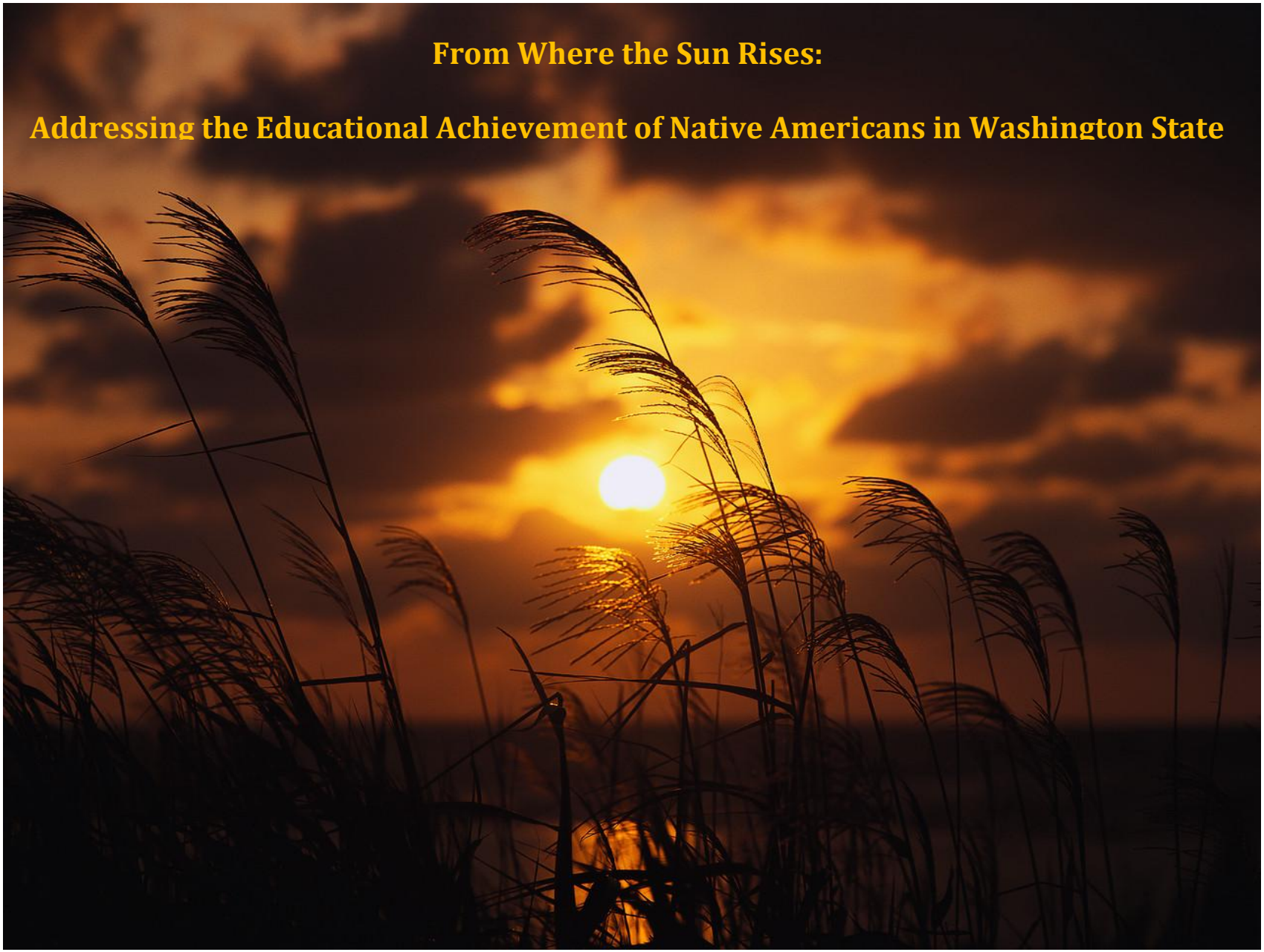
From Where the Sun Rises:
Addressing the Educational Achievement of Native Americans in Washington State

# From Where the Sun Rises:

# Addressing the Educational Achievement of Native Americans in Washington State

**by**

**The People**

**Delivered to the Washington Legislature, December 30, 2008:**

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# Acknowledgements

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*Vision*

*Indian education dates back to a time when all children were identified as gifted and talented. Each child had a skill and ability that would contribute to the health and vitality of the community. Everyone in the community was expected and trained to be a teacher to identify and cultivate these skills and abilities. The elders were entrusted to oversee this sacred act of knowledge being shared. That is our vision for Indian education today.*

## Welcome and Overview of Report

Welcome to this report, which may someday be remembered as one of the last plans that was published before sweeping changes were fully integrated into our educational systems to support all children. The desire to instill a pivotal nature in this document reflects not only the authors who present this plan to the Legislature, but all the people who have worked and will continue to work diligently to change the face of education in Washington as it is currently known. From where the Sun rises, we have seen the promise return to our Native communities that embrace their ancestral spirit and feel the urgency to prepare the people to live a meaningful life. A place where Native children discover their skills and abilities while experiencing how they contribute to the wellbeing of their community.

