Study on Teaching Tribal Sovereignty and Tribal Histories in Public Schools

A Partnership Between the State of Oklahoma and Tribal Governments
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9. Montana - Indian Education For All, MCA 20-1-501
12. Native American Task Force Legislative Initiatives
OFFICIAL AGENDA
Line items include but not limited to:

1:00pm  Opening Remarks  Lucyann Harjo
         Coordinator of Indian Education at
         Norman Public Schools
         Chair, Oklahoma Advisory Council
         on Indian Education
         President, Oklahoma Council for
         Indian Education

1:05pm  Testimony: Tribal Leader  Gov. Edwina Butler-Wolfe
         Governor, Absentee Shawnee Tribe

1:10pm  Testimony: Higher Education  Dr. Blue Clark
         Professor of Law
         Oklahoma City University

1:15pm  Testimony: Student  Bella Cornell
         High School Junior

1:20pm  Testimony: Student  Jalen Black
         High School Senior

1:25pm  Testimony: Current Educator  John Harris
         JH/HS Social Studies & AP
         Government Teacher

1:30pm  Testimony: Retired Educator  Debbie Hogue-Downing
         Retired, Shawnee Public Schools
         and Native American Taskforce
         Member

1:35pm  Question & Answer  Lucyann Harjo
         Native American Task Force Members

1:50pm  Closing Remarks  Lucyann Harjo

2:00pm  Adjournment
TESTIMONY BIOGRAPHIES

Lucyann Harjo (Navajo)
Lucyann Harjo is an enrolled member of the Navajo Nation and resident of Oklahoma for 26 years. She received her Bachelor of Science degree in Education and a minor in Sociology from the University of Oklahoma. She is from the Red Streak Running into the Water Clan, born for the Towering House People. Her paternal grandfather is from the Coyote Pass People, and her maternal grandfather is from the Salt Clan People. She is the Coordinator of Indian Education for Norman Public Schools, as well as the Chair for the Oklahoma Advisory Council on Indian Education (OACIE) and President of the Oklahoma Council for Indian Education (OCIE).

Governor Edwina Butler-Wolfe (Absentee Shawnee Tribe)
Governor Butler-Wolfe is a proud citizen of the Absentee Shawnee Tribe and is currently serving as the Governor of the Absentee Shawnee Tribe since being elected in 2013. She is the first female governor in the tribe's long and distinguished history to serve a full-term of office and to be elected a third term. She attended St. Gregory and Oklahoma Baptist Universities. Her primary areas of interest are education reform and curriculum advancement. Governor Butler-Wolfe is currently serving as Vice-President of the United Indian Nations of Oklahoma, Kansas and Texas and also selected to serve on the United States Department of Transportation – Tribal Transportation Self-Governance Program (TTSGP). During her career of more than 26 years, she has coordinated a wide range of events and has served on multiple advisory, planning, and education committees and boards. She resides in Shawnee with her husband Leonard Wolfe, has one son Joshua Gibson of Norman, step-daughter Christie and husband Brandon Shaffer, and one grandson, Nicholas of Moore.

Dr. Blue Clark (Muscogee Creek Nation)
Dr. Clark is an enrolled member of the Muscogee (Creek) Nation of Oklahoma, grew up in Oklahoma, and led Native American Studies programs at the college and university levels for sixteen years across the United States until becoming a senior administrator at Oklahoma City University in 1992. He served as President of Oklahoma City University in 1997 and currently is a Professor of Law for the University. Dr. Clark has authored books and many articles dealing with Indian issues and serves as a consultant to scholarly presses and to the Smithsonian Institution on Indigenous issues.

Bella Cornell (Choctaw Nation)
Bella Cornell is a junior at Epic Charter Schools. She served as the 2015-2016 OKCPS JOM Princess, and is a teen advocate for Native youth. She is a member of the Choctaw Nation and lives in Oklahoma City. She is an active participant with the Oklahoma Suicide Prevention Council. Bella currently serves on the Sovereign Community School planning
committee and lends her input as a native student. This school, if approved, would be the first of its kind in OKC.

Bella has helped to end the use of derogatory native mascots and Land Run reenactments in her school district. After testifying at the White House Listening Tour, she was invited to speak with the U.S. Secretary of Education about her experiences as a native student, as part of the White House Initiative on American Indian and Alaskan Native Education. Bella was chosen as a delegate to attend the 2016 White House Tribal Nations Conference and Youth Gathering in DC. She is the host of an internet radio show called Indigenous Aiukli on Success Native Style Radio Network. Her show focuses on issues Native youth face. She interviews various native leaders from across the country and plays contemporary native music. Bella is proud of her heritage and believes in sharing it with others. Toward that effort, she has taught many children in OKCPS about native culture through classroom presentations she hosts with her family. Bella is a Southern Cloth dancer and enjoys modeling, writing, attending powwows, hanging out with her friends, creating regalia, listening to music and playing the guitar.

Jalen Black (Otoe-Missouria, Cheyenne & Arapaho, Osage, Ponca, Prairie Band Potawatomi)
Jalen Black is a senior at Frontier High School in Red Rock, OK, located in the northern part of the state. He is the son of James and Alison Black and an enrolled member of the Otoe-Missouria Tribe of Oklahoma. His grandparents are Barbara Black and the late Theodore Black Jr. of Red Rock and Burgess “Charlie” Primeaux and the late Freda Roman Nose-Primeaux of Ponca City. He has two younger sister, Shelby and Madison Black, and a toddler brother, Jude Black.

His Otoe-Missouria name is “hugre’ do’we” meaning, “Four Main Lodge Posts” and belongs to the Elk Clan. Also, he was brought into the traditional l-Lon-shka Dances at Grayhorse this year where his Osage family derives. As a student of Frontier High School, he is the senior class president, president of the Frontier Inter-Tribal Youth Council, member of the academic team, Gifted and Talented, Technical Student Association, and the National Honor Society. He has consistently ranked in the top 10% of his class throughout his high school career. Jalen is also a varsity member of the well known winning basketball program and the school’s cross country team. He is concurrently enrolled in Tulsa Community College and is set to enroll at Oklahoma State University upon graduation. Additionally, Jalen is involved with the Otoe-Missouria Youth ASCEND Initiative and traveled to Kauai, HI in the summer of 2017 to participate in the IWUKA’s Warriors Institute. He also accompanied the youth group to Standing Rock’s Oceti Sakowin Camp during Thanksgiving 2016 to pray alongside the water protectors. In the summer of 2017, he completed the University of Arkansas’s Annual Leadership Summit for Native Youth in Food and Agriculture and participated in the Native American Basketball Invitational in Maricopa, AZ. During his free time, Jalen enjoys running, playing basketball, playing his guitar, and traditional straight dancing.
John Harris (Eastern Band of Cherokee, Comanche, Sac & Fox, Pawnee)
John Harris is an enrolled member of the Eastern Band of Cherokee Indians as well as Comanche, Sac & Fox and Pawnee descent. John was born in Lawton, Oklahoma and grew up in the Cache-Indiahoma area west of Lawton. He attended Lawton Christian School and Cache High School, graduating from Cache High School as Valedictorian in 1990. John went on to attend the University of Oklahoma graduating with a Bachelor of Arts degree in political science with a minor in history. After graduating from OU, John went to work for the Oklahoma House of Representatives in the Bill Processing Division from 2000 to 2006. In 2007, John moved to Denver, Colorado, to work for the Colorado State Senate as an Assistant Sergeant-at-Arms for two years. In 2009, John moved back to Oklahoma and worked for a year for the Bureau of Indian Affairs in the Land Titles and Records Office in Muskogee, Oklahoma. In 2011, John received his teaching certificate through the Alternative Placement Program in Social Studies. John has taught at Lawton Christian School, Grandfield High School, Cache Middle School, Walters Middle School and currently at Big Pasture School. John is currently the Junior High/High School history and AP Government teacher and the High School Academic Coach at Big Pasture Public Schools in Randlett, Oklahoma. He also serves as the Director of the Wichita Academic Conference in Southwest Oklahoma.

Debbie Hogue-Downing (Choctaw)
Debbie Hogue-Downing is a retired educator who, for many years, was active in the National Education Association (NEA). For example, Debbie served on the NEA Minority Affairs Committee, working for the inclusion of justice for all minorities. She was also active in Women's Rights issues. She traveled across Oklahoma and the United States on behalf of NEA and the Oklahoma Education Association as part of the Women's Leadership Cadre empowering women. She also contributed as a volunteer to the Martin Luther King, Jr. Holiday committee (organizing the annual Martin Luther King Day parade and celebration in Oklahoma City).
Sovereignty definition from Political Perspective

“The supreme, absolute, and uncontrollable power by which any independent state is governed; supreme political authority; paramount control of the constitution and frame of government and its administration; the self-sufficient source of political power, from which all specific political powers are derived.”

Sovereignty definition from Tribal Perspective

A tribal nation’s inherent power to self-govern, to determine its own way of life, and to live that life—to whatever extent possible—free from interference. The ability to manage their own affairs and exist as nations that are recognized as having control over their own destinies.

It is important to understand that tribal nations were not given sovereignty; rather, sovereignty of tribes was and is inherent (existing in something as a permanent attribute). The U.S. Supreme Court has acknowledged that tribal governments are the oldest sovereigns on the continent—predating the sovereignty of the United States.

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STATEMENT TO LEGISLATIVE INTERIM STUDY
Dr. C. Blue Clark, October 5, 2017
Subject: Indian Education Instruction

Background: I am an enrolled member of the Muscogee Nation of Oklahoma, grew up in Oklahoma, and led Native American Studies programs at the college and university level for sixteen years across the United States until I became a senior administrator of Oklahoma City University in 1992. I also served as President of Oklahoma City University, 1997. Currently I am a Professor of Law for the University. I have authored books and many articles dealing with Indian issues. I am a consultant to scholarly presses and to the Smithsonian Institution on Indigenous issues.

