about the lesson's content.

This curriculum format is designed using the principles of backward curricular design presented in the text *Understanding by Design* by authors.

Understanding by Design

According to Wiggins and McTighe (2005) curriculums “should be logically inferred from the results sought... they should lay out the most effective ways of achieving specific

results” (p. 14). Adhering to backward curriculum design ensures that the content students learn has a purpose, meaning it is always directly linked to assessment, increasing the likelihood of success, and building towards and what Wiggins and McTighe refer to as “enduring understandings.”

Backward design will also be helpful in ensuring standards alignment. The stages of backward design as constructed by Wiggins and McTighe (p. 18) are as follows with my insertions for a culturally and linguistically responsive curriculum:

1. Identify desired results (learning targets and state standards when applicable)
2. Determine acceptable evidence (subjects and content of lessons)
3. Plan learning experiences and instruction (culturally and linguistically responsive teaching strategies)

Thinking and Note Taking Strategies

This Ethnic Studies unit focused on American Indians includes thinking and note taking strategies that encourage students to relate lesson content to their own experiences and provide a platform for students to easily share their ideas and engage in class discussion. Jackson (2011) refers to good thinking and note taking strategies as “High Operational Practices,” (p. 13) that “enable students to make personal connections to their learning, affirming the value of their lived experiences,” (p. 13). When used consistently and with fidelity in the classroom, the right thinking and note taking strategies can help lessons be more culturally and linguistically responsive by allowing students the chance to make personal connections to their learning. The following are examples of thinking and note taking strategies that will be used in this Ethnic Studies Course.

Bubble Map (Appendix A)

- Used to describe something, answering questions like: What are its attributes, qualities, or characteristics?
- Promote vocabulary development and help distinguish the difference between fact and opinion.

Double Bubble Map (Appendix B)

- Used to compare and contrast two different things or ideas, answering the questions: How are they similar or different? What are the important qualities that are similar or different?
- Promotes vocabulary development and helps distinguish the difference between fact and opinion.

Flow Map (Appendix C)

- Used to sequence an event or series of events, answering the questions: What is the order or process of this thing or event?
- Helps students understand sequencing, timelines, and procedures.

Multi Flow Map (Appendix D)

- Used to show how conditions change as the result of an event, answering the questions: How did things or ideas change as a result of something that happened?
- Helps students understand how events can impact things or ideas.

Tree Map (Appendix E)

- Used to classify, answering the questions: How can I group or put things into categories? What other things belong in these categories?

- Helps students compare and contrast, identify qualities, see themes, and create hierarchies.

Key Word Notes (Appendix F)

- Used to create a summary of a short reading, the reading is divided into four sections and read one section at a time.
- After reading each section, students go back to the text and write down five key words they feel capture the main point of the given section. Students are then given the opportunity to share their words with the class or with a peer.
- This process is repeated for the remaining three sections. Students end the activity by writing their own summary of the reading and are encouraged to share their summary with the class or a peer.

The above strategies can be used for a variety of activities in the classroom and are intended to encourage students to activate prior knowledge, make connections, review, brainstorm, summarize, and to think about topics in creative ways. Students are taught how to use these strategies and are never given a pre-made graphic organizer. Instead, they start with blank paper and create these thinking maps on their own. They will be used in the Ethnic Studies course to analyze articles, videos, and historical events.

Summary

This chapter describes the overview of the Ethnic Studies unit focused on American Indians and describes in detail the structure of the unit's individual lessons. Chapter four of this capstone will present a detailed overview of the Ethnic Studies unit focused on American Indians along with one detailed lesson plan from each of the five subcategories in the unit.

CHAPTER 4

American Indian Ethnic Studies Unit

Chapter Overview

This chapter includes a description of the American Indian Ethnic Studies unit along with five sample lesson plans. It is important to note that these sample lessons are meant as examples of how later lessons, not included in this capstone, will be structured. The unit is divided into five sections:

1. Cultural values and points of pride,
2. Critical and historical events in American Indian history,
3. The American Indian Movement (AIM)
4. Portrayals of American Indians in media.
5. The Future of American Indians in the United States

Each section of the unit is aligned to Minnesota academic social studies standards for grades 9-12, includes an overall objective, and four lesson topics.

There is one example lesson provided for each of the five sections of the American Indian Ethnic Studies unit in this chapter. Each lesson has been developed for a forty-five minute class period at the high school level. Every lesson is planned around a learning target and essential question that is related to the overall unit objective for that section. The lessons also contain a resources section in the form of videos and articles and also have a section containing ideas for extending the lesson.

Regarding assessment, students will be evaluated informally through observation and

participation during class discussions, and the creation of student artifacts. The essential questions are also designed as a way to measure student learning. At the end of each lesson, students are required to answer the question. These questions generally require students to recall information from the lesson and interpret the message conveyed by either authors or figures in video and audio clips.

Community Outreach

As stated in earlier chapters, community outreach by the teacher is crucial to creating an Ethnic Studies curriculum that is credible. For the purposes of this capstone, community members were consulted and asked to review content and strategies. Community members were also asked to provide ideas and topics they felt should be covered in this Ethnic Studies unit and what strategies they felt best addressed those topics. Community members were also invited into the classroom to share their expertise with students as guest teachers. As stated in chapter three, this unit was presented to the American Indian Parent group and members of the American Indian Education Program at Robbinsdale Area schools, members of the Minnesota Indian Education Association, an educator and member of the American Indian Movement, and a faculty member at Hamline University who is a member of the American Indian community.

Feedback from these conversations pushed me to revise and create lessons that focused on storytelling and the use of primary (American Indian) sources. For instance, the lesson on the boarding school movement in this chapter has been expanded to include first-hand accounts of individuals who had the experience. I was also encouraged to revisit historical events involving American Indian tribes that are usually covered in United States history classes and create lessons solely from the American Indian perspective. Examples include, the Trail of Tears, the

U.S. Dakota War of 1862, the Long Walk of the Navajo, the Battle of the Little Bighorn, and the Massacre at Wounded Knee. In one conversation, I was specifically advised to cover the Beaver Wars of the late 1600's. This series of events, in which the Iroquois Confederacy greatly expanded their territory and took control of the fur trade from the French in colonial America, offers a narrative that students are not presented in United States history classes, one in which a group of American Indians held vast political influence over European powers and controlled a vast piece of the colonial economy.

Another common theme in my conversations with members of the American Indian community is to dedicate a large part of the historical piece of the curriculum to Ojibwe and Dakota history. Some members feel that it is important to discuss the Ojibwe migration into Minnesota and to discuss the historical relationship between the Ojibwe and Dakota tribes. While some of this information is covered in sixth grade social studies in Minnesota, some members felt that these topics should be discussed in greater detail, and since the class is populated with eleventh and twelfth grade students, conversations should be able to go deeper, and students will be able to look at the topics more critically. I was advised by a member of the American Indian Education office at Robbinsdale to include the U.S.-Dakota War of 1862, another topic from sixth grade, but to focus on the Dakota Perspective and to incorporate primary sources into lessons on the topic.

I have also been advised to focus on the Ojibwe and Dakota in the Cultural Values and Points of Pride section of the unit. The reason being, my American Indian students identify as either Ojibwe or Dakota, and making their cultural heritages central to the unit is one of my goals in making the Ethnic Studies course culturally and linguistically responsive. For students who do

not identify as Ojibwe or Dakota, presenting them with this content will enrich their knowledge of local history and encourage them to be more aware of the cultures of local and surrounding communities.

My conversations with members of the American Indian community have been a rewarding experience. In addition to suggestions and feedback, I have also been directed to, or given resources by, community members, for which I am grateful. These conversations have greatly enriched the lessons I presented, and I have been given a wealth of information and ideas to aid in the creation of lessons in the future.