When we remember that we live in a world where many cultures co-exist, we realize the importance of understanding each other. Today, our common denominator collectively places great value on the written word; this document itself represents indigenous advocates reaching out to representatives of a culture that reveres documentation. But truly, however high we hold this document in esteem, we must remember that it is not the study itself that is important; it is the results that are important, the sincerity, and the partnerships that are being created and fortified as these drafts become final versions. At stake is our very survival.

*Our ultimate goals in education may be different. The goal of the Business Roundtable may be to create students who are competitive in a global market. The tribes' primary goal may be to help develop compassionate people who respect their elders and work to build their community's' wellbeing.*

*Rep. John McCoy*

We present this report to the legislature with an understanding of the legacy and a responsibility to all learners. We ask you, the reader, to listen with a constructive mind and open heart: the words that follow may require you to push your boundaries and imaginations (that is what we want our children to do, so

we must learn to do this as well). We have written this report in a way that we hope is alive, because we know that most of the recommendations in this report are grounded in a foundation of work that is currently being done. This will not be a plan that sits on a shelf, because the people doing the work outlined in this study are creating change now and they will continue to do so.

This plan was requested because education leaders in the State of Washington are troubled by what they are seeing: an achievement gap between Native and non-Native students. We have been asked to identify why this achievement gap is happening and how we can close that gap within five years. Sometimes, there's a short answer; we are fortunate that there is one in this case and it has to do with language, culture, and history. The achievement gap between non-Native and Native students that our legislators and leaders are seeing has to do with several measurements centered mostly on WASL scores, high school graduation rates, college entry rates and college completion rates. These measurements are definitely important, but at the same time, improving these measurements is not the real point of bridging this achievement gap.

What good does that piece of paper do if a child was never engaged? We all know that we have to act with immediacy if we are going to succeed, survive and excel. We need these young people to be engaged, because we need them as collaborators as we develop our plans for human success on this planet. The challenge for young people is that much more pressing, as they will be living to see the outcomes of our collaborations. We have to be successful. We can not afford to fail, and we can not only be thinking about the next generation. We have to be thinking about seven or seventy or seven hundred generations into the future, just as those who come before us considered when they passed down their success stories.

The outcomes, graduation rates, high achievement rates, truancy data and test scores: those are real outcomes too, and we do need to work to improve those outcomes for Native youth. But those outcomes literally mean nothing to the collective Native community if the child has no knowledge of Native language, culture, and history. This achievement gap is merely a symptom of an entire system that needs deep evolution. We all want this achievement gap to close. We all want to see consistencies among the variety of people and cultures in WASL scores, graduation rates and college graduations. But we will not make significant changes to these "concrete indicators" unless a much deeper system change occurs. It may be that as we make these critical changes to the foundations of our education systems, we may find the importance of "concrete indicators" will fall away, revealing the nature of the success we are seeking has to do with engagement, participation and following a more ancient protocol. These are essential pieces for true evaluation of achievement.

For generations, stories were passed on and ways of life were sustainable; people taught their children how to live, and sustainability was at the core of these teachings. The balance is coming back. Just as we look at the Pacific Northwest as a bioregion that has slowly changed over time, we too can look at regional systems of education from an anthropological point of view. When we truly, critically look at the history of Indian education from a traditional frame of reference, we can see that the current state of being is resilience. Through a struggle, this is how the plant people came into being as well. It was a struggle and a challenge, but through resilience, and against all odds, plants were able to take root and stand tall. And that is an apt metaphor for the story of "Indian education."

We see that state public schooling and federal policy are moving in the direction of understanding our intellectual and emotional needs while respecting our sovereignty. However, the need is pressing and patience has dissipated to the point of having to say, "There is no more time. The last of our elders are passing and it is taking place all too quickly." So we take a stand, right now, that we have a good course to take. We can trust that Native language, culture and history will eliminate the achievement gap. That means that the state and school districts will share control over the mission, scope and influence of the education system with tribal governments and Indian education organizations. A significant percentage of our Native children are not faring as well as expected or as well as we want them to be, and we have the chance to further existing efforts that focus on meeting the needs of Native youth. We can trust the position that honoring tribal sovereignty and Native community autonomy will lead us in the right direction.