My Statement:

I thank the Chair and the other Panelists for the opportunity to address you on the subject of Indian Education. I am before you to advocate legislation that supports classroom instruction of a respectful nature on and about Native American cultures and histories in Oklahoma classrooms. Oklahoma grew out of Indian Territory. The long-term Indian residents and their forcibly removed new arrivals for thousands of years had their own Native education that took place within their family, clan, societies, tribes, and even within coalitions of tribes, without pronounced outside interference. Their instruction taught tribal lore, philosophy, morality, history, culture, and more in their Native languages.

After 1492 that changed. Within Indian Territory, once settlers were present, ideas of mass political participation, individual identity within a larger society, and the sanctity of private property replaced much of traditional Native education. In spite of drastic alterations in the forms of education, many states and territories at one time including down to the present mandated teaching about Native American heritage. Two examples among many are Oklahoma and Montana. Local school boards also have included Indian curriculum and language into school instruction. In addition, Indian tribal colleges within this State have provided educational content on their own historical experiences to their students. Moreover, there are numerous individual Indian educators across the State and beyond who can offer insights and advice to those who will provide classroom instruction on Indian heritage in Oklahoma. Some of those notable Indian educators and researchers are present here before the panel.

I find it ironic that four months ago I dug into my own vast files looking for something unrelated and uncovered three large boxes of Indian curriculum materials focused on Oklahoma, most of which were Indian tribal-produced over the years since the 1960s. To reinforce that, I was pleasantly surprised when doing my research within Oklahoma's tribes nearly a decade ago for my "Indian Tribes of Oklahoma: A Guide" volume for the University of Oklahoma Press (2009) when I found a trove of education curriculum that tribes themselves had developed. A few examples I had added to my boxes to save but much more remains in tribal libraries, archives, elders, and other repositories.

I urge serious consideration of and support for legislation placing American Indian histories and cultures into Oklahoma classrooms. Mylo (Thank you).
Halito! Sv hohchifö yvt Bella Aiukli Cornell. Chahta sia. Hello everyone, my name is Bella Aiukli Cornell, and I’m Choctaw. I’m 16 years old and I’m an advocate for Native youth. I am honored to be here today to discuss the importance of Indian education and accurate Native histories. I feel it is very important to talk about this because it can greatly impact not just Native students, but students from all backgrounds. It will have an effect on everyone. As the first people of this land, it is important to include us in history lessons, portrayed as more than just natives of the land. We are more than that, and it’s important to emphasize this so other people can be aware of the simple facts. I’d like to share with you just a few of the many benefits of including Indian education and sovereignty in public school curriculum.

One. Teaching about Indian education can lead to bigger discussions about what is currently happening in Indian Country. This is a good thing because, along with the lack of accurate representation in the school systems, there are a myriad of other issues that need to be addressed. Specifically, among the youth. Things like dropout rates, teen pregnancy rates, suicide rates among native youth, native mascots that dehumanize us, cultural appropriation, and inaccurate history lessons. The inclusivity of Indian education in school is likely to spark an interest in learning more about Native culture, just like any other subject would spark interest in learning more. This would lead to more youth, not just Native youth, getting involved in the community, and possibly even becoming aspiring advocates. This way, we can help raise the conversation of issues impacting Indian Country, and possibly solve a few problems along the way. We need help solving them because they are impacting me, my friends and our future right now.

Two. Including Indian education would help students and teachers alike to become more open minded and well-rounded citizens. We are all probably aware that not everything said about Native people in history textbooks has been 100% accurate. By introducing a new point of view, like a Native perspective, it will help to convey the idea that there is more than just one way of looking at the events that occurred in history. We can teach them how the events impacted the lives of our people, and not just glaze over it once and call it good. Sugarcoating the truth of what really happened to the people of this land is never a good idea, because students deserve to know the truth. The truth will help them understand more about our culture, and how we are the way we are, just by understanding history. Giving all students access to Indian education promotes a more open-minded mindset to make us all better students.

Three. Our current experience in school will not have to remain the same forever for all Native students. It is important to remember that more than one style of learning exists. What works for another student might not work for me. What I mean by the experience for Native students is this; many Native youth can feel isolated by not being included in history and given a positive, accurate image. My own personal experience was like this. In the eighth grade, my history teacher gave an inaccurate description of ALL Native people, contributing to the stereotypes that we deal with on a daily. Teachers also need to learn about Native history and sovereignty. I came in with my mother the next day and gave a Native perspective on the events that we previously discussed in class. By promoting the inclusivity of Indian Education and sovereignty in schools, we can feel a sense of importance, belonging, and maybe even pride. That way fewer Native students will have to go through what I went through. I am determined to make change for future generations that will have a positive impact on their lives.
Those were a few of the benefits we could see. I ask you to make this change to include accurate Native history, culture and sovereignty in all K-12 schools. Students want it and need it. Thank you very much for your time today, your consideration, and listening to what Oklahoma students want to learn in school. Yakoke!
STATEMENT FROM JALEN BLACK
INTERIM STUDY 17-15

My name is Jalen Black and I am enrolled in the Otoe-Missouria Tribe located in Red Rock Oklahoma. I am Otoe, Cheyenne, Potawatomi, Osage, Iowa, and Ponca. I attend Frontier Public Schools where I am currently a senior.

How can we benefit from teaching tribal sovereignty and tribal history in our schools?

First, the school I attend is predominantly Native American. We make up 60% of the population here, representing over 20 federally recognized tribes, and we are also in the jurisdiction of the Otoe-Missouria Tribe. Currently, we have a growing Indian Education department that partners with the Otoe-Missouria Tribe for programming and services, even community events. Our elementary has weekly Otoe-Missouria language lessons and we observe Native American history month. The environment at my school is positive and inclusive as I can walk through my halls and visibly see our language and culture on display. It definitely makes me feel proud. I do not walk in fear of my tribal identity being disrespected or my traditional customs being ignored. But I know more can be done and the feeling of pride can be instilled in our tribal students across the state if all schools represented and taught Native American culture in this manner.

I also believe local tribes can benefit from teaching tribal sovereignty in school by the preservation of our culture thru curriculum. The small tribes found throughout northern Oklahoma like my tribe, the Otoe-Missouria have small revitalization efforts happening. Without this, it would undoubtedly be preserved orally. This is difficult for us and other tribes, as fluent speakers of tribal language in Oklahoma are scarce. This is just another way our history can be preserved. Also, it adds to the academic enrichment of schools. Many studies show students who learn more than one language or one culture perform better in school.

I also believe it could lessen the effects of the stereotyping of us tribal students. For example, I am always subjected to hearing things like “oh you get your college paid for just for being Indian” which is quite the opposite, I only receive a small grant toward higher education that I must retain and maintain a certain gpa. This is because tribal sovereignty guarantees my tribe can take care of it’s citizens as they see fit. Many many of my peers and school administration do not understand this concept.

Another stereotype we must endure is as tribal athletes we are subjected to Native American mascots. There are schools in this state that utilize caricatures to represent us or as they say “honor” us. Last year my little sister’s 6th grade basketball team was subjected to a parent from the other team calling our girls “dirty little Indians”. The team we played has a Native mascot. There is plenty of data to show that show schools lack the education to understand not only the detriment of this harmful representation but also the empathy to understand we are people too. I feel if the teaching of tribal sovereignty and tribal history were implemented it would lessen the incidences of misrepresentation and help build
bridges. My mother is an educator and she informed me our tribal gaming compacts contribute to over 1 billions dollars to

the state economy. It would be tremendous if we could be respected among the state as a vital contributor to school districts across the states.

Teaching tribal sovereignty can also promote self sustainability. Across Oklahoma most tribes are located in a food desert, having to depend on neighboring town for produce. My family has to drive 20-25 miles to reach the nearest town with a grocery store. We also rely on bottled water. If the roads are shut down for any reason we will not have access to food or clean water. If a family can’t afford the cost of constant travel between towns and food they would have to apply for the Food Distribution Program on Indian Reservations (FDPIR) or the Supplemental Nutrition Assistance Program (SNAP). Tribal sovereignty can encourage independence, developing a strong agricultural base to supply food to our communities, so we aren’t dependent on food programs and eventually leading to more Native businesses. Ultimately we can produce self-sufficiency if we are educating our future leaders like myself.

I thank you for your time and consideration.
Summary of John Harris Testimony

The teaching of Native American history and tribal sovereignty in Oklahoma public schools is very important. Oklahoma history is Native American history. Each are intertwined with each other and it is important to teach how influential they are on each other. One cannot understand Oklahoma history without learning Native American history. The symbols of Oklahoma are greatly influenced by Native Americans. The state symbols have the Five Civilized tribes contained within each point of the star. The state flag has the Osage shield as a symbol at its center. The name Oklahoma is a Choctaw word meaning “land of the red man.”

The teaching of Native American history should be a great pride by everyone in Oklahoma. Both Natives and non-Natives learn about the special and unique history of Native Americans, if Native American history is taught more in public schools. The current native issues in Oklahoma, for example tribal sovereignty, should be taught to both Native and non-Native students. By teaching about tribal sovereignty, more people would be able to understand the issues that Native Americans experience everyday.

Thank you.
State Statutes for American Indian Studies in Wisconsin

American Indian Studies in Wisconsin (often referred as Wisconsin Act 31) refers to the requirement that all public school districts and pre-service education program provide instruction on the history, culture, and tribal sovereignty of Wisconsin’s eleven federally-recognized American Indian nations and tribal communities. Thus, the references mentioning American Indian Studies in Wisconsin or Wisconsin Act 31 in the context of education are likely referring to the state statutes listed below.

Statutes and Rules

§115.28(17)(d), Wis Stats. 
General duties. The state superintendent shall:
(17) AMERICAN INDIAN LANGUAGE AND CULTURE EDUCATION.
(d) Develop a curriculum for grades 4 to 12 on the Chippewa Indians' treaty-based, off-reservation rights to hunt, fish and gather.