American Indian Studies Unit Description

| Unit Section | Minnesota 9-12 Academic Social Studies Standards Addressed | Objective | Lesson Topics |
|---|--|--|---|
| Cultural Values and Points of Pride | 9.1.3.2.1 9.1.3.3.1 9.1.3.5.1 9.4.4.20.4 | -I can demonstrate knowledge and understanding of traditional American Indian values that formed the foundation for American Indian cultural identity. | -Worldview -Story Telling -Teachings of the Seven Grandfathers (Ojibwe) -The White Buffalo Calf Woman and the Sacred Pipe (Lakota) -Language (Ojibwe) -Sovereignty -Land Wisdom |
| Critical Historical Events in American Indian History | 9.4.4.15.2 9.4.4.16.5 | -I can discuss important events in the history of the Ojibwe and Dakota in Minnesota -I can discuss the issues and hardships | -Ojibwe Migration -The Beaver Wars -Treaties -Trail of Tears -Conflicts on the Great Plains -Ojibwe and Dakota Relations |

| | | | |
|---|---|---|---|
| | | faced by American Indians as a result of certain events and movements throughout the history of North America after the year 1492. | -Dakota Conflict of 1862 -Long Walk of the Navajo -Reservations -Boarding School Movement |
| The American Indian Movement | 9.4.4.22.5 9.4.4.22.6 11.12.6.6 | -I can describe the goals of the American Indian Movement and demonstrate an understanding of the contributions made by key figures in the organization. | -Key Figures -Key Events (Alcatraz, The Longest Walk) -Outcomes and success -AIM in the present |
| American Indian Art and Media and Portrayals of American Indians in other Media | 9.1.3.2.1 9.1.3.3.1 9.1.3.5.1 | -I can analyze various forms of art, music, film, and literature of American Indians. I can identify themes and trends dealing with American Indian issues in those art forms. -I can analyze the various ways American Indians have been portrayed in multiple formats of American Media. | -Literature (Sherman Alexie) -Art (The Heard Museum) -Music (American Indian Hip Hop, Tall Paul, Nataani Means, Lindsay “Eekwol” Knight) -Movies “The Ridiculous Six” (Negative Portrayal) |
| The Future of American Indian culture in the United States | 9.1.5.10.1 9.4.4.22.8 9.9.1.1 11.9.1.1 | -I can explain how American Indian people are promoting their cultural heritage -I can explain how American Indians are confronting contemporary issues. | -Food and Culture -Economic prosperity and poverty -American Indian Studies Programs -Current Issues (Pipelines, land management) |

The unit overview details the five sections of the unit and provides the MN academic standards for social studies they align to. The objectives listed in the unit overview, in the form of “I can” statements, can be satisfied by conducting lessons on several or all of the topics listed in the “lessons topics” section of the overview. Each individual lesson should also contain a learning target (also in the form of an “I can” statement) that is tied to the unit objective for the section. The remainder of this chapter provides one example lesson from each section of this Ethnic Studies unit focused on American Indians.

Cultural Values and Points of Pride: Land Wisdom Lesson

Lesson Length: 45 minutes

Learning Target: I can demonstrate knowledge and understanding of traditional American Indian land values that formed the foundation for American Indian cultural identity.

Essential Question(s): According to N. Scott Momaday, how does a place on the earth become “sacred?” What does a sacred place represent? How do Momaday’s views of a sacred place compare to your own views of a place that is special to you? For the wrap up activity, based on his story in the video, what is Oren Lyon’s message about the earth and the land around us?

Vocabulary:

- **N. Scott Momaday:** A Kiowa writer and poet. He won the Pulitzer Prize for fiction in 1969.
- **Wisdom:** the quality of having experience, knowledge, and good judgement.
- **Sacred:** regarded with great respect and reverence by a particular group or individual.

- **Oren Lyons:** a former lacrosse player and considered a strong advocate for American Indian rights. He is Faithkeeper of the Turtle Clan of Seneca Nations and Iroquois Confederacy.

Materials: Student journal, writing utensil, one computer with internet access, projector, and screen.

Warm Up: Have students free write in their journals about a physical place that is special to them. Pose and post the following questions and directives for all students to see while they write, where and what is this place? Describe the place. Why is it special to you? Is it special to anyone else? Who and why? Student should write for 5 minutes after seeing the writing prompts. The teacher should facilitate a sharing session in which students share their writing with the class (3 minutes).

Learning Activities:

- Post the above Learning Target and Essential Question. Instruct students to write it down in their journals. Go over the target and question and explain that it will be revisited at the end of the lesson.
- Share the above vocabulary terms with students and have them copy them into their journals. Direct them to think about whether or not they would describe the place they wrote about during the “warm up” as “sacred.” Briefly discuss why they would or would not use that term in relation to the place they wrote about. (3 minutes)
- Play the sound recording, “Elder Wisdom” for the class. It is a recording of American Indian poet and author, N. Scott Momaday, speaking about sacred places and what makes them that way. Students should record Momaday’s thoughts on “sacred places” in their

journals while they listen to the recording. The teacher should post the same questions used for the free write during the warm up, but written from Momaday's perspective.

<http://www.wisdomoftheelders.org/program-101-elder-wisdom/> (10:30 minutes)

- After listening to the recording students should review what they wrote about during the warm up activity and compare their thoughts to Momaday's thoughts on sacred places. Students should carefully note similarities and differences between their writing and Momaday's. Students should draw a double bubble map (Appendix B) in their journals to aid in this process (5 minutes). Then, the teacher should ask students to share their thoughts with the person next to them in the class (3 minutes). Then, the teacher should ask a few pairs of students to share some highlights of their discussion (3 minutes).
- After students have shared highlights of their discussion with the class, the teacher should play the video "We Are Part of the Earth" from Oren Lyons. In this video, Lyons tells a story about his realization that people are a part of the earth and describes how that influences his view towards how land should be preserved:

<https://youtu.be/bSwmqZ272As> (7:38 minutes)

Wrap up: While the video is playing, the teacher should distribute an exit ticket (Appendix G) to each student. After the video, the teacher should instruct the students to write about Oren Lyons' message regarding the earth and the land around us. Post the questions: What is Lyons' message? How does his viewpoint relate to Momaday's? How do your thoughts compare to both of these American Indian leaders? Encourage a few students to share their answers and collect to check for understanding.

Resources:

- <http://www.wisdomoftheelders.org/program-101-elder-wisdom/>
- <https://youtu.be/bSwmqZ272As>

Extension Ideas: Obtain the book, *Wisdom of the Elders: Sacred Native Stories of Nature* by Suzuki and Knudson, and create activities for students to dive deeper into the subject of American Indian land values.

- Jigsaw reading: Groups of students could take home copied chapters of the book and the teacher could facilitate a class discussion a class period. A Socratic seminar could also be used to facilitate the discussion. The book has chapters related not only Land Wisdom, but other traditional American Indian values from tribes across the United States.
- Introduce the students to the Seven Grandfather Teachings of the Ojibwe. The teachings offer seven principles in which a person should live their life if they are to be good and successful. Conduct a lesson in which students think about qualities that make a person successful in the present-day United States and have students compare those qualities to the Seven Grandfather Teachings. Students could also be asked to compare and relate the Teachings of the Seven Grandfathers with the message from Oren Lyons and N. Scott Momaday in this land wisdom lesson. The following link contains information about the Teachings of the Seven Grandfathers:

<http://www.sagchip.org/ziibiwing/aboutus/pdf/7Grandfathers.pdf>

Critical Events in American Indian History: Kill the Indian, Save the Man Lesson

Lesson Length: 90 minutes (two class periods)

Part One: Introduction to American Indian Boarding Schools

Learning Target: I can discuss the issues and tragedies faced by American Indians as a result of the “boarding school movement” conducted by the United States government during the 19th and 20th centuries.

Part 1 Essential Question: From the American Indian perspective, what was the purpose of the boarding schools that were created by the United States government during the 19th and 20th centuries?

Vocabulary/Key Figures:

- **Assimilate:** to cause a person or group to become part of a different society, country, etc.
- **Col. Richard Henry Pratt:** the headmaster of the Carlisle Indian School in Carlisle, Pennsylvania for 25 years (1879 - 1904). He is considered one the most impactful figures concerning American Indian education during his time.
- **Indian Child Welfare Act:** a federal law passed in 1978 that seeks to keep American Indian children with their families. It was passed in response to American Indian parents and tribes who advocated the return of their children who had been taken from them and placed into boarding schools.