This report starts with the section, *Purpose of this Study, Research Questions, and Action Plan* and provides a description of how we successfully carried out this study. This study was met with a resounding plea of, "Why another study?" The short answer is because this study contributes to ongoing efforts to emphasize our strengths. That, yes, it does respect tribal sovereignty because that is where we turn things around. We made a commitment to bring witness to Native understandings and experiences that pertain to a vision where we live into a better world than the world we live in now. A world where our Native children can be recognized for what

they are doing with varied definitions of achievement and success.

The second section, "*Opportunity Gap: Contextualizing Native Student Achievement,"* addresses historical circumstances critical to understanding our past, present and future. Our future is tied to our past. The reader is encouraged to entertain

the idea that understanding our history will help develop a worldview that aligns with the vision of Native people. In other words, this section provides exposure to important information necessary to understanding the current state of Native American educational achievement**.** The intent is to help readers understand that the current state of affairs has historical insights to draw upon to seek active and sustainable solutions.

You see, many Native people define the achievement gap as anything less than one hundred percent. Within our vision rests the position that all children are gifted and talented. Each child is a gift given to us by the creator. If we don't care for those gifts, these gifts would be taken from us. In one measure or another, we are concerned that all Native children are not realizing their contribution to humanity. This section also enables us to understand the environment that our children and families must navigate in the pursuit of an equitable education. We examine the laws and policies that are in place as well as how those laws and policies are being interpreted and implemented in the schools that serve our children. Also covered is the importance of nurturing spiritual, mental, physical, and emotional wellbeing to provide a foundation for resilience and success. We know that, and this section will give particular attention to factors known to contribute to the success of Native students.

We also feel that our students and parents need more support. Students are in need of additional educational, physical, mental, and cultural (read spiritual) activities that pertain to their language, culture, and history. We feel that teachers, administration, and governance can benefit from cultural competence, a status of a school district's understanding of the unique place-based attributes of the communities they serve. Cultural competence means that teacher preparation and administrative certification programs offer coursework covering areas of developing relationships, creating relevant practices, and establishing rigorous adherence to values that help Native children achieve and succeed.

The third section, *"Improving Our Health and State of Wellbeing,"* addresses health disparities and also emphasizes the resilience of our people. This section gives vital attention to the health and state of being within our communities and begins with demographics and other community/social indicators. Historical and current evidence correlates health and educational achievement. Against considerable odds, there are many Native youth that exude a high degree of resilience and academic achievement. Their stories are the stories we want to keep in mind. The two cannot be separated. The health and vitality of humanity and our environment are intertwined. Our plant and animal teachers are still conveying powerful lessons of reason, survival and prosperity. Our communities, families, and children are still conveying powerful lessons of reason, survival and prosperity. The latter statement is true as it reminds us that Native people are in control of their destiny, and that destiny is measured by the collective. Everyone is in agreement that Native people should have some say in the destiny of their children. Who could argue otherwise? Why would someone bother? The answer is because there is a sense of control and racism that belies the reality of current circumstances. We, as a society, need each other and hope that you accept our offer that Native language, culture, and history possess powerful lessons of reason, survival and prosperity for all of us.

In the fourth section, *"Numbers Do Tell a Story and the Untold Story of Achievement,"* we find a comprehensive and in-depth analysis of available quantitative data pertaining to current Native American educational achievement. It raises critical issues regarding the lack of data availability and addresses the highly charged topic of defining "achievement gap." We join this dialogue by presenting an even tempered approach that advances workable recommendations. It is stated upfront that we give tribal preference to document indicators of achievement.

The fifth section, *"Documented Cultural Standards and State Priorities,"* provides a summary overview of consistent themes of progress made to realize the Multi-Ethnic Think Tank call for action. We then revisit the major tenets of culturally appropriate standards and priorities recently advocated by the Indian community. These aims are then assessed in terms of alignment with national goals.

The sixth section, *"Confluence of Indigenous Thinking and Meaning with Regard to Our Environment,"* addresses the prevailing wisdom regarding our thoughts and actions. Too often, western orientation prevails as the predominant means of making sense of the world and the choices we make to solve the pressing social issues of our time. However, the ancestral spirit is arising throughout our Native communities, and it beckons us to listen to the environment. We ask that you look at education in Washington as an ecosystem that is coming into balance. We are coming back to a collective vision of sustainability that truly reflects what we all want to do: peacefully co-exist. That's what indigenous people were saying at treaty time. And that's what our cultures tell us now. We will get to the point where every person is an educator who recognizes that every child is gifted and talented and needs a strong supportive ecology in order to become a whole person. Our children have skills and abilities that must be fully realized and encouraged for our mutual, collective salvation. It is through their personal, holistic development that they will be able to contribute to this society that at its essence is simultaneous cultures existing together.