§118.01(2)(c)(7 and 8.), Wis Stats.
Educational goals and expectations.
(2) EDUCATIONAL GOALS. . . each school board shall provide an instructional program designed to give pupils:
7. An appreciation and understanding of different value systems and cultures.
8. At all grade levels, an understanding of human relations, particularly with regard to American Indians, Black Americans and Hispanics.

§118.19(8), Wis Stats.
Teacher certificates and licenses.
(8) The state superintendent may not grant to any person a license to teach unless the person has received instruction in the study of minority group relations, including instruction in the history, culture and tribal sovereignty of the federally recognized American Indian tribes and bands located in this state.

§121.02, Wis Stats.
School district standards.
(1) Except as provided in §118.40 (2r)(d), each school board shall:
(h) Provide adequate instructional materials, texts and library services which reflect the cultural
diversity and pluralistic nature of American society.

* * *

(L) 4. Beginning September 1, 1991, as part of the social studies curriculum, include instruction in the history, culture and tribal sovereignty of the federally recognized American Indian tribes and bands located in this state at least twice in the elementary grades and at least once in the high school grades.

The following videos discuss integrating or infusing content around American Indian Studies Wisconsin Act 31 in Wisconsin public school districts.

- The first video is with Black River Falls High School teacher, Paul Rykken and how he relates the significance of implementing Wisconsin Act 31 and the challenges he faced: "Wisconsin ACT 31 Exemplar Profile: Paul Rykken." (https://www.youtube.com/watch?v=h8GDr1DyCGA)

- The second video is with Prescott High School teacher Jeff Ryan, as he describes how he implemented Wisconsin Act 31 in his school district and the powerful impact it has on his students: "Wisconsin ACT 31 Exemplar Profile: Jeff Ryan." (https://www.youtube.com/watch?v=mTCUdZAtxC0)

- The third video is with Bowler Elementary School teacher Lori Mueller, as she describes the important of implementing Wisconsin Act 31 into her classroom: "Wisconsin ACT 31 Exemplar Profile: Lori Mueller." (https://www.youtube.com/watch?v= X_fWlfcY8#action=share)

For questions about this information, contact David O'Connor (https://dpi.wi.gov/user/627/contact) (608) 267-2283
Indian Education for All  
MCA 20-1-501

At the end of the last legislative session, Indian Education was re-energized with the passage of House Bill 528 (HB528), which has become MCA 20-1-501. HB528 outlined the legislative intent of Article X, section 1(2) of the Montana Constitution that has been in place since 1972.

Article X, Section 1(2) of the Montana Constitution:

“The state recognizes the distinct and unique cultural heritage of American Indians and is committed in its educational goals to the preservation of their cultural integrity.”

Although this language was established and placed into the Montana Constitution 28 years ago, little has been done to fulfill this commitment and incorporate it into educational agencies, including public schools. Many programs and projects regarding the public school system have been implemented in order to improve our educational systems and assure students are receiving a quality education. However, a quality education does not necessarily translate into a fair and equitable education. This specific constitutional language outlining the inclusion of American Indian heritage in educational goals has not been turned into action. Indian students still attend schools where they do not see themselves present in classrooms, policies, or the curriculum. Non-Indian students still attend schools where they do not learn about their Indian peers with whom they will continue to live and work with.

In 1996, the Legislative Services Division published a report titled To Promote a Better Understanding: The 1995-96 Activities of the Committee on Indian Affairs. This report derived from a resolution requesting the Committee on Indian Affairs to study:

1. the degree to which Montana’s public schools are in compliance with Article X, section 1, subsection (2) of the Montana Constitution;
2. the role of American Indian studies in the overall curriculum of the Montana University System and other institutions of higher learning in the state, with special attention to the teacher education curriculum; and
3. the level of knowledge of the general public about historical and contemporary American Indian issues.

The report set out to discover the legislators’ intent in including this language in the constitution. The responses from the legislators indicated that the purpose of the provision was to recognize the value of the American Indian culture and traditions. It was also to encourage the legislature and public schools to develop appropriate policies and programs to keep that culture alive through the education of both Indians and non-Indians. It was placed into the education article because the legislators believed that it was in the education of the youth that Montana would begin to make positive differences in race relations.

The study revealed that despite the constitution’s educational guarantees, many school districts and schools, including those adjacent to Montana’s seven reservations, had no policy or information in their school curricula recognizing the cultural heritage of American Indians and that the small number of Indian teachers and administrators in public schools resulted in Indian
students with no role models and in a lack of cultural awareness and sensitivity among non-Indian students.

This past legislative session (1999), Article X, section 1, subsection (2) was again revisited, this time to outline the legislative intent and to implement the constitutional obligation. In HB528, which is now law (MCA 20-1-501), the Legislature recognizes that the history of Montana and the current problems of the state cannot be adequately understood and the problems cannot be addressed unless both Indians and non-Indians have an understanding of the history, culture, and contemporary contributions of Montana’s Indian people.

**MCA 20-1-501**

*Recognition of American Indian cultural heritage -- legislative intent.*

(1) It is the constitutionally declared policy of this state to recognize the distinct and unique cultural heritage of American Indians and to be committed in its educational goals to the preservation of their cultural heritage.

(2) It is the intent of the legislature that in accordance with Article X, section 1(2), of the Montana constitution:

(a) Every Montanan, whether Indian or non-Indian, be encouraged to learn about the distinct and unique heritage of American Indians in a culturally responsive manner; and

(b) Every educational agency and all educational personnel will work cooperatively with Montana tribes or those tribes that are in close proximity, when providing instruction or when implementing an educational goal or adopting a rule related to the education of each Montana citizen, to include information specific to the cultural heritage and contemporary contributions of American Indians, with particular emphasis on Montana Indian tribal groups and governments.

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

*History: En. Sec. 1, Ch. 527, L. 1999.*

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Spring 2000
Final Report of the
Wabanaki Studies Commission

Submitted Pursuant to LD 291 to:

Maine Department of Education
Maine Indian Tribal-State Commission
University of Maine System
Aroostook Band of Micmacs
Houlton Band of Maliseets
Passamaquoddy Tribe
Penobscot Nation

October 2003
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Acknowledgements

The Wabanaki Studies Commission would like to acknowledge the contributions and support of several individuals and organizations. First and foremost, the Commission thanks and honors Penobscot Tribal Representative Donna Loring for having the vision to introduce LD 291 (An Act to Require Teaching of Maine Native American History and Culture in Maine’s Schools) and for having the skill and persistence to guide this bill successfully through the legislative process.

The Commission recognizes and appreciates the cash and in-kind support it has received from the University of Maine System, the Maine Indian Tribal-State Commission, and the Maine Department of Education. It could not have functioned without the support of these organizations.

The Commission also thanks the local school administrative units that have supported participation by their teachers or staff who are Commission members. Allowing these teachers and staff time away from their own schools enables schools from throughout Maine to benefit.

The Commission is especially grateful for the contributions of the four federally recognized Tribes in Maine—the Aroostook Band of Micmacs, the Houlton Band of Maliseet Indians, the Passamaquoddy Tribe, and the Penobscot Nation. Their support of their representatives on the Commission and their feedback on drafts of the Concentrated Areas of Study and on this report have been especially crucial, because Wabanaki perspectives are essential to effective Wabanaki Studies in classrooms throughout Maine.
Section 1. Introduction

A. Overview

LD 291 (An Act to Require Teaching of Maine Native American History and Culture in Maine’s Schools) was sponsored by Penobscot Tribal Representative Donna Loring, passed by the 120th Maine Legislature, and signed into law in June 2001 as Maine Public Law 2001, Chapter 403 (Attachment 1). The law that was enacted—referred to as LD 291 in this report—requires public schools to teach about Maine’s native peoples (the Wabanaki) in grades K-12. To help prepare for implementation, LD 291 created a 15-member Wabanaki Studies Commission (Attachment 2.) The law also required the Maine Indian Tribal-State Commission (MITSC) to convene the first meeting of the Wabanaki Studies Commission and to arrange for staffing. Meeting approximately monthly since October 2001, the Wabanaki Studies Commission has identified areas of study that should be covered in grades K-12; reviewed existing materials and resources about the Wabanaki that could be used in the classroom; and made connections with museums and other community resources that can support teachers.

The Wabanaki Studies Commission and the Native Studies Program at the University of Maine planned and held the first-ever Wabanaki Studies Summer Institute for teachers during the week of June 23, 2003. Two-dozen teachers from all grade levels and from throughout the State attended. Four Wabanaki scholars and several Wabanaki community members taught the teachers, and the Penobscot Nation invited the teachers to Indian Island for a traditional meal and to learn about Penobscot tribal agencies and programs.

The Legislature enacted LD 291 without any appropriation. Several contributors (MITSC, the Department of Education, the University of Maine System, the Tribes, and private donors) have pitched in voluntarily to support the work of the Wabanaki Studies Commission. Because the law specifies that Wabanaki studies is a required component of Maine Studies, local school administrative units are required to weave this into their Maine Studies curriculum and to cover costs within their local school budgets. Thus, in the long run there is a sustainable mechanism for financing Wabanaki studies in Maine’s schools. However, school systems and teachers need support to help prepare for this significant change.

B. Significance of Law

Most of the people of Maine have little awareness of the Wabanaki—the people who have been living here for 12,000 years. LD 291’s significance is that it reaches educators and students in grades K-12 in public schools throughout Maine. It is the responsibility of the Wabanaki Studies Commission to identify materials and resources and suggest sample lesson plans that are accurate, culturally appropriate, grade level appropriate, and congruent with the Learning Results. Greater understanding, respect, and appreciation for the Wabanaki are the expected results as more and more students learn about the Wabanaki in the years to come. Maine is leading the way in the nation by requiring public schools to teach students about the contemporary issues, culture, and history of the State’s native peoples.