Materials: Student journal, writing utensil, device with internet access (provided by school district), copy of the lyrics to the song “Drums,” by Peter La Farge (Appendix H).

Warm Up: Before the class period, instruct students to read the summary of the boarding school movement found at:

http://www.nativepartnership.org/site/PageServer?pagename=airc_hist_boardingschools

Students should be instructed to annotate the text in their student journal in preparation for a Socratic seminar. Students should look for key people, terms, ideas, and issues that define or

explain what the boarding school movement is. They should also be given the essential question (see above) prior to the Socratic seminar and be instructed to think about an answer to the question before the seminar.

At the beginning of the class, post the key vocabulary terms (see above) for all students to see.

Review each term with the class and encourage questioning from the students to ensure that each student understands the terms. (5 minutes)

Learning Activities:

- Post the above Learning Target and Essential Question. Instruct students to write it down in their journals. Go over the target and question and explain that it will be revisited at the end of the lesson.
- Arrange desks or chairs in the classroom in two concentric circles for the Socratic seminar. Organize the students into pairs, have one sit in the inner circle and one in the outside circle. The student sitting in the inner circle will act as the voice of the pair in the discussion. The student in the outer circle will act as support to the other by offering ideas or comments from notes during the discussion. After about ten minutes of discussion, the students should be instructed to switch roles. The teacher should act as the facilitator and pose the following questions to stimulate conversation:
 - What was the boarding school movement?
 - What was the goal of the boarding school movement?
 - How could the practices of the boarding schools be damaging to American Indian children and their families?

- How could the practices of the boarding schools be damaging to American Indian tribes and culture?
- Do you think people like Col. Richard Henry Pratt felt they were doing good work? What do think compels people to do these sorts of acts?
- Can you think of other historical events similar to the boarding school movement?
- What are your views on assimilation?

The Socratic seminar should last between 20 and 30 minutes with one rotation of students between roles. The teacher should allow for plenty of wait time during the discussion.

Wrap up:

- Students should remain in pairs. After the Socratic seminar the teacher should post the lesson's essential question along with a questions related to the song "Drums" for all students to see:
 - From the American Indian perspective, what was the purpose of the boarding schools that were created by the United States government during the 19th and 20th centuries?*
 - What it is the message of the song "Drums?"*
- The teacher should play the song "Drums" performed by Floyd Red Crow Westerman and written by Peter La Farge found at <https://youtu.be/sM-3et-4iFY>. (5 minutes)
- After the song, each pair of students should write an answer for each of the above questions in their journals. They should be instructed to discuss the questions and craft their answers together. (5 minutes)

- At this point, there should be 5 - 10 minutes left of the class period. Students should share their answers to the essential question of the lesson and the question about the song “Drums.”
- Instruct Students to read chapter five, “Illness and Death” of Brenda Child’s Book, *Boarding School Seasons*. They should take notes on the chapter and be prepared to discuss the chapter the next day. Post the learning target (see below) for part two of this lesson for students to copy.
- The following link is a PDF of *Boarding School Seasons*, chapter 5:

<http://anthropology.msu.edu/anp270-us15/files/2015/05/5.1-Child.pdf>

Part Two: Illness and Death, How Boarding School Schools Affected American Indian Families in Minnesota and Other States

Learning Target: I can describe the conditions experienced by American Indian children in boarding schools in Minnesota and other states and how these experiences negatively affected American Indian Families.

Essential Questions: Why was disease such a problem in these boarding schools? Why did the U.S. government continue to pack these schools with children even though students continued to get sick? How did parents respond to this problem?

Materials: Copy of Brenda Child’s book, *Boarding Schools Seasons*. Students should have read chapter five, “Illness and Death,” ahead of the class period. PDF linked above. 11x17 copy paper, colored pencils.

Warm Up: Begin by asking students to open their journals to the notes they took on the reading.

On the next blank page, ask student to think about their experience in public schools. Post the questions: What do you like about school? What don't you like about school? Do you feel like the school acts in your best interest? Why or why not? Allow students to write for about 3-5 minutes. After time is up, ask students to share with each other or the class. Try to keep this conversation no longer than five minutes.

Learning Activities:

- After the warm up, instruct students to go back to their notes on the *Boarding School Seasons* chapter. Revisit the learning target and essential questions.
- Break students into pairs The Illness and Death One Pager Instructions (Appendix I), paper and colored pencils.
- Read through instructions for students. In pairs they should create a one pager detailing what they learned from the chapter. They should also discuss the essential questions and answer them together.
- Allow students to complete the one pager for the remainder of the period and time the next day if needed. Walk around the room and monitor while they work. This is an opportunity to check for understanding.
- Once the one pagers are finished, hang them up in the classroom and/or the hallway. Evaluate their answers to the essential questions on the one pager (see appendix I) to check for understanding.

Resources:

- http://www.nativepartnership.org/site/PageServer?pagename=airc_hist_boardingschools
- <https://youtu.be/sM-3et-4iFY>

- <http://anthropology.msu.edu/anp270-us15/files/2015/05/5.1-Child.pdf>

Extension Ideas: The teacher could find personal accounts of students who attended American Indian boarding schools and have the class engage in discussion about the experiences of actual boarding school students. Several personal accounts can be found at the following website from the Library of Congress:

<http://www.loc.gov/teachers/classroommaterials/lessons/indianschools/journal.html>

- Students could conduct research on specific boarding schools and report their findings to the class. In Minnesota there were sixteen of these schools on eleven reservations. The following link from the Minnesota Historical Society contains information about the history of Boarding Schools in the state and is good place to start research:

<http://www.mnopedia.org/american-indian-boarding-schools>

The American Indian Movement: Key Figures of AIM Lesson

Lesson Length: 90 minutes (two class periods)

Learning Target: I can explain why a key figure in the American Indian Movement was important to the organization and outline that figure's contributions to the organization's cause.

Essential Question: Why did the leaders of the American Indian Movement start the organization and how did they ensure their demands were heard by others?

Vocabulary:

- **American Indian Movement (AIM):** An American Indian civil rights organization founded in 1968 in Minneapolis, Minnesota.

- **Bureau of Indian Affairs:** A federal agency under the umbrella of the governmental department of the interior charged with providing services to the American Indians.
- **Wounded Knee:** A site located on the Pine Ridge Indian Reservation in South Dakota. It is place of tragic significance to American Indians.
- **The Longest Walk:** A march organized by the AIM in 1978 to bring attention to American Indian land and water rights that were being threatened.
- **Dennis Banks, Russell Means, Clyde Bellecourt, Vernon Bellecourt, Anna Mae Aquash, Billy Frank Jr., Mary Jane Wilson, Edward Benton Banai, Winona Laduke, Wilma Mankiller, Grace Thorpe** (Students will conduct research on these key figures of the movement)

Materials: Student journal, writing utensil, device with internet access (provided by school district), copy of biography questions, poster paper, colored pencils or markers.

Warm Up: Divide students into groups of three and post the following questions for all to see:

-How many leaders or key figures can you name from the Civil Rights Movement of the 1950's and 1960's.

-Also, can you name a specific event this person in which each person was involved?

Allow students to work in groups of three for 5 minutes, writing as much as they can. When 5 minutes has passed, have students share what they wrote and compile a class list of people on the whiteboard, etc. After each group has shared, ask the students where they learned this information. Also, why is it important that they know it (5 - 10 minutes). After several have shared their thoughts, read the following list of people aloud to the class, and stop to ask if students recognize the names.

Dennis Banks, Russell Means, Clyde Bellecourt, Vernon Bellecourt, Anna Mae Aquash, Billy Frank Jr., Mary Jane Wilson, Edward Benton Banai, Wilma Mankiller, Grace Thorpe.

Learning Activities:

- Post the above Learning Target and Essential Question. Instruct students to write it down in their journals. Go over the target and question and explain that it will be revisited at the end of the lesson.
- Share the above list of vocabulary terms with the class and have them write it down in their journal. This is to give students context and prior knowledge before they begin their research.
- After the warm up activity, assign each group of students one person from the list of AIM leaders. They will need a device that can connect to the internet.
- Give each group of students a copy of the biography questions (Appendix J), a piece of poster paper, and colored pencils/markers.
- Instruct students to create a biography poster for their assigned person. Remind them to share responsibility of the project, conducting research, writing answers to questions, and designing the poster.
- On the poster, students should include answers for each of the biography questions, and an image of the person (drawn or a printed photo).
- Allow students to research and create their poster for the remainder of the class period.
- The next day, allow students up to 15 minutes to complete their biography posters. Then move to the wrap up.