The seventh section offers a *"Comprehensive Education Plan to Increase Native American Educational Achievement"* to narrow the achievement gap by 2012 and eliminate it by 2020. We offer this plan in concert with the region and nation, and it is done so in a most timely way. On September 9, 2008, Dr. Willard Sakiestewa Gilbert submitted testimony to the federal government that represented the voices of Indian educators and advocates across the nation and suggested priority actions to decrease the achievement gap, including increased collaboration among tribes, states, and the federal government as well as culturally relevant programs. These two themes are constant throughout the historical and contemporary literature and remain so in this report.

*American Indians have historically fared on the low end when it comes to academic achievement in our public school system. We have a responsibility to our youth to provide a meaningful, welcoming, and quality education that all children deserve. We have strong values and bonds in our community and we must all work to support our students. We also have a great opportunity to improve our American Indian student success. This report is a positive and significant first step to addressing and working to close the achievement gap of American Indian students in Washington State.*

*Senator Claudia Kauffman*

# Section 1

# Purpose of Study, Research Questions, and Action Plan

## Purpose of Study and Research Questions

Education can provide a foundation for building the capacity of Native communities to re-invigorate their collective wellbeing through use of approaches that validate place-based knowledge, revitalize First People's languages, and integrate culturally responsive pedagogy. It is important that schools take action to more effectively meet the educational needs of Native students (NEA, 2007a, 2007b; National School Board Association, 2000). Approximately 19 of the 297 public school districts in Washington have Native student populations exceeding 20%. In eight of these 19 districts, the Native enrollment is over 65% (OSPI, 2007b). "Educators are noticeably less confident in their capacity to address diverse learning needs in the classroom, including (but not limited to) working with students who have identified disabilities or teaching a linguistically or racially diverse student population" (Plecki, Elfers, & Knapp, 2007, p. 4). The results are difficult to accept. Native students are forced out of school at unacceptably high rates, have some of the lowest academic achievement levels, and have the lowest rate of school attendance (Banks, 2004; NCES, 2007b). As a consequence, Native people have low postsecondary participation and achievement rates (NCES, 2006). In Washington, college enrollment rates are just 2%, and only 15% of these Native students graduate from an undergraduate institution after six years (Education Trust, 2004).

These data demonstrate major gaps between Native student performance and the performance of the general population. Such gaps have been documented for decades and are attributed repeatedly in the literature to lack of culturally relevant curriculum, culturally biased assessment, lack of Native teachers, and lack of caring teachers, among others (Charleston, 1994; Demmert & Towner, 2003). These data are limited to reading, writing, and math taught and tested from a Euro-centric paradigm; there is a need for more data on integration of First People's languages, cultural and place-based knowledge, and reading/math/writing taught and assessed from a Native paradigm. The existence of indigenous knowledge, language, values, and practice provides hope that our Native children can experience education in a way that cultivates lifelong learning. Therefore, the purpose of this study was to:

- conduct a detailed analysis of factors contributing to an educational "achievement gap" for Native American students
- analyze the progress in developing effective government-to-government relations and identification and adoption of curriculum regarding tribal history, culture, and government as provided under RCW 28A.345.070
- recommend a comprehensive plan for promoting educational success and closing the achievement gap pursuant to goals under the federal No Child Left

Behind Act for all groups of students to meet academic standards by 2014

- identify performance measures of achievement and success that are culturally and community appropriate to monitor adequate yearly progress
- determine what constitutes achievement and success for Native American students from the perspectives of Native stakeholders
- conduct a detailed analysis of factors contributing to educational achievement and success of Native American students

These foci were addressed with the recognition that there is an ongoing effort in the State of Washington to value place-based knowledge, revitalize First People's languages, and integrate culturally responsive pedagogy. It is well known that the achievement gaps between Native student performance and the performance of the general population can be attributed to a variety of factors and is not always best understood from a Euro-centric paradigm. The intent of this study, therefore, was to ensure that we close the achievement gap and maintain Native American cultural integrity while promoting indigenous knowledge, language, values, and practice. The research questions we addressed were:

1. To what extent is the education system in the State of Washington addressing the needs of Native American students?
2. What data are needed to better understand the achievement gap?
3. What are the characteristics of exemplary programs and practices serving the needs of Native American students?
4. What are the recommendations of key stakeholders to close the achievement gap?

This study used a multi-method approach including qualitative interviews plus listening sessions with open-ended questions and quantitative data to provide an ecological framework in addressing factors that can help reduce and/or eliminate the achievement gap and promote education for Native Americans in the state of Washington.

**Action Plan**

Our action plan was straightforward, responsive to the legislative intent, and built around four overlapping and interconnected phases. To start, it was important to understand our current context and then evolve into a phase to analyze current types of data collected and data gaps. The third critical phase focused on listening to the people in order to formulate

implications, conclusions, and recommendations while laying the foundation for the fourth and final phase of reporting. There were seven steps to accomplish these four phases.