C. Purpose of Report

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The Wabanaki Studies Commission is required to submit this final report to the Commissioner of Education, with a copy to MITSC, by September 1, 2003. The report explains the Commission’s process and includes recommendations and action steps to help school administrative units implement the law. Many of the recommendations and action steps focus on the Department, because it is responsible for the implementation of LD 291. However, the Department needs the support of others to help local school administrative units meet the requirements of the law. Thus, the report also includes recommendations and action steps for the Department’s public partners in this endeavor—the University of Maine System, the Tribes, and MITSC.

D. Recommendations

The Wabanaki Studies Commission offers eight major recommendations to implement LD 291, which are presented below. Section 7 of this report recommends the action steps that each partner in this endeavor will need to take in order to carry out the eight recommendations.

1. LD 291 should be implemented in every school administrative unit in Maine.

2. There should be vigorous efforts to get out the word about the law to local school administrative units.

3. The Wabanaki Studies Commission, which is the statewide steering process to support implementation, should continue beyond September 2003 for at least another year.

4. There should be ongoing efforts to develop and refine the framework for the Wabanaki Studies Curriculum, also known as the Concentrated Areas of Study.

5. State and local educational assessment activities should include learning measurements relating to Wabanaki Studies.

6. There should be statewide and regional resource development and coordination.

7. There should be ongoing in-service and pre-service professional development opportunities to help prepare educators to teach Wabanaki Studies.

8. There should be funding to help support the initial implementation of LD 291.

D. Organization of Report

This first section of the final report provides an overview of LD 291 and the process that followed its enactment, the significance of the law, and the major recommendations flowing from that process. Section 2 reviews the law and Section 3 summarizes the work of the Wabanaki Studies Commission. This includes the Commission’s development of the Concentrated Areas of Study, as well as their discussion about resources and training that teachers will need to implement the law. Section 4 shares the highlights of the first-ever Wabanaki Studies Summer Institute held for Maine teachers. Section 5 describes the plan—in the form of action steps—that the Department of Education and its supporting partners should take to implement the Commission’s recommendations.

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Section 2. The Law

A. Wabanaki Studies Required

LD 291 requires Maine schools to teach Maine Native American Studies (referred to in this report as Wabanaki Studies) by school year 2004-05. The underlying purpose of LD 291 is to educate Maine’s school children about—and increase the public’s understanding of—the Wabanaki people of Maine. As a required component of Maine Studies, Wabanaki Studies must address the following topics:

- Maine tribal governments and political systems and their relationship with local, state, national, and international governments;
- Maine Native American cultural systems and the experience of Maine tribal people throughout history;
- Maine Native American territories; and
- Maine Native American economic systems.

B. Commission Created; Responsibilities

LD 291 creates the 15-member Maine Native American History and Culture Commission, now referred to as the Wabanaki Studies Commission. The Commission’s mission is to help prepare for the inclusion of Wabanaki Studies as part of Maine Studies taught in Maine’s schools. The law requires the Commission to:

- Assist school administrative units and educators to explore a wide range of educational materials and resources relating to Wabanaki Studies;
- Identify materials and resources for implementing Wabanaki Studies;
- Involve other knowledgeable organizations and individuals able and willing to assist with this work, including but not limited to museums and educators;
- Recommend a plan about how the Department can help school administrative units implement the law and criteria to identify units having difficulty meeting the instructional components of the law.
- Submit a final report by September 1, 2003 to the Commissioner of Education, with a copy to MITSC, including the recommended plan for how how the Department can help school administrative units implement the law and criteria to identify units having difficulty.

C. Implementation Steps

If a local school administrative unit determines that it is unable to implement instruction in Wabanaki Studies within existing state and local resources, it must present its findings and supporting evidence to the Department of Education. The Department must review the findings and evidence and, if necessary, assist the unit with planning for implementation. The Department must establish a plan by July 30, 2004 for assistance for the local school administrative units that are not able to implement Wabanaki Studies. This plan must be implemented during the 2004-2005 school year.

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Section 3. The Commission and Its Work

A. Members; Staff

The Wabanaki Studies Commission includes the following members:

- The Passamaquoddy Tribe, Penobscot Nation, Houlton Band of Maliseet Indians, and Aroostook Band of Micmacs each appointed two Commission members. As required by the law, one of these members is a member of MITSC.

- The Commissioner of Education appointed six members, including an elementary school teacher, a middle school teacher, a high school teacher, a curriculum director, a superintendent, and an employee of the Department of Education.

- The Chancellor of the University of Maine System appointed one member.

The Commission is chaired by Maureen Smith, Ph.D. (Oneida), Director of Native American Studies at the University of Maine. James Eric Francis (Penobscot) provides part-time staff support under a contract with MITSC. MITSC also has provided staff support to the Commission.

B. Supporting Partners

The Legislature enacted LD 291 without any appropriation. MITSC, the Department of Education, the University of Maine, the Tribes, and private contributors all have pitched in voluntarily to support the work of the Wabanaki Studies Commission. Over the past two years, MITSC provided $6,000 in cash to the Commission; the Department contributed $6,000 to the Commission and committed another $2,000 for the Wabanaki Studies Summer Institute; and the University of Maine contributed $35,000, including $5,000 for the Commission and $30,000 for the Summer Institute. All three organizations also have provided substantial in-kind support.

The law requires the Commission to submit a final report to by September 1, 2003. However, the Commission can continue to play a significant role over the next year by providing advice and support regarding implementation efforts and by pursuing and securing grant funds to support the development and dissemination/delivery of resources and training for teachers. The Commission has asked all three partners to continue their financial and in-kind support during fiscal year 2004.

C. Meetings

Pursuant to the law, MITSC convened the first meeting of the Wabanaki Studies Commission on October 19, 2001 at the University of Maine in Orono and presided over the selection of the chairperson at this meeting. The Commission has met monthly thereafter. Attachment 3 is a summary of the Commission’s meetings.
D. Vision

During their early meetings, Commission members articulated a vision of what they hope will be happening ten years from now in Maine schools as a result of the implementation of LD 291. Their vision is included in Attachment 4. The Commission also identified a number of principles to guide Wabanaki Studies instruction:

➢ There should be a focus on the present of the Wabanaki people, as well as on their past.
➢ It is important to understand past and continuing contributions that the Wabanaki people make to Maine.
➢ It is important to understand that there is diversity among the four Tribes in Maine.
➢ Thorough study about the Wabanaki people involves consideration of ethical issues. It is important to make it safe to discuss stereotypes, racism, genocide, and other things that make people feel uncomfortable.
➢ Wabanaki Studies should be infused throughout Maine Studies.
➢ Wabanaki people must be involved centrally in designing curricula and in teaching about Wabanaki Studies. It is important to compensate Wabanaki people for their involvement in educating others.
➢ Teaching Wabanaki Studies should occur using a kaleidoscope of teaching approaches in a culturally competent manner both in and beyond the classroom.
➢ Training and support are essential to enable non-Native teachers to provide accurate, culturally competent information about the Wabanaki people.

E. Concentrated Areas of Study

Members of the Wabanaki Studies Commission devoted much of their time to discussions about what Maine students should understand about the Wabanaki people. They approached this by looking at what should be taught and learned in each of the four topics specified in LD 291 (Maine tribal governments, culture and history, territories, and economic systems.) What emerged from these discussions was an outline of topics to be taught and learned that the Commission refers to as the Concentrated Areas of Study (CAS.) Included in Attachment 5, the CAS is an evolving list of topics. Continuing work is needed to make the CAS clearer and more user friendly for teachers.

During discussions about what students should understand, Commission members identified a number of teaching and learning issues to keep in mind:

➢ There tends to be an over-emphasis on artifacts in teaching about the Wabanaki people. The Wabanaki people and their culture are more than pretty, interesting objects.
➢ History sometimes tends to be a conglomerate of events and dates. It needs to come alive.
➢ Wabanaki Studies can challenge the notion that the victors write the history.
➢ It is important to incorporate oral histories and historical documents (such as treaties) into teaching.

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It is important for students to learn how to identify ethnic and cultural perspectives missing from historical accounts and to describe these points of view.

The “culture circle” (Attachment 6) is an excellent model for looking at culture as an integrated whole, not as bits and pieces. Culture is a huge concept.

It is safe to discuss some things about culture, but not others. Some parts of culture are private and spiritual.

Everyone has a culture. Learning about another culture helps students understand their own culture.

The issues of reality and authenticity are especially critical for culture.

Simulations can be used to begin to understand complexities.

Stories can be used to teach about the Wabanaki people.

The Commission’s recommendations relating to curriculum are included in Section 5, Subsections BC, C4, C5, D3, and E4.

F. Relationship of Wabanaki Studies to Learning Results

In 1995, the Maine Legislature enacted and the Governor signed into law landmark legislation establishing the system of Learning Results to be applied throughout the public school system in Maine (Public Law 1995, Chapter 629). According to State of Maine Learning Results, a 1997 document by the Maine Department of Education, Learning Results—

- Identify the knowledge and skills essential to prepare students for work, higher education, citizenship, and personal fulfillment.
- Are built on three premises: 1) all students should aspire to high levels of learning 2) achievement should be assessed in a variety of ways; and 3) completion of public school should have common meaning throughout Maine.
- Express what students should know and be able to do at checkpoints during their education.
- Serve as a focal point to develop consensus on common goals for Maine education, but do not represent a curriculum.
- Are guided by six key principles—each Maine student must leave school as a: 1) a clear and effective communicator, 2) a self-directed and life-long learner, 3) a creative and practical problem-solver, 4) a responsible and involved citizen, 5) a collaborative and quality worker, and 6) an integrative and informed thinker.

Because every Maine school must build its curriculum based on Learning Results, it is really important to link Wabanaki Studies to Learning Results. The Wabanaki Studies Commission decided to form its own vision first and then figure out how plug the content into Learning Results. They felt that Learning Results should not drive Wabanaki Studies, but should be used to ensure the broadest possible implementation.

Members of the Wabanaki Studies Commission expressed concerns about the lack of Native perspective in the development of Learning Results, the omission of important areas relating to the Wabanaki people, and the inclusion of culturally insensitive suggestions (for example, encouraging

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students to do a Native dance or other simulations.) They appreciate the Department of Education's understanding of their concerns and receptivity to their suggestions.