Wrap up:

- Once students have completed their biography posters, have the class create a page in their journals titled, “Leaders of the American Indian Movement.”
- Allow for each group of students to share their poster with the class. Each presentation should be between 2 - 3 minutes. Allow the class to ask questions after each presentation as well.
- Instruct the class to take brief notes on each person during each presentation in their journals. They should identify who each person is and provide at least one piece of information about why they are important to the American Indian Movement.

Resources: The following websites provide information about leaders of the American Indian Movement and could be used to help students with their research.

- <https://dp.la/primary-source-sets/sets/the-american-indian-movement-1968-1978/>
- <https://indiancountrymedianetwork.com/news/native-news/american-indian-movement-leader-mary-jane-wilson-walks-on/>
- <https://popularresistance.org/founding-of-the-american-indian-movement/>
- <http://libguides.mnhs.org/aim>
- <http://www.aim-ic.org/history-aim/>

Extension Ideas:

- Students could create a timeline of events orchestrated and planned by the AIM and include the biographies of the organization’s leaders.
- The biography assignment could be extended and become a research paper, allowing for students to learn about their assigned AIM leader and have a greater understanding of that person’s motivations and experiences.

- Have students look into current issues that AIM is involved with. Contact AIM in Minneapolis and invite the organization to come and talk about its history, it's mission, and its current members.
- Have students look at other American Indian groups dealing with contemporary issues. A major issue today is the Dakota Access Pipeline. Information can be found at the following link:
<http://www.npr.org/tags/492631446/dakota-access-pipeline>
- As of 2017, there is another oil pipeline being proposed in Minnesota. The Line 3 pipeline. Groups are currently gathering support against it. Information can be found at the following link:
http://www.honorearth.org/sandpiper_line_3_corridor

Portrayals of American Indians in Media: Inaccurate and Offensive Stereotypes in “The Ridiculous Six”

Lesson Length: 45 minutes

Learning Target: I can determine why the portrayal of American Indians in many Hollywood films has largely been negative and demeaning towards American Indians.

Essential Question: Why is it important that film and other media demonstrate respect to multiple people's cultural heritage and values?

Vocabulary:

- **Satire:** the use of humor, irony, exaggeration, or ridicule to expose and criticize people's stupidity or vices, particularly in the context of contemporary politics and other topical issues.

- **Stereotype:** a widely held but fixed and oversimplified image of a person or group of people.
- **Savage:** fierce, violent, and uncontrolled.

Materials: Student journals, writing utensil, one computer with internet access, projector, and screen.

Warm Up: Instruct students to create a page in their journal titled, “American Indians in Hollywood.” Give them 3 minutes to think of and write down, on their own, characters in movies and TV they know to be American Indians. Post the following questions for all students to see:

-How are these characters portrayed? What is their role? Are they primary or secondary characters?

After 3 minutes, instruct students to share what they wrote with a partner. (2 minutes)

After students have shared, ask a few pairs to share what they wrote with the rest of the class.

Before moving to the next activity, post the vocabulary terms above and quickly explain each term if necessary.

Learning Activities:

- Post the above Learning Target and Essential Question. Instruct students to write it down in their journals. Go over the target and question and explain that it will be revisited at the end of the lesson.
- Explain to students that they will be watching a short video about the portrayal of American Indians in Hollywood movies. It features several prominent American Indian leaders, and focuses on films of the 1950’s and 1960’s.

- Instruct students to write in their journals, what they feel are the key points made in the video.
- Play the video, “How Hollywood Stereotyped Native Americans”
https://youtu.be/_hJFi7SRH7Q (5:21).
- After the video, allow for students to discuss their notes with a partner. (2 minutes)
- After 2 minutes, encourage a few pairs to share what they discussed with the rest of the class. (5 minutes)
- After a few students have shared, if it has not come up in discussion, ask the class what they think of the quote from Russell Means in the video,
“A nation that does not know it’s history, has no future.”
- After the class discussion, play the video “Actors Walk Off Set of Ridiculous 6,”
<https://youtu.be/V0y5112QEyE> (6:55)
- Instruct students to write down observations they make during the video. This video is a collection of news stories about twelve American Indian actors who walked off the set of an Adam Sandler movie produced for Netflix in 2015. Post the following questions for all students to see before playing the video:
 - Why did the actors walk off the set?
 - What was the response from the film’s producers and Netflix?
- After the video has finished playing, have students pair up again, allowing them two minutes to share and discuss what they wrote.
- Encourage a few pairs to share what they discussed.

Wrap up:

- After a brief class discussion, revisit the the vocabulary and pose the following questions:
 - How is “The Ridiculous 6” different from the films of the 1950’s and 1960’s?
 - Based on our definition, is this film a “satire” in your opinion? Why or why not?
 - Essential Question: Why is it important that film and other media demonstrate respect to multiple people’s cultural heritage and values?
- Instruct students to pair up and write answers to these questions in their journals. End the class by encouraging a few students to share their thoughts with the rest of the class.

Resources:

- “How Hollywood Stereotyped Native Americans,”
https://youtu.be/_hJFi7SRH7Q
- “Actors Walk off Set of Ridiculous 6,”
<https://youtu.be/V0y5112QEyE>

Extension Ideas:

- Find examples of positive images of American Indians in film or art and have students compare and contrast those examples with the negative examples from this lesson. The following link from the Heard Museum provides many examples:
<http://heard.org/>
- Assign the article, “Why I Won’t Wear War Paint and Feathers in a Movie Again,”
<http://time.com/3916680/native-american-hollywood-film/>

Students can participate in a Socratic seminar discussing the article, which is related to the issues in this lesson.

- Compile a list of American Indian filmmakers and instruct students to create biography projects to share with the class.

The Future of American Indian Culture in the United States: Masters of American Indian Cuisine

Lesson Length: 45 minutes

Learning Target: I can explain why food is an important part of a person's cultural heritage.

Essential Question: Why is it important to these two American Indian chefs to promote American Indian food and cooking methods? Why study American Indian cooking at all? What is important about this information?

Vocabulary/Key people?:

- **Freddie Bitsoie:** A Navajo chief and current executive chef at the Smithsonian National Museum of the American Indian.
- **Sean Sherman:** An Oglala Lakota chef and owner and CEO of "The Sioux Chef," a catering and education company in the twin cities.

Materials: Student journal, writing utensil, copies of the article "Spirit of the Harvest"

(Appendix E), one computer with internet access, projector, and screen.

Warm Up: Ask students to discuss in pairs what their favorite meals are and where those foods originated. Allow students to discuss this topic for 3 minutes. Reconvene as a class and ask students to share their discussion with the larger group. Make a list on the whiteboard of the places the different foods originated.

Learning Activities:

- Post the above Learning Target and Essential Question. Instruct students to write it down in their journals. Go over the target and question and explain that it will be revisited at the end of the lesson.
- Post the above vocabulary terms and instruct students to write them in their journals.
- Explain to students that they will be learning about these two chefs who are working to re-establish American Indian cooking in the United States. Instruct them to set up “key word notes” (Appendix F) in their journal.
- Distribute the article, “Spirit of the Harvest” (Appendix K) to each student. The article is divided into 4 sections for the “key word notes” activity.
- Read the article one section at a time aloud to the class, or choose four students to read one section each.
- After reading each section of the article, stop, and instruct students to go back to the section and write three to five keywords from that section in their notes. Key words are words they feel are important and contribute to the overall meaning, message, or point of the article. Allow students about two minutes to search for words and write them down in their notes. Then, encourage a few students to share what they wrote and why before moving on to the next section of the article.
- Upon completion of the article, allow for students to write a short summary of the article in their notes (5 minutes). Then, encourage a few students to share their summaries with the rest of the class. This activity requires about 30 minutes.