## Phase I. Understanding Our Current Context

**Step One**. Start with Call to Action – Multi-Ethnic Think Tank (METT; OSPI, 2001). Action Steps Recommended by METT:

- Add a fifth Washington learning goal to ensure culturally competent education
- Infuse multicultural education goals into existing four Washington learning goals
- Integrate multicultural and technological learning objectives in the Washington Essential Academic Learning Requirements (EALRs)
- Standardize the data collection, categorization, and reporting of racial, ethnic and low-socio-economic groups
- Require that professional development is culturally and linguistically responsive
- Recruit and retain racial and ethnic minority staff
- Provide alternative measuring tools to assess student academic achievement

In addition, Step One involved the identification, collection, and examination of documents and data sets available through the Office of the Superintendent of Public Instruction, Higher Education Coordinating Board, and other state resources to determine the extent to which the seven action steps have been implemented as they specifically relate to Native American students.

**Step Two.** Inventory existing resources.

- Identify historical records pertaining to trends in education for Native American students in Washington since the Meriam Report
- Identify existing resources pertaining to Native perspectives on what constitutes educational "success," "achievement," and "achievement gap," and methods for closing the achievement gap (e.g., published research, literature reviews, written documents, and data sets)
- Identify existing resources pertaining to the priority areas of research: (a) learning from place, (b) diverse educational systems and learning, (c) comprehending learning spirit of self/identity, (d) American Indian language learning, (e) pedagogy of professionals and practitioners in learning, and (f) technology and learning (e.g., published research, literature reviews, written documents, and data sets)
- Identify existing data, documents, and artifacts pertaining to the development of government-to-government relationships between state agency parties and tribes
- Identify existing data, documents, and artifacts pertaining to school district adoption of curriculum regarding tribal history, culture, and government
- Identify existing data, documents, and artifacts pertaining to teacher preparation to include tribal history, culture, and government in curriculum
- Identify existing performance measures
- Compile and review existing resources and summarize associated findings and recommendations
- Identify needs derived from the inventory

## Phase II. Examining Current Types of Data Collected and Data Gaps

**Step Three.** Access and analyze existing databases pertaining to Native American student achievement.

- Identify data types currently collected
- Identify patterns of Native American student achievement based on existing data types
- Identify data types that are used to indicate an achievement gap
- Identify gaps in data collection and additional types of data that could be disaggregated or collected

**Step Four.** Collaborate with the Washington School Directors Association and the Tribal Leader Congress on Education to document progress made: (a) in developing government to government relations and (b) in developing and adopting curriculum regarding tribal history, culture, and government.

- Identify the status of current data collection
- Collect exemplars of curriculum regarding tribal history, culture, and government
- Collect exemplars of government-to-government agreements and the process used to establish these agreements

## Phase III. Formulating Implications, Conclusions, and Recommendations

**Step Five.** Conduct listening sessions in Native American communities across the state.

- Obtain input from various stakeholder groups
  - Tribes
  - Washington School Directors Association
  - Tribal Leaders Congress on Education
  - Teachers
  - Elders
  - Parents
  - Students
- Obtain input from the above stakeholders regarding:
  - what constitutes "achievement," "success," and "achievement gap," as well as methods for closing the achievement gap
  - factors that contribute to educational achievement and success on multiple levels (student, school, community, tribe)
  - the status of development of curriculum regarding tribal history, culture, and government

- identification and description of exemplary educational programs for Native American students with a particular focus on research priorities: (a) learning from place, (b) diverse educational systems and learning, (c) comprehending learning spirit of self/identity, (d) American Indian language learning, (e) pedagogy of professionals and practitioners in learning, and (f) technology and learning
- gaps in data collection and additional types of data that could be collected
- identification of performance measures of achievement and success that are culturally and community appropriate

**Step Six.** Continue collaboration with the Washington School Directors Association and Tribal Leader Congress on Education to document progress in (a) developing government-to-government relations and (b) developing and adopting curriculum regarding tribal history, culture, and government in schools across the state.

**Step Seven.** Recommend a comprehensive plan for fostering Native American student success and for closing the achievement gap pursuant to goals under the federal No Child Left Behind Act.

- Compile and summarize collected data from Steps One through Six and determine implications, conclusions, and recommendations
- Identify performance measures of achievement and success that are culturally and community appropriate to monitor adequate yearly progress

**Phase IV. Reporting**

- Study Update submitted September 15, 2008 addressed Phases I and II (Steps 1 to 4)
- Final Report submitted December 30, 2008 addressed Phase III (Steps 5 to 7)

The final report addresses the following outcomes:

- An analysis of progress in developing government-to-government relationships;
- An analysis of progress towards identification and adoption of curriculum regarding tribal history, culture, and government;
- Development of a comprehensive plan for closing the achievement gap;
- Identification of performance measures that are culturally and community appropriate to monitor adequate yearly progress; and
- Maintenance of Native American cultural integrity

As the phases were woven together, the importance of bringing the voices of the people to the forefront was expressed by all. Within the following section, the voices of the people past and present are shared. Traditionally, we are taught to acknowledge where we came from in sharing who we are. The next section reflects the spirit of honoring our relations; their voices and work that has gone on as well as their insights into future directions provides the context from which this report was grounded.