G. Importance of Assessment

The Commission felt that to measure the success of the implementation of LD 291, it is essential to assess what teachers are teaching and what students are learning about Wabanaki Studies. This needs to occur at the state level (e.g. by weaving Wabanaki Studies into the Learning Results and asking questions about it on the MEAs) and at the local level (e.g. through assessments developed by local school administrative units.)

*The Commission's recommendations relating to assessment are included in Section 5, Subsections B7 and D7.*

H. Materials and Resources for Teachers

The Commission discovered that there is a wealth of Wabanaki-related material scattered around in many places, and many Wabanaki people are potentially available to participate directly in the Wabanaki Studies initiative. The Commission has gathered an initial set of written and visual materials that can support teaching and learning about the CAS. The Commission urges the Department of Education and the University of Maine System to make these materials readily available to local school administrative units. The Commission also has identified tools for assessing the correctness, appropriateness, and authenticity of materials for use in the classroom and has been gathering sample units of learning and lesson plans. The Commission urges the Department to make these tools and samples available to teachers. In the coming year, the Commission plans to continue gathering and reviewing materials and resources and making exemplary materials and resources available for distribution to teachers.

A preliminary Wabanaki Studies resource list is included as Attachment 7.

The Commission believes that the most cost effective means of providing information about the Wabanakis to teachers is through a Wabanaki Studies Website. To create this Website, the University of Maine can build on the electronic bulletin board assembled by the Native Studies Program for the Wabanaki Studies Summer Institute that was held in June 2003 (see Section 5.) The Website should include such items as an overview of LD 291, the Concentrated Areas of Study developed by the Commission, reports by the Commission, a Wabanaki Studies resource list to support teachers, sample lesson plans, syllabi, original documents such as treaties, maps of tribal lands, information about speakers and resource people (including how to approach and contact them and the need to reimburse them), notes and tips to teachers about teaching Wabanaki Studies, and links to other helpful websites.

*The Commission's recommendations relating to materials and resources are included in Section 5 in subsections B8, C6, D4, E2, and F3.*

I. Professional Development

Commission members have noted that there is a tendency to look at Wabanaki Studies primarily as a cognitive activity. However, the fact that there are many feelings and emotions that are part of this reinforces the importance of teacher training and other means of supporting teachers in the classroom.

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There is a strong interest in having Wabanaki people themselves teach Wabanaki Studies, but there are not enough Native people to go around to all the schools in Maine. Furthermore, Commission members believe that Wabanaki Studies needs to be a fundamental component of the curriculum, which only a classroom teacher can teach. This further underscores the importance of teacher training. Commission members strongly believe that both pre-service training and in-service training are essential to the successful implementation of LD 291. It is critically important for training to be institutionalized and ongoing.

The Commission’s recommendations relating to professional development are included in Section 5 in subsections B9, C7, D2, and F3.

J. Commission’s Next Steps

LD 291 required the Wabanaki Studies Commission to complete its final report by September 1, 2003. The Commission completed a draft by this date, and then the Chair and staff met with the major stakeholders to get feedback before submitting this final version. They met with the Commissioner of Education, the Vice Chancellor of the University of Maine System, MITSC, and representatives of each of the Tribes.

Much work remains to be done to implement LD 291 throughout the State. Thus, one of the recommendations of the Wabanaki Studies Commission is that it should continue working for at least another year. Attachment 8 is a work plan to guide the Commission over the next 9 months as it supports the efforts of the Department of Education to comply with LD 291.

Section 4. Wabanaki Studies Summer Institute

A. Purpose

The Wabanaki Studies Summer Institute was held at the University of Maine campus from June 23 through June 27, 2003. It was specifically designed to improve implementation of LD 291 by training a core group of two dozen educators to serve as a local first point of contact about Wabanaki Studies and by providing a rich professional development opportunity to improve teaching and learning in Wabanaki Studies.

B. Who Was Involved

The University of Maine’s Native American Studies Program organized the Summer Institute on behalf of the Wabanaki Studies Commission. Co-sponsors included the University of Maine’s Division of Lifelong Learning, Libra Professorships, Mainstay, MITSC, and the Department of Education.

Featured presenters included Marie Batistte (Micmac), Professor of Education; Dan Paul (Micmac), author, Bernard Perley (Maliseet), Professor of Anthropology; and Darren Ranco (Penobscot), Professor of Anthropology. Resumes for these Wabanaki scholars are included in Attachment 9. In addition, several members of Maine’s tribal communities served as invaluable resource people. The Institute students included primarily K-12 educators who will be teaching Wabanaki Studies or are involved with the education of Wabanaki students. They received college credit or continuing education units for their participation.

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C. Activities and Schedule

Summer Institute activities included a thorough training in Wabanaki culture, contemporary issues and concerns, and history through sessions involving many Wabanaki participants and guest speakers; a visit to the Penobscot Nation reservation in Old Town; sharing resources and best practices; discussing model programs; and participating in a public forum about the implementation of LD 291. They schedule for the Institute is included as Attachment 10.

D. Feedback on Institute

Sixteen participants completed an evaluation of the Summer Institute. Several people indicated that it was a privilege and an honor to participate in the Institute. Several stated that they were extremely impressed with the quality of the Wabanaki scholars and presenters. Here are some of their comments:

➢ This is the most intellectually and emotionally challenging and satisfying professional activity in which I have been involved.
➢ Scholars/presentations were highly thought-provoking and encouraged rethinking of assumed and historically constructed understandings.
➢ I have never been to an institute with this magnitude of quality presentations.
➢ The controversial issues panel was fantastic. They answered so many questions and were open to controversial issues.
➢ The session on stereotypes was conducted in a non-threatening way. The instructors created a safe place to reflect on our own embedded stereotypes.

Several participants noted that the personal, human dimension of the week was critical to its effectiveness. They said it was very helpful to have Wabanaki scholars and community members participate on the panels and in small group discussions. One person observed that “the panel of tribal members discussing culture was informative, touching, cross-gender, inter-generational, and put a human face on all of the previous discussions. This a painful topic and humanizing it prevents distancing one’s self or being overly ‘academic’ in digesting it all.” Several participants commented that they really enjoyed visiting the Penobscot Nation and appreciated the Tribe’s hospitality.

Participants also offered some suggestions, including the following:
➢ There should be a simpler application for the Institute.
➢ Readings for the Institute should be available much earlier so teachers can read them during April vacation.
➢ Teachers should have grade level peers at the Institute.
➢ Reflection time should be built in after listening to presenters.
➢ There should be time to work on lesson plans during the Institute while resources are available.
➢ There should be a suggested format for lesson plans so that a common set up and language are used.
➢ The role of small groups during the Institute should be clearer.

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Section 5. Recommendations and Action Steps

A. Eight Recommendations

As presented in Section 1C, the Wabanaki Studies Commission offers eight recommendations to ensure the implementation LD 291. The law requires this report to include a plan about how the Department can help school administrative units implement the law. This plan is presented in the form of the action steps listed for the Department in Section 5B. While the Department is legally responsible for the implementation of LD 291, it needs assistance to do the job effectively. Thus, Sections 5C-5F describe how the Wabanaki Studies Commission, the University of Maine System, the Tribes, and MITSC can continue to support this initiative.

LD 291 specifies that this report should include criteria to identify local school administrative units having difficulty meeting the instructional components of Wabanaki Studies. The local units are supposed to inform the Department if they are not able to comply with the law, and the Department is supposed to have a plan for the provision of assistance to these units. The Commission strongly believes that with the resources it has identified to support teaching and learning relating to Wabanaki Studies, all school administrative units in Maine can comply with LD 291. The Commission could think of no criteria that would legitimately exempt a local unit from meeting the requirements of the law.

B. Action Steps for Department of Education

The Department of Education should carry out the following action steps to ensure the implementation of LD 291:

1. By November 15, 2003, send a formal notification to every local school administrative unit about the requirements of the law, including a copy of the final report by the Wabanaki Studies Commission. Inform the local units about funding sources to support teacher training and resources relating to Wabanaki Studies, such as—
   a. Per Pupil Professional Development Funds for the implementation of Learning Results (PPPD).
   b. Title V (Innovative Education) Funds, which are part of the No Child Left Behind Act.
   c. Contractual agreements to pay course registration fees for distance learning courses or on campus courses for teachers’ re-certification.

2. By January 12, 2004, require local school administrative units to explain how they plan to comply with the law and to notify the Department if they are not able to comply with the law. Determine how to help those reporting that they are “not able to comply” to comply.

3. Request a new position at the Department of Education in the State’s biennial budget for FY 2004 and FY 2005 to coordinate the implementation of Maine Native American Studies. Meanwhile, assign a Department staff person to serve as the consultant to the local school administrative units about the law and to serve on and support the work of the Wabanaki Studies Commission.

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4. Require local school administrative units to submit an annual implementation plan by May 1 of each year that includes goals that are consistent with the requirements of LD 291 and a description of how they will meet the goals.

5. Continue to work in partnership with the University of Maine System and MITSC to—
   a. Identify potential sources of public and private funding to help support the initial implementation.
   b. Support the work of the Wabanaki Studies Commission through cash and in-kind contributions.
   c. Strongly encourage local school districts with representatives on the Wabanaki Studies Commission to continue to support participation by those representatives over the next year.

6. With regard to curriculum—
   a. Share the Concentrated Areas of Study developed by the Wabanaki Studies Commission with local school administrative units and get feedback on it.
   b. Work with the Wabanaki Studies Commission and the University of Maine System to develop and fund a sample curriculum.
   c. Add content areas relating to Wabanaki Studies to the Learning Results.

7. With regard to assessment—
   a. Involve representative(s) of the Wabanaki Studies Commission in any assessment revisions and activities, including Learning Results, MEAs, and outreach to local assessment activities.
   b. Include questions relating to Wabanaki Studies in the MEAs.
   c. Urge local school administrative units to include questions relating to Wabanaki Studies in their local assessments.