Wrap up: After completing the key word notes activity, play the following video for the class:

https://youtu.be/NzfG_25NP08 (2:54)

This video showcases the work of Sean Sherman, a Lakota chef working to re-establish American Indian cooking methods and food in the twin cities. Distribute an exit ticket (Appendix G) to each student during the video. After the video, post these essential questions for all students to see:

- Why is it important to these two American Indian chefs to promote American Indian food and cooking methods? What is their reasoning?

Instruct students to write their answer to the essential questions on their exit ticket. Then, encourage a few students to share their answer. Collect the exit tickets at the end of class to check for understanding.

Resources:

- <http://www.nativepeoples.com/Native-Peoples/November-December-2016/Spirit-of-the-Harvest/>
- https://youtu.be/NzfG_25NP08
- <http://sioux-chef.com/>

Extension Ideas:

- Students could look up American Indian recipes and share them with the class either in presentation form or cook them at home.
- Students could go on a field trip to a restaurant that specializes in indigenous cooking or the teacher could contact Sean Sherman and request that he bring his Tatanka Food Truck to the school to talk to students and tell his story.

Summary

This chapter describes the structure of the Ethnic Studies unit focused on American Indians and provides an overview of the unit sections, MN academic standards each section aligns to, unit objectives, and lesson topics. This chapter also provides five example lessons, one from each unit section, along with resources and extension ideas. Chapter five of this capstone describes my experience while writing this unit and what I learned from the process.

CHAPTER 5

Conclusion

Overview

When I was hired to teach Ethnic Studies in the Robbinsdale Area School District, I was told by the district that they had an outline for what content they wanted included in the curriculum for the course. This outline included a list of Ethnic Groups: American Indians, African Americans, Asian Americans, and Latina/Latino Americans. Along with the list was a collection of YouTube videos related to some historical events related to each of these groups.

In the summer of 2017, I took that outline and began writing curriculum. It seemed like a daunting task, and I was unsure of where to begin. I asked myself, if I am to teach a whole year of Ethnic Studies, what do I need to cover? It was clear to me that current events would play a major role in the course, but what else? Should I dedicate time to learning about historical events? I also thought about different cultural traditions and questioned where I would find resources to obtain information. I felt that studying the concepts of culture, identity, and ethnicity would be necessary, and that I would need to address the issue of race and how it has affected the lives of people of color in the United States. I would also need to address the issue of white privilege.

I felt overwhelmed. I wanted to ensure that whatever I taught in class was authentic and meaningful. Also, I was concerned I might get some things wrong, or overlook important facts and ideas I didn't know were important. Teaching Ethnic Studies means decentralizing whiteness in the curriculum. It is about telling stories that have not been told, or looking at familiar stories from a different angle. While I was confident in my ability to teach, I was not confident in my

ability to be a credible authority on the content. I felt like I knew where to start, but I had no idea how to move forward.

For the purposes of this capstone I chose to focus on an American Indian Ethnic Studies unit because of interest and concern. I have always been interested in American Indian Studies but my knowledge had been limited, and I knew that I would need to educate myself. Because of training I have had in culturally and linguistically responsive pedagogy, I had an idea of the types of strategies I would need to use to make this curriculum beneficial for all students, the question was, how do I create a unit that is culturally and linguistically responsive but also was focused on content that affirmed and centralized American Indians?

In chapter two I learned curriculum that is culturally and linguistically responsive is the best way to bolster success among all students. Introduced in the 1990's, this method of pedagogy has been largely misinterpreted by school districts and others in education. In many cases, culturally and linguistically responsive pedagogy has been defined superficially, by including books in curriculums that are by people of color, or hanging up posters that promote diversity. What schools have missed is that this method of pedagogy is about using good teaching practices where they have not historically been used, and to use culture as a means for students to connect what they learn in school to their personal experiences. To be culturally competent means a teacher must be prepared to build relationships with students, collaborate with them (and colleagues), and make an effort to understand the complexities of identity, race, and class, and the effect they have on society and the classroom. This is a far reach from having a few posters on the wall. Curriculum created with this mindset has shown to be effective especially with students of color, including American Indian students. Generally, a curriculum

that utilizes thinking strategies (thinking maps) that allow students to connect their home culture to school culture is a move toward being culturally and linguistically responsive. Recently, this type of curriculum has been redefined as culturally sustaining pedagogy, which takes the idea of culturally and linguistically responsive pedagogy a step further by decentralizing whiteness in curriculum and centralizing the cultural ideals of other ethnic groups. My goal for this Ethnic Studies unit focused on American Indians has been to centralize the American Indian experience, give the community a voice, focus on cultural values and points of pride, and use different thinking strategies to ensure that it is culturally and linguistically responsive.

Perhaps most valuable from my literature review is what I learned regarding community outreach. I learned that teachers who worked directly with American Indian communities prove to be most successful when working with American Indian students. Also, as in the case of the *Teaching the American Indian Student in the Elementary Classroom* course taught at the University of Minnesota Duluth, there are classes and resources available for non-Native teachers intended to teach them to be effective teachers of American Indian students and to learn content focused on American Indian values, culture, and history. With these sorts of resources available, it is clear that American Indian communities want content focused on their history and culture taught in classrooms, and these communities are open to teaching non-Native teachers how to do it best. As a white male teacher, if I am to be a credible authority in an Ethnic Studies class, I needed to reach out to the American Indian community.

Limitations

This unit was created for an Ethnic Studies course to be taught in the Robbinsdale Area School District in the western suburban area of Minneapolis Minnesota. The unit was designed

to work in accordance with the MN academic standards for social studies and includes content that is primarily focused on the American Indian community present in the state of Minnesota. Therefore, this Ethnic Studies unit may not work in accordance with academic standards of other states. Also, content for this unit may not be relevant to American Indian communities outside of Minnesota.

Community Outreach

While creating this unit I talked with several different people from the American Indian community. This part of my journey has resulted in a “sea change” regarding my teaching. What I learned from this experience, regarding community outreach, will now be the primary way I go about creating new curriculum and writing lesson plans. I feel that other teachers should follow this method, and I believe that in the future it will be important for me to use this experience and provide professional development for my colleagues.

Most of the people I talked to were educators, but I also spoke with parents. For years, the Robbinsdale Area School District has organized an American Indian Parent Group. This small but vibrant community is very passionate about their children’s learning and are very curious about what gets taught in classrooms. I had the opportunity to present my unit (chapter 4) to this group and receive feedback. A lot of these parents recalled their own experience in public school and asked about what I had planned to teach regarding events like the Battle of Little Bighorn, the Massacre at Wounded Knee, and the Trail of Tears. They recalled these events as either being glossed over (The Trail of Tears) or taught from the wrong perspective (Battle of the Little Bighorn) and were interested in knowing if I had planned on revisiting them in Ethnic Studies. One parent also liked the idea of relating the Wounded Knee Massacre to current issues

of police brutality.

Of the educators I spoke to, they urged me to connect the content to local tribes and to create lessons that explored the content more deeply. I was also told to not be afraid to review content taught in sixth grade, as they felt it would be valuable for students to revisit topics and to learn more about events like the Ojibwe migration into Minnesota, Ojibwe-Dakota relations in the region, and the U.S. Dakota War of 1862. These educators also shared with me ideas and resources to help plan future lessons.

Reflection

The experience I had creating this unit has been eye-opening. At the start, I had few resources to draw from and seeking out resources felt overwhelming. However, due to the experience I had speaking with members of the American Indian community, educators and parents alike, I now have a wealth of not only resources, but ideas. Now, I am confident in my ability to teach a unit that will be engaging and valuable for students. I also have a long list of people from the community willing to visit the classroom.

As I plan other units for this course, I have made community outreach central to the planning. I have started with colleagues, old and new, and have also reached out to parents. I have invited students to contribute, learning which topics they find interesting and what they hope to achieve in the course. As a result, the other units for this Ethnic Studies course have begun to take shape. They are similar in scope to the American Indian Studies unit, covering cultural values, significant historical events, current events, and media. And like my experiences with talking to people from the American Indian community, I received new resources and offers to visit the classroom. The community is the ultimate resource.