# Section 2

# Opportunity Gap: Contextualizing Native Student Achievement

## Introduction

The gifts of being a master healer, weaver, carver, fisherman, hunter, drummer, singer, beader, gatherer, keeper of sacred knowledge, storyteller…are beautifully unique; thus, the critical importance of celebrating the uniqueness of each child and the gifts he/she will develop and share throughout a lifetime and beyond. Just as we look back seven generations and ahead seven generations when making decisions, we must also consider the medicine wheel as we examine the interconnectedness of physical, mental, emotional, and spiritual wellness among the lives of our children.

Therefore, this section will examine where the various paths we have walked lead, what paths we are currently traveling upon, and what can be learned to impact positive change in our local communities, pre-k through high school educational and support systems, higher education, and tribal, state, and national policy development and legislation. The stakes are extremely high – the very lives of our children for future generations.

*People's Voice*

*My grandfather shared this with us as we were growing up, "Learning is living. If you stop learning, you stop living." As I have grown, those words have grown in meaning for me and how I view the context of the various educational systems that many Native children must endure. A question that I propose we consider is, "Are our children living?" and "What is the quality of that living?"*

## What Paths Have Native People Walked?

Think about the history of Indian education, from a traditional frame of reference as opposed to the colonial education that has been forced upon tribal peoples here in the United States and around the world. In a traditional sense, education is not a separate "at school" endeavor; rather, education is interwoven throughout every aspect of living and being. One learns by observing others…doing…and sharing… (Barnhardt & Kawagley, 2005). No wonder, then, the devastating consequences colonial systems have had and continue to have on the lives of Indian peoples. As we walk back through times before colonization, we see strong complex societies who fostered living/learning in ways that truly celebrated each individual's gifts, which were in turn shared with the group at the appropriate times. These ways of being are integral to strengthening tribal languages and cultures. "Before the Europeans came, traditional education for Native Americans began in the extended family with the teaching of survival skills which allowed Indian children to learn how to procure food and shelter in a precarious environment and how to live in harmony with nature and their fellow man" (Reyhner & Eder, 1989, p. 3). That being said, it

is important to ground the current successes and challenges in the context from which they have emerged.

The colonization of Indigenous peoples resulted in an education "characterized as a history of proselytization, civilization, forced removal, assimilation and ultimately mis-education" (Guillory, 2007, p. 1). For a detailed historical summary of national and state Indian education reports, see Appendix A. This mis-education includes curriculum, teaching methods, communication (Barnhardt & Kawagley, 2005), assessment practices, classroom management systems, and student support that fail to incorporate Indigenous ways of knowing (Deyhle & Swisher, 1997). The lack of Indigenous knowledge failed to foster development and wellbeing in children and youth. In addition, the chronic underfunding of Indian education and related support services (i.e., healthcare, housing, etc.) contributed to added challenges throughout Indian country (U.S. Commission on Civil Rights, 2003).

In spite of these failures, Native children have survived through mass genocide in the name of civilization. In the boarding school era, children were removed and placed in residential schools often far from their homes. Then, public schools continued to emphasize a one size fits all, Eurocentric paradigm (Peacock, 2002), which ignores the diversity of worldviews (Heavy Runner & Morris, 1997) and ways of knowing (Demmert, 2001). This resilience has been the major factor behind Indian communities' survival as well as their maintenance and revitalization of languages and cultures (Aguilera & LeCompte, 2007; LaFromboise, 2006).

It is important to understand and appreciate the resilience of the people as efforts to embark on true educational reform in Indian country inclusive of the state of Washington are initiated. We must learn from those who have gone before us, honoring their dedication, perseverance, and work. A long history of reports have documented the ongoing mis-education of Indigenous peoples of the United States from the *Meriam Report* (1928) to *Indian Nations at Risk* (1991), *People with Disabilities on Tribal Lands* (National Council on Disability, 2003), *A Quiet Crisis: Federal Funding and Unmet Needs in Indian Country* (U.S. Commission on Civil Rights, 2003) and the *National Indian Education Association's Preliminary Report on Leave No Indian Child Behind* (Beaulieu, Sparks, & Alonzo, 2005).

The Meriam Report highlighted the gross atrocities that were occurring across health, education, economic development, social life, and government programs.