8. With regard to resources to support teaching and learning about Wabanaki Studies—
   a. Provide financial and in-kind support for the development of a Wabanaki Studies Website at the University of Maine. The Website should include at least contemporary and historical information about the four federally recognized Tribes in Maine, sample lesson plans, a resource list, and links to other websites.
   b. Work with the Wabanaki Studies Commission to identify and include on the Website evaluation tools that classroom teachers can use to determine the cultural appropriateness of materials they have found.
   c. Make sure that the State’s laptop computer initiative is linked to the Wabanaki Studies Website.
   d. Encourage and support the development of regional collaborative efforts and resource centers that make sample lesson plans, other written materials, videos, and CDs about the Wabanaki available for teachers.
   e. Inform local school administrative units that Wabanaki people should be compensated when they visit or provide services to schools.

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f. Distribute sample lesson plans, newsletters, and other information about Wabanaki Studies prepared and provided by the Wabanaki Studies Commission to local school administrative units throughout Maine, including to teachers who will teach this subject. Absorb the costs of such distribution and do not charge the Commission it.

g. Use the Department's own Website to help inform educators about the requirements of LD 291 and to highlight resources available to assist teachers.

h. Support organizations that have culturally appropriate materials and resources to support educators in the implementation of the law.

9. With regard to professional development—

   a. Collaborate with the University of Maine System on regional in-service training sessions and workshops to help K-12 teachers implement Chapter 503. During the 2003-04 school year, co-sponsor day-long sessions at several University of Maine System campuses.

   b. Collaborate with the University of Maine System on the 5-day Wabanaki Studies Summer Institute for K-12 teachers in June 2004 and annually thereafter. Finance the Institute in partnership with the University of Maine System and fees paid by participants.

   c. Provide information about Wabanaki Studies through planned regional workshops with social studies teachers, middle school teachers, and educators involved in the laptop initiative.

   d. Make sure people are qualified in Wabanaki Studies before they are certified as teachers.

   e. Encourage every College of Education in Maine to report annually to the Department on the preparation in Wabanaki Studies they are providing to pre-service teachers.

10. Inform the media about efforts to prepare teachers and local school administrative units for the implementation of LD 291. Highlight local units that are particularly successful in and committed to their implementation efforts.

C. Action Steps for Wabanaki Studies Commission

The Wabanaki Studies Commission should carry out the following action steps to support the implementation of LD 291:

1. Serve as the focal point for the ongoing steering process and meet at least quarterly to offer advice and assistance regarding the implementation of actions it has recommended.

2. Continue to include as Commission members K-12 educators, a representative of the Department of Education, University of Maine System faculty, and representatives of the four federally recognized Tribes in Maine. Invite other people who are seriously committed to the implementation of the law to participate in the Commission’s committee work.

3. Organize a collaborative of organizations from throughout the State that have resources to support the implementation of LD 291—

   a. The collaborative should meet at least quarterly with the Wabanaki Studies Commission to share information and coordinate efforts.

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b. The organizations should include but not necessarily be limited to the Department of Education, the Native Studies Program and the Wabanaki Center at the University of Maine, the Colleges of Education within the University of Maine System, MITSC, the Maine State Museum, the Abbe Museum, the Hudson Museum, Northeast Historic Film, the Penobscot Museum, the Passamaquoddy Museum at Sipayik, and other interested organizations and individuals.

4. Continue to work in consultation with Department of Education, the University of Maine System, K-12 educators, and the tribal communities to simplify and refine the framework for the Wabanaki Studies curriculum (referred to as Concentrated Areas of Study)—

   a. There should be information about the Wabanaki in general (e.g. the meaning of sovereignty, treaty rights, how native people are different than non-native people), as well as information about each of the four federally recognized Tribes in Maine.

   b. There should be recommendations about how to infuse Wabanaki information in various subject areas (e.g. literature, history, science.)

   c. There should be clear connections to the Learning Results.

   d. There should be recommendations concerning the number of hours required to teach Wabanaki Studies at various grade levels.

5. Review lesson plans and identify exemplary plans to share with K-12 teachers. Provide exemplary plans to the Department of Education for distribution in electronic form to local school administrative units throughout Maine.

6. With regard to resources—

   a. Encourage the Tribes to gather names of tribal members who are willing to speak with K-12 students and/or consult with teachers in person. Also encourage the Tribes to identify tribal members who are willing to participate in recorded interviews that would be used to enrich Wabanaki Studies lesson plans in the classroom, since it is not possible for tribal members to go in person to every classroom in Maine. Work with University of Maine to make sure this information is included in the Wabanaki Studies Website.

   b. Encourage each Tribe to make recommendations regarding culturally appropriate books, videos, CDs, and other teaching materials specific to the Tribe that should be included on the Wabanaki Studies Website. Work with the University of Maine to make sure this information is included in the Website.

   d. Work with the University of Maine to identify and include on the Wabanaki Studies Website evaluation tools classroom teachers can use to determine the cultural appropriateness of materials they have found.

   e. Encourage and support the development of regional collaborative efforts and resource centers to help teachers teach about the Wabanaki.

   f. Explore making resources available through libraries in Maine.

7. With regard to professional development—

   a. Work with the University of Maine System to develop:

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Final Report of the Wabanaki Studies Commission

➢ guidelines for what existing teachers and pre-service teachers need to know in order to teach Wabanaki Studies;
➢ a sample infusion model for pre-service education; and
➢ a format/mecanism that Maine’s Colleges of Education can use to evaluate the extent to which their students have gained knowledge about Wabanaki Studies.

b. In collaboration with the Department of Education, get on the agendas at educators’ conferences and provide information about LD 291.

8. Engage in outreach efforts to get out the word about the implementation of LD 291, including—
➢ Prepare newsletters and a succinct guide to LD 291 about the implementation of LD 291. Provide these to the Department of Education for distribution to local school administrative units, including to teachers who are likely to be involved in teaching Wabanaki Studies.
➢ Inform the media about efforts to prepare teachers and local school administrative units for the implementation of LD 291.
➢ Explore making information about LD 291 available through libraries in Maine.

D. Action Steps for the University of Maine System

The University of Maine System should carry out the following action steps to support the implementation of LD 291:

1. Continue to work in partnership with the Department of Education and MITSC to—
➢ Identify and seek potential sources of public and private funding to help support the initial implementation, and
➢ Support the work of the Wabanaki Studies Commission through cash and in-kind contributions.

2. With regard to professional development—
➢ Work with the Wabanaki Studies Commission to develop guidelines for what in-service teachers and pre-service teachers need to know in order to teach Wabanaki Studies.
➢ Prepare new teachers by infusing Wabanaki Studies throughout teacher education courses.

➢ Form a work group including representatives of the Colleges of Education, the Native Studies Program, and the Wabanaki Studies Commission to figure out how to do this.
➢ Make sure the work group consults with the Wabanaki Studies Commission through the Commission’s representative(s).
➢ Direct the work group to develop a format/mecanism that the Colleges of Education can use to evaluate the extent to which their pre-service students have gained knowledge about Wabanaki Studies.
➢ Require the Colleges of Education report annually to the Chancellor of the University System and the Commissioner of Education about how they are helping to implement LD 291.

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d. Organize five or six day-long regional in-service training sessions during the 2003-2004 school year at University of Maine System campuses to help K-12 teachers prepare for the implementation Chapter 503.

e. Host the week-long Wabanaki Studies Summer Institute for K-12 teachers in June 2004 and annually thereafter. Finance the Institute in partnership with the Department of Education and fees paid by participants.

f. Continue collaborative efforts among the Native Studies Program, the Maine Studies Program, and the College of Education at the University of Maine to develop how to teach Wabanaki Studies in person and through distance learning.

g. Promote distance learning for substantive content areas, not for courses about stereotypes and attitudes.

h. Continue to provide access to the “Introduction to Wabanaki Studies” through the Native Studies Program at the University of Maine, and encourage the Native Studies Program to develop a web-based course.

3. Encourage and support faculty to engage in scholarly work relating to Wabanaki Studies, such as further the development/refinement of the Concentrated Areas of Study, figuring out how to infuse Wabanaki Studies throughout other courses, and writing articles.

4. With regard to resources—

   a. Use the materials gathered for the June 2003 Wabanaki Studies Summer Institute as the beginning of a Wabanaki Studies Website and provide financial support for the full development of the Website in partnership with the Department of Education.

   c. Make sure that names of tribal members (gathered by the Tribes) who are willing to speak with K-12 students and/or consult with teachers in person and who are willing to participate in recorded interviews that will be shared with K-12 students and teachers are included on the Wabanaki Studies Website.

   d. Note that Wabanaki people should be compensated when they visit or provide services to schools.

   e. Encourage and support the development of regional collaboratives and resource centers.

E. Action Steps for the Tribes

The Aroostook Band of Micmacs, the Houlton Band of Maliseet Indians, the Passamaquoddy Tribe, the Penobscot Nation should carry out the following action steps to support the implementation of LD 291:

1. Continue to support the work of the Wabanaki Studies Commission.

2. With regard to curriculum—

   a. Provide continuing advice on the cultural appropriateness of the Concentrated Areas of Study.

   b. Identify tribal members who are willing to speak with K-12 students and/or consult with teachers in person. Describe their areas of expertise. Find out if and what they charge for their October 2003
work. Forward their names and charges to the Wabanaki Studies Commission for inclusion in the Wabanaki Studies Website.

c. Identify tribal members who are willing to participate in recorded interviews that would be used to enrich Wabanaki Studies lesson plans in the classroom, since it is not possible for tribal members to go in person to every classroom in Maine. Forward their names to the Wabanaki Studies Commission for inclusion in the Wabanaki Studies Website.

d. Provide recommendations to the Wabanaki Studies Commission regarding culturally appropriate books, videos, CDs, and other teaching materials specific to each Tribe that should be included on the Wabanaki Studies Website.