As a teacher, I have at times felt isolated. Sometimes the classroom feels like an island that only I occupy. Developing lessons has been an individual endeavor, with other teachers occasionally sharing ideas or topics. Moves by my district in the last five years to create professional learning communities were meant to remedy this problem. However, these moves at bolstering collaboration, while well intended, have only resulted in more paperwork, goals constrained by test scores and building improvement plans, and grumpy colleagues. I have left many meetings wishing that I could just continue to work alone.

This experience has taught me how valuable collaboration can be, so much so, that I will not even attempt to create more content for this course without first speaking to members of the communities I am teaching about. The people I worked with to develop this unit are some of the most passionate educators and parents I have ever met. Their willingness to share ideas, visit the classroom, and offer constructive feedback has given me the confidence I need to become an Ethnic Studies teacher. It has been a humbling experience.

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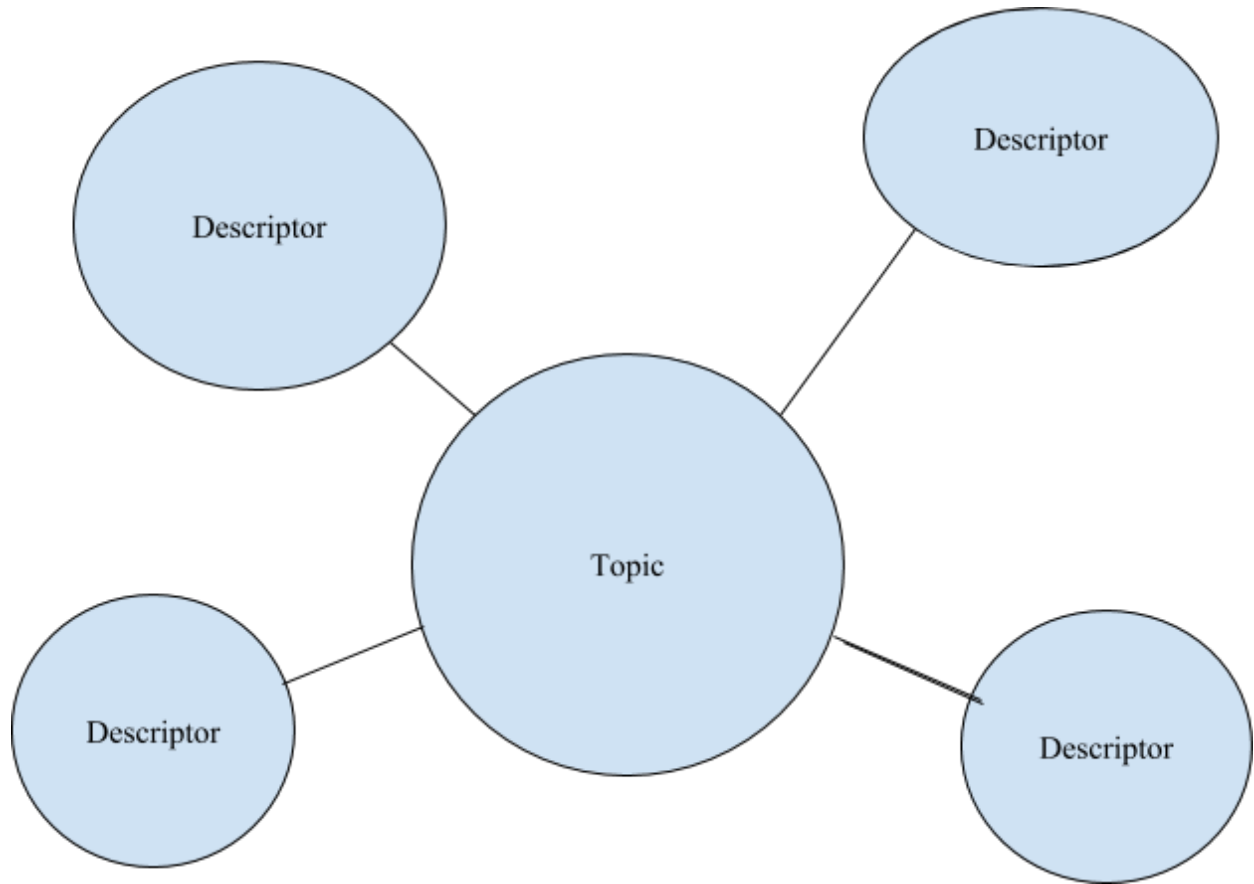
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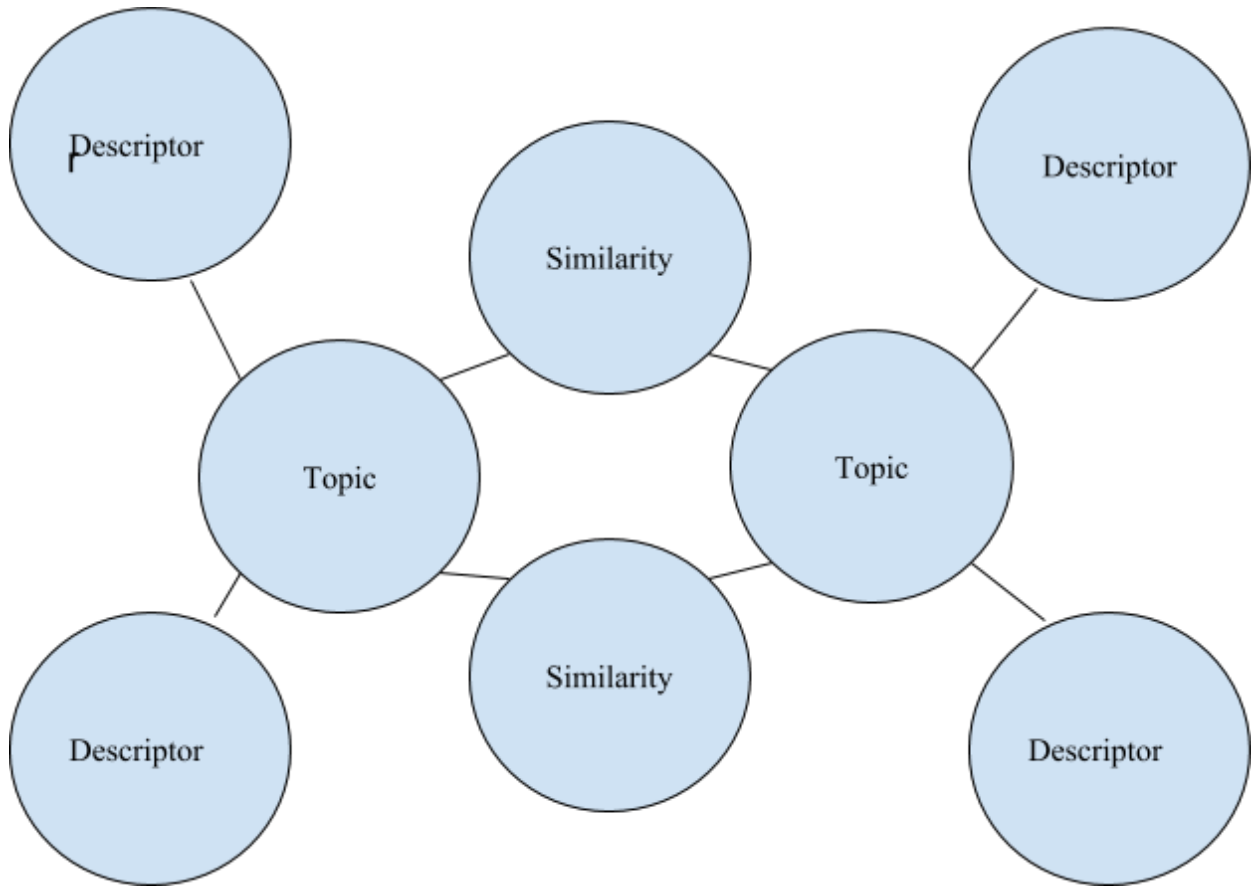
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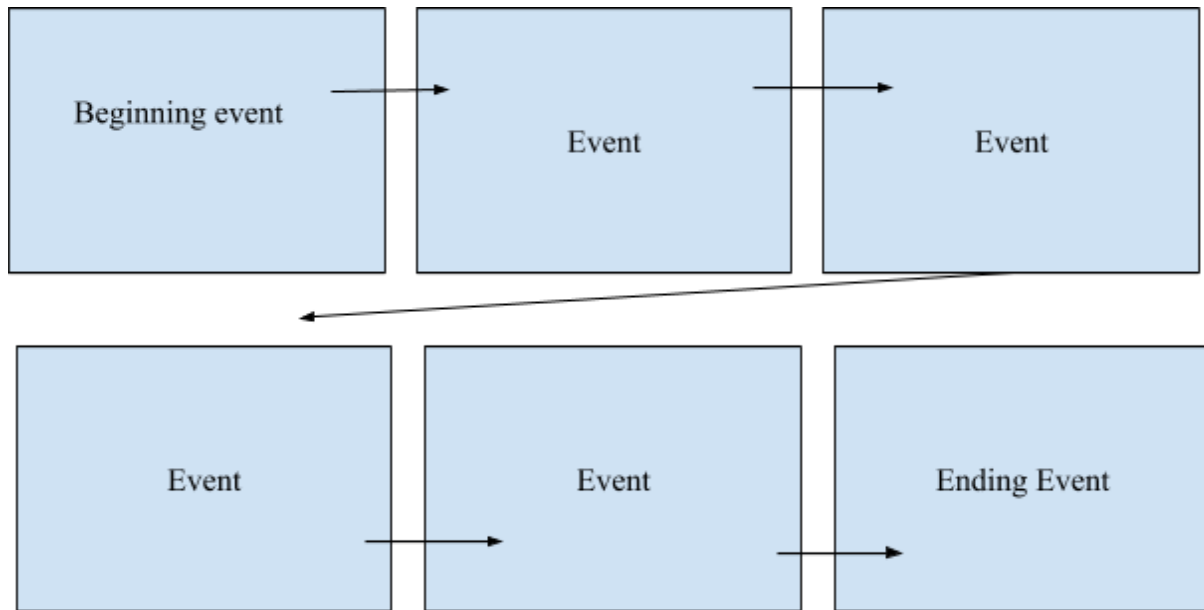
Appendix A - Bubble Map