> The Meriam Report emphasized the need for education in Indian affairs, but felt that this education should

> stress the assimilation of Indians into civilization. The report was particularly critical of the boarding schools: "The survey staff finds itself obligated to say frankly and unequivocally that the provisions for the care of the Indian children in boarding schools are grossly inadequate." With this report the non-Indian public was made aware of kidnapping, child labor, emotional and physical abuse, and lack of health care in Bureau of Indian Affairs schools. While the report drew attention to abuses, the assimilationist policies of Indian education continued for another 40 years. (http://spirittalknews.com/MeriamReport.htm, 2007)

Many of these issues were echoed in Indian Nations at Risk testimonies as summarized in the cover letter of the report authored by William Demmert, Jr. and Terry H. Bell (1991):

> The Task Force identified four important reasons the Indian Nations are at risk as a people: (1) Schools have failed to educate large numbers of Indian students and adults; (2) The language and cultural base of the American Native are rapidly eroding; (3) The diminished lands and natural resources of the American Native are constantly under siege; and (4) Indian self-determination and governance rights are challenged by the changing policies of the administration, Congress, and the justice system. (p. iv)

Further testimonies in 2003 attested to the plight of the United States' most underserved population; that is, Indigenous people with disabilities. The conclusions of the report, titled People with Disability on Tribal Lands (National Council on Disability, 2003), continued the echo:

> AI/AN people with disabilities are among the most underserved and neglected populations in the nation. The high level of poverty among AI/AN populations; limited federal funding available for tribal communities for housing, education, or health care; and limited access to important infrastructure such as roads, sidewalks, and public transportation create a difficult and challenging environment for people with disabilities. Added to these socioeconomic challenges is the lack of clarity in Indian Country regarding the enforcement of federal disability laws that impact people with disabilities. Without the enthusiastic participation of tribal communities and tribal, state, and Federal Government representatives in closing the gaps between appropriate services and support received by the majority population and people from tribal communities, the level of disparity would be even greater. Yet, underserved and unserved people with disabilities among AI/AN populations face an uncertain and bleak future in terms of obtaining equal opportunities, independence, inclusion, and freedom from discrimination. Effective collaboration between sovereign governments is key to successfully addressing the issues and needs of tribal members with disabilities and descendants living in Indian Country. Emphasis must be placed on the building of relationships between all stakeholders. American Indians and Alaska Natives with disabilities must be invited to the table in key conversations regarding

> policies, initiatives, program development, and resource allocation. (p.103)

That same year, the U.S. Commission on Civil Rights (2003) completed a comprehensive report which pointed out that:

> As a group, Native American students are not afforded educational opportunities equal to other American students. They routinely face deteriorating school facilities, underpaid teachers, weak curricula, discriminatory treatment, and outdated learning tools. In addition, the cultural histories and practices of Native students are rarely incorporated in the learning environment. As a result, achievement gaps persist with Native American students scoring lower than any other ethnic/racial group in basic levels of reading, math, and history. Native American students are also less likely to graduate from high school and more likely to drop out in earlier grades (p. xi).

The National Indian Education Association's preliminary report on No Child Left Behind in Indian Country (Beaulieu et al., 2005) provided testimony regarding the ongoing mis-education of Native students being perpetuated by federal policies:

> The Statute's focus on accountability is laudable; however several general comments were expressed by the various witnesses regarding the Act. These comments include the following.
>
> • The statute is rigid and it tends to leave children behind
> • We need opportunity; we need resources to do that
> • (Any) success has clearly been at the expense and diminishment of Native language and culture
> • The approach dictated by the law has created serious negative consequences
> • Schools are sending the message that, if our children would just work harder, they would succeed without recognizing their own system failures
> • Indian children are internalizing the (school) systems failures as their personal failure
> • Children have different needs
> • It does not provide for the level funding that we need
> • Music, art, social studies, languages - these areas are totally ignored by the law. (pp. 7-8)

As we evaluate where we have come from, the resilience of the people is truly amazing. The systemic mis-education of the past is readily apparent when one examines the overt policies of proselytization, civilization, forced removal, and assimilation (Guillory, 2007). However, it is more challenging to expose and reform practices that are systemically embedded throughout Pre-K-12 and higher education that continue to promote homogenization, also known as the secret war (Charleston, 1994). In our efforts to expose such practices, we must examine these practices as well as the laws and policies which serve to promote equity in education as well as those which serve to undermine such endeavors.

**Where are We Traveling Today?**

In order to understand the environment within which our children and families must navigate in the pursuit of an equitable education, we must examine the laws and policies

that are in place as well as how those laws and policies are being interpreted and implemented. Therefore, this section will provide a brief overview of current laws and policies on Indian education including No Child Left Behind Act, Indian Executive Order, Individuals with Disabilities Education Act, Esther Martinez Native American Languages Preservation Act, the Washington State Centennial Accord, Millennium Agreement, House Bill 1495, and the First Peoples Language certification.