3. Encourage and support the development of regional collaboratives and resource centers.

4. Encourage the Department of Education, in collaboration with the University of Maine System and other higher education institutions, to develop a process that ensures that pre-service and in-service teachers receive the training they need to teach Wabanaki Studies adequately.

**F. Action Steps for the Maine Indian Tribal-State Commission**

The Maine Indian Tribal-State Commission (MITSC) should carry out the following steps to support the implementation of LD 291.

1. Continue to work in partnership with the Department of Education, the University of Maine System, and the Tribes to support implementation.

2. Support the work of the Wabanaki Studies Commission through cash and in-kind contributions.

3. Help identify and apply for potential sources of public and private funding to help support the initial implementation, particularly resource development and professional development.

4. By June 1, 2004, assess the progress of the implementation of LD 291 and recommend actions that the Wabanaki Studies Commission, Department of Education, University of Maine, and the Tribes should take to help assure the timely and full implementation of the law.
Be it enacted by the People of the State of Maine as follows:

Sec. 1. 20-A MRSA §4706, as amended by PL 1991, c. 655, §4, is further amended to read:

§4706. Instruction in American history, Maine studies and Maine Native American history

The following subjects shall be required.

1. American history. American history and civil government, including the Constitution of the United States, the Declaration of Independence, the importance of voting and the privileges and responsibilities of citizenship, shall be taught in and required for graduation from all elementary and secondary schools, both public and private.

2. Maine studies. A course in Maine history, including the Constitution of Maine, Maine geography and environment and the natural, industrial and economic resources of Maine and Maine’s cultural and ethnic heritage, must be taught in at least one grade from grade 6 to grade 8, in all schools, both public and private. These concepts must be integrated into the curriculum in grades 9 to 12. A required component of Maine studies is Maine Native American studies addressing the following topics:

   A. Maine tribal governments and political systems and their relationship with local, state, national and international governments;
   B. Maine Native American cultural systems and the experience of Maine tribal people throughout history;
   C. Maine Native American territories; and
   D. Maine Native American economic systems.

Sec. 2. Maine Native American History and Culture Commission. The Maine Native American History and Culture Commission, referred to in this section as the "commission," is established to help prepare for the inclusion of Maine Native American history and culture into the required course in Maine studies as specified in the Maine Revised Statutes, Title 20-A, section 4706, subsection 2.

1. Membership. The commission consists of the following 15 members:

   A. Eight members selected by the tribal chiefs and governors of the Passamaquoddy Tribe, the Penobscot Nation, the Houlton Band of Maliseet Indians and the Aroostook Band of Micmacs. At least one of these members must be appointed to serve from the Maine Indian Tribal-State Commission;
   B. Six members selected by the Commissioner of Education, including an elementary school teacher, a middle school teacher, a high school teacher, a curriculum director, a superintendent or principal and an employee of the Department of Education; and
   C. One member selected by the Chancellor of the University of Maine System.
2. **Duties.** The commission shall:

A. Assist school administrative units and educators in the exploration of a wide range of educational materials and resources relating to Maine Native American history and culture;

B. Identify materials and resources for implementing Maine Native American history and culture; and

C. Involve other knowledgeable organizations and individuals able and willing to assist with this work, including but not limited to museums and educators.

3. **Convening the commission.** No later than 30 days following the effective date of this Act, the Maine Indian Tribal-State Commission shall call and convene the first meeting of the commission and preside over the selection of a chair.

4. **Reporting.** The commission shall report its findings to the Commissioner of Education for implementation and shall provide a copy to the Maine Indian Tribal-State Commission, regarding:

A. Educational materials that are appropriate to assist school administrative units and educators in the State to include Maine Native American history and culture into the required course in Maine studies; and

B. Opportunities for professional development, training and technical assistance that must be provided to assist school administrative units and educators in the State in implementing Maine Native American history and culture into the required course in Maine studies.

5. **Staff assistance and resources.** The Maine Indian Tribal-State Commission shall provide staffing assistance to the commission. Each entity appointing members to the commission shall reimburse its appointees to the commission for travel costs associated with participation in commission meetings and other activities of the commission. Each entity shall assist in identifying and securing resources to enhance the work of the commission.

6. **Implementation.** The commission shall provide a preliminary report to the Commissioner of Education for dissemination to educators in the State by June 1, 2002 and a final report by September 1, 2003.

**Sec. 3. Report must include plan to assist school administrative units.** The recommendations of the Maine Native American History and Culture Commission must include a plan to assist the Department of Education in helping school administrative units implement instruction in Maine Native American Studies. The plan must also include criteria to identify school administrative units having difficulty meeting the instructional components of Maine Native American Studies and the provision of assistance to these school administrative units. The plan for assistance must be established by July 30, 2004 and implemented during the 2004-2005 school year.

**Sec. 4. School to implement Maine Native American Studies subject to availability of funds.** Following review of the recommendations of the Maine Native American History and Culture Commission, school administrative units may not be required to take any action that necessitates additional expenditures from local revenues unless the Department of Education pays for 90% of the additional costs. Implementation of instruction in Maine Native American Studies is at the discretion of the school administrative unit if additional local expenditures are required for implementation and the department has not paid its share of the additional local costs.

A school administrative unit that determines that it is unable to implement instruction in Maine Native American Studies within existing state and local resources shall present its findings and supporting evidence to the Department of Education. The department shall review the findings and evidence and, if necessary, assist the unit in planning for implementation.

**Effective September 21, 2001.**

October 2003
CERTIFICATION OF ENROLLMENT

SUBSTITUTE HOUSE BILL 1495

Chapter 205, Laws of 2005

59th Legislature
2005 Regular Session

TRIBAL HISTORY--COMMON SCHOOLS

EFFECTIVE DATE: 7/24/05

Passed by the House April 20, 2005
  Yeas 79  Nays 17

FRANK CHOPP

Speaker of the House of Representatives

Passed by the Senate April 7, 2005
  Yeas 35  Nays 9

BRAD OWEN

President of the Senate

Approved April 28, 2005.

CERTIFICATE

I, Richard Nafziger, Chief Clerk of the House of Representatives of the State of Washington, do hereby certify that the attached is SUBSTITUTE HOUSE BILL 1495 as passed by the House of Representatives and the Senate on the dates hereon set forth.

RICHARD NAFTZIGER

Chief Clerk

FILED
April 28, 2005 - 1:05 p.m.

CHRISTINE GREGOIRE

Governor of the State of Washington

Secretary of State
State of Washington
AN ACT Relating to teaching Washington's tribal history, culture, and government in the common schools; amending RCW 28A.230.090; adding a new section to chapter 28A.345 RCW; adding a new section to chapter 28A.320 RCW; and creating a new section.

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF WASHINGTON:

NEW SECTION. Sec. 1 It is the intent of the legislature to promote the full success of the centennial accord, which was signed by state and tribal government leaders in 1989. As those leaders declared in the subsequent millennial accord in 1999, this will require "educating the citizens of our state, particularly the youth who are our future leaders, about tribal history, culture, treaty rights, contemporary tribal and state government institutions and relations and the contribution of Indian nations to the state of Washington." The legislature recognizes that this goal has yet to be achieved in most of our state's schools and districts. As a result, Indian students may not find the school curriculum, especially Washington state history curriculum, relevant to their lives or experiences. In addition, many students may remain uninformed about the experiences, contributions, and perspectives of their tribal neighbors, fellow citizens, and classmates. The legislature further finds that the lack of accurate and complete curricula may contribute to the persistent achievement gap between Indian and other students. The legislature finds there is a need to establish collaborative government-to-government relationships between elected school boards and tribal councils to create local and/or regional curricula about tribal history and culture, and to promote dialogue and cultural exchanges that can help tribal leaders and school leaders implement strategies to close the achievement gap.

NEW SECTION. Sec. 2 A new section is added to chapter 28A.345 RCW to read as follows:

(1) Beginning in 2006, and at least once annually through 2010, the Washington state school directors' association is encouraged to convene regional meetings and invite the tribal councils from the region for the purpose of establishing government-to-government relationships and dialogue between tribal councils and school district boards of directors. Participants in these meetings should discuss issues of mutual concern, and should work to:
(a) Identify the extent and nature of the achievement gap and strategies necessary to close it;
(b) Increase mutual awareness and understanding of the importance of accurate, high-quality curriculum materials about the history, culture, and government of local tribes; and
(c) Encourage school boards to identify and adopt curriculum that includes tribal experiences and perspectives, so that Indian students are more engaged and learn more successfully, and so that all students learn about the history, culture, government, and experiences of their Indian peers and neighbors.

(2) By December 1, 2008, and every two years thereafter through 2012, the school directors' association shall report to the education committees of the legislature regarding the progress made in the development of effective government-to-government relations, the narrowing of the achievement gap, and the identification and adoption of curriculum regarding tribal history, culture, and government. The report shall include information about any obstacles encountered, and any strategies under development to overcome them.

Sec. 3 RCW 28A.230.090 and 2004 c 19 s 103 are each amended to read as follows:

(1) The state board of education shall establish high school graduation requirements or equivalencies for students.

(a) Any course in Washington state history and government used to fulfill high school graduation requirements ((is encouraged to include)) shall consider including information on the culture, history, and government of the American Indian peoples who were the first inhabitants of the state.

(b) The certificate of academic achievement requirements under RCW 28A.655.061 or the certificate of individual achievement requirements under RCW 28A.155.045 are required for graduation from a public high school but are not the only requirements for graduation.

(c) Any decision on whether a student has met the state board's high school graduation requirements for a high school and beyond plan shall remain at the local level.

(2) In recognition of the statutory authority of the state board of education to establish and enforce minimum high school graduation requirements, the state board shall periodically reevaluate the graduation requirements and shall report such findings to the legislature in a timely manner as determined by the state board.