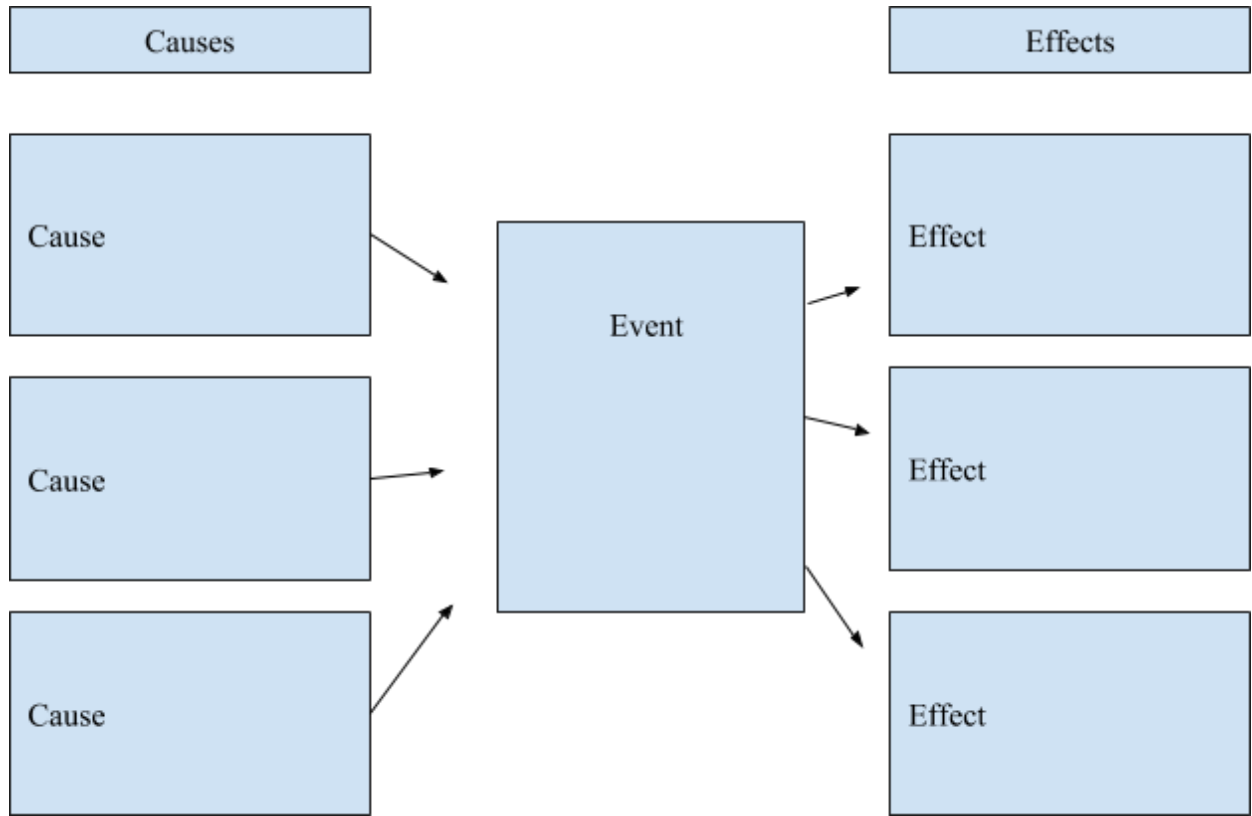
Appendix B - Double Bubble Map



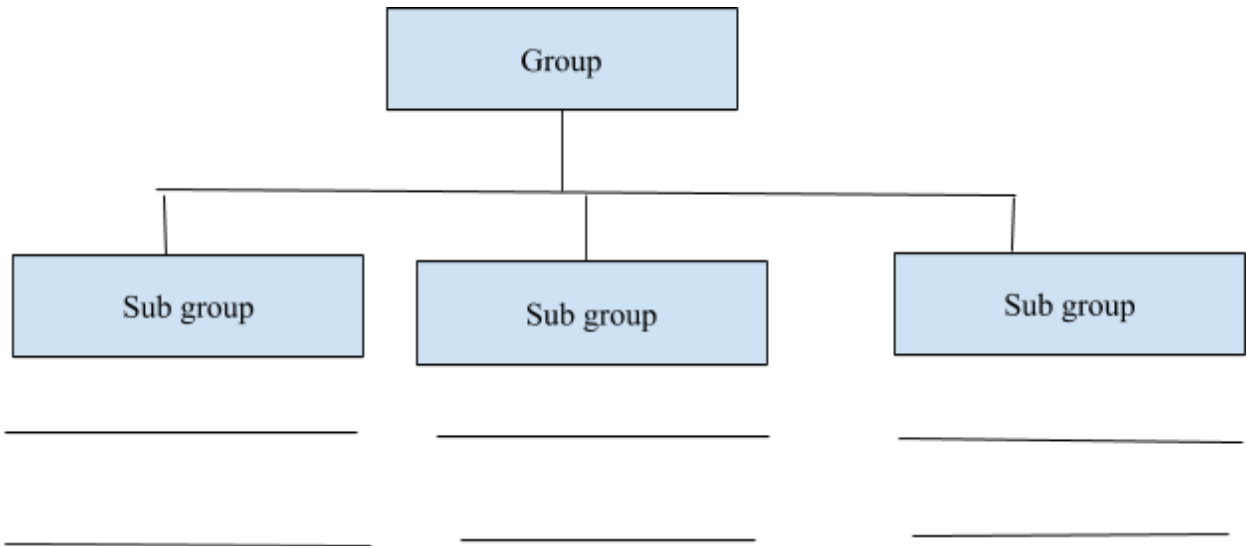
Appendix C - Flow Map



Appendix D - Multi-Flow Map



Appendix E - Tree Map



Appendix G - Exit ticket

| | | |
|-------------|----------------------|--------|
| EXIT TICKET | Name: Answer: | 146017 |
|-------------|----------------------|--------|

<https://www.smore.com/j8qt5-exit-ticket>

Appendix H - "Drums" lyrics

From the Indian reservation to the governmental school
 Well they're goin' to educate me to the white men's Golden Rule
 And I'm learning very quickly for I've learned to be ashamed
 And I come when they call Billy though I've got an Indian name
 And there are drums beyond the mountain Indian drums that you can't hear

There are drums beyond the mountain and they're getting mighty near
 And when they think that they'd changed me cut my hair to meet their needs
 Will they think I'm white or Indian quarter blood or just half breed
 Let me tell you Mr teacher when you say you'll make me right
 In five hundred years of fighting not one Indian turned white
 And there are drums...

Well you thought that I knew nothing when you brought me here to school
 Just another empty Indian just America's first fool
 But now I can tell you stories that are burnt and dried and old
 But in the shadow of their telling walks the thunder proud and bold
 And there are drums...

Long Pine and Sequoia Handsome Lake and Sitting Bull
 There's Magnus Colorado with his sleeves so red and full
 Crazy Horse the legend those who bit off Custer's soul
 They are dead yet they are living with the great Geronimo
 And there are drums...

Well you may teach me this land's hist'ry but we taught it to you first
 We broke your hearts and bent your journeys broken treaties left us cursed
 Even now you have to cheat us even though you this us tame
 In our losing we found proudness in your winning you found shame
 And there are drums...

Appendix I - ***ILLNESS AND DEATH ONE-PAGER DIRECTIONS:***

1. Create a title for your Illness and Death One-Pager - Think of another name that may be appropriate for the content of the chapter
2. Pick out four (5) colors from the colored pencil box.
3. Create a border around the page that somehow represents the information from the chapter.
4. Select three (3) phrases from the chapter that resonated with you - in other words, the phrases that stuck with you as important or were thought provoking. Write them on the page with quotation marks around them. **Write these in one color.**
5. Create two lists (at least 3 people in each list) of important people mentioned in the chapter. One list should be of American Indians affected by the schools, and the other should be of government officials in charge of the schools. Write a sentence explaining why they you chose each person. **Write these in a second and third color.**
6. Write the three Essential Questions somewhere on the page. (3) **Write these in a fourth color.**
7. Answer the essential questions. **Write these in a fifth color.**
8. Include a key or legend on the One-Pager indicating what each color represents.
9. Finally, hand draw four (4) images that represent the information from the article. It is important that the visuals have a strong connection to what you have learned. Relate these to the essential questions or the phrases you wrote on this one pager.

Appendix J - Biography questions

- What is this person's name?
- Provide Birth Information, When, Where, Parents, Siblings
- Provide two major events in this person's life.
- Why is this person important to the American Indian Movement?
- What are this person's accomplishments?
- Provide a quote from this person and explain why you think it is significant.
- Provide a list of facts or personal information about this person's life.

Appendix K, “Spirit of the Harvest” article, formatted for Key Word Notes

<http://www.nativepeoples.com/core/pagetools.php?pageid=12364&url=%2FNative-Peoples%2FNovember-December-2016%2FSpirit-of-the-Harvest%2Findex.php&mode=print>

Spirit of the Harvest

By Lee Allen

Section 1 Navajo chef Freddie Bitsoie is a bit like a horse with blinders: He can see in only one direction, and that’s straight ahead in his mission to cook up traditional Native American foods—unique edibles that are culturally specific.

“Ten years ago, there was no true definition of Native cooking,” Bitsoie says. “Native food isn’t a single category because it equates to culture, and all Native cultures are different in [their] preference and preparation.”

For the last decade, Bitsoie has been trying to define those differences and he can now report progress. He says, “The concept of Native food reached new heights a few years back with a plethora of Native chefs promoting their regionally based offerings.”

The job isn’t finished yet, but Bitsoie’s mission to redefine Indigenous cuisine has earned him his latest challenge/opportunity: executive chef at the Smithsonian National Museum of the American Indian in Washington, D.C.

“I’m on cloud nine, blown away by all of this, because this is a dream job. I’ll be the first Native American executive chef at this location,” he says. “When the call came in, I packed a bag, caught a flight, found a room to rent, and here I am, ready to start cooking in the traditional fashion.”

Museum Director Kevin Gover (Pawnee) extended the welcome mat. “Freddie is at the center of the conversation defining Native American cuisine. As the new executive chef, he is the museum’s bridge between ancestral foods and contemporary cuisine. He’s traveled the world over, soaking up knowledge about Indigenous ingredients, so he’s exactly the kind of ambassador we want representing our restaurant.”

Section 2 Utilizing Native cooking techniques has become fundamental for Bitsoie, because the basis of cooking at a cultural level involves technique. “Most techniques used today are French-based, like sautéing, while true Native cooking involves lots of other ways—dehydrating, smoking, steaming—and I’d like to introduce more of these traditional methods,” he says.

Bitsoie, a graduate of Le Cordon Bleu College of Culinary Arts in Scottsdale (formerly the Scottsdale Culinary Institute), host of his *Reservations Not Required* TV show, and owner of Native American cuisine consulting firm FJBits/Concepts, has been climbing the culinary ladder for years. He was named Best Native Chef in 2013 by the Smithsonian’s NMAI, which is perhaps what helped him land the new job to become part of the world’s largest

museum complex and further the NMAI's mission of "... serving the greater public as an honest and thoughtful conduit to Native cultures—past and present—in all their richness, depth, and diversity."

They'll get all of that and more in Bitsoie's kitchen, where he is a firm believer that the past is prologue to the present which is the conduit to the future, in culinary tradition and in life itself.

Food, in all its aspects, is what life is about for the man who once intended to become an anthropologist. Fate intervened, however, when an archeology course led him down a side path focusing on food history. Ultimately, his studies about ancient Puebloan societies moved him away from cultural anthropology and into culinary creativity.

Section 3 Bitsoie was born in a small Utah town in the Four Corners region, and his family frequently traveled to numerous places in Utah, Arizona and New Mexico. "I'm a Southwestern boy because I love my red and green chiles and other traditional foodstuffs like acorns and cholla cactus buds. These ingredients are not only delicious, they're also healthy, a beneficial byproduct of this way of cooking," he says.

"The stereotype is that healthy cooking results in bland, boring, tasteless dishes, and when you put 'healthy' in front of 'cooking,' it can be a deterrent that scares some people away," Bitsoie says.

But American palates are changing in measurable ways. "It's happening a lot more now as people seek a better diet," he says. "When you see things like a book titled *The United States of Arugula*, you know that consumers are acquiring a taste for things meant for discriminating palates. People are making smart changes in their food choices. Native foods are delicious, and when you add in the unintended health benefits, selling the concept gets easier."

Although he delivers commentary about healthy cooking to health-conscious places like the Mayo Clinic and Kraft Foods, Bitsoie doesn't refer to himself as a dietitian. "Using organic Native foods is beneficial on a number of levels," like helping manage blood glucose levels, he says.

In his new capacity at the NMAI, Bitsoie has become the museum's unofficial curator of food exhibits. He says, "I get to select 50 different menu items throughout the year, and I want to serve relevant regional dishes, [incorporating] influences from tribes throughout the U.S., as well as Canada and South and Central America. My whole mission over the last decade has been to help redefine Native cuisine, and these kinds of dishes in this kind of location can only help in this process."

Section 4 Bitsoie enjoys dealing with people as much as he loves working with food, so he should be a successful food guru for visitors to the NMAI. In the kitchen, he can create regional delicacies like Sonoran Three Sisters salad from Tohono O'odham country, with tepary beans, acorn squash, corn and cholla cactus buds, or a sweet Apache-inspired acorn soup with pecan mousse tart for dessert. Then he can go out and talk about it, using his friendly and approachable manner to introduce and educate people about the flavors and benefits of Indigenous recipes.

Working out of a kitchen the size of a small house and with 25 or more helpers to assist, it will be a team effort. "I may be the one who creates the dish, but the team will ensure its authenticity," Bitsoie says, confident that the concept of regional Native American cooking is catching on.

"I'm only one little chef, but with an institution as big as the [Smithsonian], this can be a megaphone to help me shout out about our effort."