(3) Pursuant to any requirement for instruction in languages other than English established by the state board of education or a local school district, or both, for purposes of high school graduation, students who receive instruction in American sign language or one or more American Indian languages shall be considered to have satisfied the state or local school district graduation requirement for instruction in one or more languages other than English.

(4) If requested by the student and his or her family, a student who has completed high school courses before attending high school shall be given high school credit which shall be applied to fulfilling high school graduation requirements if:

(a) The course was taken with high school students, if the academic level of the course exceeds the requirements for seventh and eighth grade classes, and the student has successfully passed by completing the same course requirements and examinations as the high school students enrolled in the class; or

(b) The academic level of the course exceeds the requirements for seventh and eighth grade classes and the course would qualify for high school credit, because the course is similar or equivalent to a course offered at a high school in the district as determined by the school district board of directors.
(5) Students who have taken and successfully completed high school courses under the circumstances in subsection (4) of this section shall not be required to take an additional competency examination or perform any other additional assignment to receive credit.

(6) At the college or university level, five quarter or three semester hours equals one high school credit.

NEW SECTION. Sec. 4 A new section is added to chapter 28A.320 RCW to read as follows:

(1) Each school district board of directors is encouraged to incorporate curricula about the history, culture, and government of the nearest federally recognized Indian tribe or tribes, so that students learn about the unique heritage and experience of their closest neighbors. School districts near Washington's borders are encouraged to include federally recognized Indian tribes whose traditional lands and territories included parts of Washington, but who now reside in Oregon, Idaho, and British Columbia. School districts and tribes are encouraged to work together to develop such curricula.

(2) As they conduct regularly scheduled reviews and revisions of their social studies and history curricula, school districts are encouraged to collaborate with any federally recognized Indian tribe within their district, and with neighboring Indian tribes, to incorporate expanded and improved curricular materials about Indian tribes, and to create programs of classroom and community cultural exchanges.

(3) School districts are encouraged to collaborate with the office of the superintendent of public instruction on curricular areas regarding tribal government and history that are statewide in nature, such as the concept of tribal sovereignty and the history of federal policy towards federally recognized Indian tribes. The program of Indian education within the office of the superintendent of public instruction is encouraged to help local school districts identify federally recognized Indian tribes whose reservations are in whole or in part within the boundaries of the district and/or those that are nearest to the school district.

Passed by the House April 20, 2005.
Passed by the Senate April 7, 2005.
Approved by the Governor April 28, 2005.
Filed in Office of Secretary of State April 28, 2005.
AN ACT Relating to teaching Washington's tribal history, culture, and government in the common schools; amending RCW 28A.320.170; and creating a new section.

BE IT ENACTED BY THE LEGISLATURE OF THE STATE OF WASHINGTON:

NEW SECTION. Sec. 1. The legislature recognizes the need to reaffirm the state's commitment to educating the citizens of our state, particularly the youth who are our future leaders, about tribal history, culture, treaty rights, contemporary tribal and state government institutions and relations and the contribution of Indian nations to the state of Washington. The legislature recognizes that this goal has yet to be achieved in most of our state's schools and districts. As a result, Indian students may not find the school curriculum, especially Washington state history curriculum, relevant to their lives or experiences. In addition, many students may remain uninformed about the experiences, contributions, and perspectives of their tribal neighbors, fellow citizens, and classmates. The legislature finds that more widespread use of the Since Time Immemorial curriculum developed by the office of the superintendent of public instruction and available free of charge to schools would contribute greatly towards helping improve school's history curriculum and improve the experiences Indian students have in our
schools. Accordingly, the legislature finds that merely encouraging
education regarding Washington's tribal history, culture, and
government is not sufficient, and hereby declares its intent that
such education be mandatory in Washington's common schools.

Sec. 2. RCW 28A.320.170 and 2005 c 205 s 4 are each amended to
read as follows:

(1) ((Each)) (a) Beginning the effective date of this section,
when a school district board of directors ((is encouraged to)) reviews
or adopts its social studies curriculum, it shall incorporate
curricula about the history, culture, and government of the nearest
federally recognized Indian tribe or tribes, so that students learn
about the unique heritage and experience of their closest neighbors.
((School districts near Washington's borders are encouraged to
include federally recognized Indian tribes whose traditional lands
and territories included parts of Washington, but who now reside in
Oregon, Idaho, and British Columbia. School districts and tribes are
encouraged to work together to develop such curricula.))

(b) School districts shall meet the requirements of this section
by using curriculum developed and made available free of charge by
the office of the superintendent of public instruction and may modify
that curriculum in order to incorporate elements that have a
regionally specific focus or to incorporate the curriculum into
existing curricular materials.

(2) As they conduct regularly scheduled reviews and revisions of
their social studies and history curricula, school districts ((are
encouraged to)) shall collaborate with any federally recognized Indian
tribe within their district, and with neighboring Indian tribes, to
incorporate expanded and improved curricular materials about Indian
tribes, and to create programs of classroom and community cultural
exchanges.

(3) School districts ((are encouraged to)) shall collaborate with
the office of the superintendent of public instruction on curricular
areas regarding tribal government and history that are statewide in
nature, such as the concept of tribal sovereignty and the history of
federal policy towards federally recognized Indian tribes. The
program of Indian education within the office of the superintendent
of public instruction ((is encouraged to)) shall help local school
districts identify federally recognized Indian tribes whose
reservations are in whole or in part within the boundaries of the
district and/or those that are nearest to the school district.

--- END ---
RCW 28A.320.170
Curricula—Tribal history and culture.

(1)(a) Beginning July 24, 2015, when a school district board of directors reviews or adopts its social studies curriculum, it shall incorporate curricula about the history, culture, and government of the nearest federally recognized Indian tribe or tribes, so that students learn about the unique heritage and experience of their closest neighbors.

(b) School districts shall meet the requirements of this section by using curriculum developed and made available free of charge by the office of the superintendent of public instruction and may modify that curriculum in order to incorporate elements that have a regionally specific focus or to incorporate the curriculum into existing curricular materials.

(2) As they conduct regularly scheduled reviews and revisions of their social studies and history curricula, school districts shall collaborate with any federally recognized Indian tribe within their district, and with neighboring Indian tribes, to incorporate expanded and improved curricular materials about Indian tribes, and to create programs of classroom and community cultural exchanges.

(3) School districts shall collaborate with the office of the superintendent of public instruction on curricular areas regarding tribal government and history that are statewide in nature, such as the concept of tribal sovereignty and the history of federal policy towards federally recognized Indian tribes. The program of Indian education within the office of the superintendent of public instruction shall help local school districts identify federally recognized Indian tribes whose reservations are in whole or in part within the boundaries of the district and/or those that are nearest to the school district.

[2015 c 198 § 2; 2005 c 205 § 4.]

NOTES:

Findings—Intent—2015 c 198: "The legislature recognizes the need to reaffirm the state's commitment to educating the citizens of our state, particularly the youth who are our future leaders, about tribal history, culture, treaty rights, contemporary tribal and state government institutions and relations and the contribution of Indian nations to the state of Washington. The legislature recognizes that this goal has yet to be achieved in most of our state's schools and districts. As a result, Indian students may not find the school curriculum, especially Washington state history curriculum, relevant to their lives or experiences. In addition, many students may remain uninformed about the experiences, contributions, and perspectives of their tribal neighbors, fellow citizens, and classmates. The legislature finds that more widespread use of the Since Time Immemorial curriculum developed by the office of the superintendent of public instruction and available free of charge to schools would contribute greatly towards helping improve school's history curriculum and improve the experiences Indian students have in our schools. Accordingly, the legislature finds that merely encouraging education regarding Washington's tribal history, culture, and government is not sufficient, and hereby declares its intent that such education be mandatory in Washington's common schools." [2015 c 198 § 1.]

Intent—Findings—2005 c 205: "It is the intent of the legislature to promote the full success of the centennial accord, which was signed by state and tribal government leaders in 1989. As those leaders declared in the subsequent millennial accord in 1999, this will require "educating the citizens of our state, particularly the youth who are our future leaders, about tribal history, culture, treaty rights, contemporary tribal and state government institutions and relations and the contribution of Indian nations to the state of Washington." The legislature recognizes that
this goal has yet to be achieved in most of our state's schools and districts. As a result, Indian students may not find the school curriculum, especially Washington state history curriculum, relevant to their lives or experiences. In addition, many students may remain uninformed about the experiences, contributions, and perspectives of their tribal neighbors, fellow citizens, and classmates. The legislature further finds that the lack of accurate and complete curricula may contribute to the persistent achievement gap between Indian and other students. The legislature finds there is a need to establish collaborative government-to-government relationships between elected school boards and tribal councils to create local and/or regional curricula about tribal history and culture, and to promote dialogue and cultural exchanges that can help tribal leaders and school leaders implement strategies to close the achievement gap." [2005 c 205 § 1.]
LEGISLATIVE EFFORTS
BY THE NATIVE AMERICAN TASK FORCE

December, 1992  Comprehensive Statewide Plan for Indian Education
Oklahoma State Department of Education (OSDE) Document

November, 2006  Native American Task Force established

November, 2009  Interim Study 9-041 Indian Education
Education For All – A Partnership Between the State of Oklahoma
and Tribal Governments

July, 2010  HB 2929, Oklahoma Advisory Council on Indian Education established

September, 2012  Interim Study 12-041 Indian Education
Education For All – A Partnership Between the State of Oklahoma
and Tribal Governments

March, 2012  Oklahoma Academic Standards for Social Studies adopted

January, 2014  HB 3243 Sunset Bill, OACIE extended until July 1, 2020

July, 2014  Oklahoma State Department Indian Education Teacher
Resources Website launched

April, 2015  OSDE Oklahoma Indian Education Resource Committee established
Chair: Lucyann Harjo

November, 2015  OSDE Teacher Review Committee established
Co-Chairs: Carrie Whitlow and Sydna Yellowfish

October, 2017  Indian Education Interim Study 17-15
Tribal Education Departments
National Assembly

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PUBLICATIONS." BY 10-15-2017

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