**No Child Left Behind Act.** The No Child Left Behind Act (NCLB) of 2001 was based on the premise that all children will reach proficiency or better levels of achievement by school year 2013-2014 (Reyhner & Hurtado, 2008). NCLB included numerous mandates (underfunded and unfunded) regarding standards and assessment, accountability and annual yearly progress (AYP), corrective action for schools that fail to meet AYP, staff qualifications, and parental involvement. States were charged with the task of developing challenging standards across reading, math, writing, language arts, and science. In addition, states were to develop assessments that would serve to monitor student progress on the standards across grade levels.

The accountability system was to be statewide for all students in public schools and entailed annual reviewing of student progress (i.e., AYP). If data indicated that a school was failing to meet AYP, corrective action was to be enacted. The corrective action is progressive with the end result of repeated failures being that alternative governance is implemented. In addition, NCLB mandated that all schools have highly qualified teachers in the core subjects by the 2005-2006 school year and that paraprofessionals complete two years of higher education, earn an associate's degree, or pass a formal state or local assessment. NCLB also increased its emphasis on professional development and parental involvement. The information flowing to families regarding their child's performance and the performance of his/her school, qualifications of their child's teacher, and related rights were to be ensured.

Although the overall goal of leaving no child behind is laudable (Reyhner & Hurtado, 2008), as are the goals of providing challenging curriculum taught by highly qualified teachers, the realities of the policies that were developed and implemented (intentional and unintentional), have resulted in an educational crisis in the United States (Patrick, 2008). The very children that the NCLB legislation was enacted to "help" are the very ones that are being left behind at ever increasing numbers. Native students are among those who have endured the consequences of mis-education and continued proliferation of an ever increasing opportunity gap (Beaulieu, 2008).

**Indian Executive Order.** In 2004, President Bush signed the Indian Executive Order. Its purpose was described as follows:

> The United States has a unique legal relationship with Indian tribes and a special relationship with Alaska Native entities as provided in the Constitution of the United States, treaties, and Federal statutes. This Administration is committed to continuing to work with these Federally recognized tribal governments on a government-to-government basis, and supports tribal sovereignty and self-determination. It is the purpose of this order to assist American Indian and Alaska Native students in meeting the challenging student academic

> standards of the No Child Left Behind Act of 2001 (Public Law 107-110) in a manner that is consistent with tribal traditions, languages, and cultures. This order builds on the innovations, reforms, and high standards of the No Child Left Behind Act of 2001, including: stronger accountability for results; greater flexibility in the use of Federal funds; more choices for parents; and an emphasis on research-based instruction that works. (Indian Executive Order, 2004, p. 1)

This executive order emphasized that the implementation of NCLB be done "in a manner that is consistent with tribal traditions, languages, and cultures" (Indian Executive Order, 2004, p. 1). It is one thing to have an order on paper, but it is quite another to put an order into action. Unfortunately, the accountability for this order's implementation is yet to be realized, as is the legislation entitled the Individuals with Disabilities Education Act.

**Individuals with Disabilities Education Act.** IDEA 2004 reflects (underfunded) legislation enacted to ensure that individuals with disabilities have equitable access to educational opportunities in the least restrictive environment (i.e., educated in the same environment as their non-disabled peers to the maximum extent possible). This civil rights legislation has a long rich history and when coupled with the Americans with Disabilities Act provides the foundation for individualized education and/or accommodations to facilitate student success.

Embedded in the IDEA mandates are provisions for assessments and individual education plans/individualized family service plans (IEP/IFSP for general, special education, and related service provision) that are to be developed in collaboration with families and professionals. This involves data collection and analyses of goals identified in the IEP/IFSP, ongoing accountability for service provision and program evaluation, and procedural safeguards (rights and responsibilities) for students and their families. There have been ongoing amendments to this legislation often led by "grassroots" efforts to improve educational service delivery to children and families. Equitable services for Native and non-Native children with disabilities and their families remain elusive, which was pointed out in the National Council on Disability report on the status of people with disabilities on tribal lands (National Council on Disability, 2003).

Despite this legislation, Native children are often underserved or overidentified (Hibel, Faircloth, & Farkas, 2008); that is, they do not get the appropriate services that are needed (to which they have a right) to ensure equitable access to education or are mis-identified and placed in special education (National Council on Disability, 2003). In addition, Native students are under identified for gifted and talented programs. Some of the issues surrounding the overidentification have been reported to be linked to assessment practices (Banks & Neisworth, 1995) and teacher referral practices which fail to account for cultural and linguistic diversity of Native students (Banks, 1997; Demmert, 2005). Native languages and culture are interwoven into the very being of the people; as such, development of language and culture programs in accordance with tribal leadership are to be supported within communities and schools. These programs are supported at the national level through the Ester Martinez Native American Languages Preservation Act.

**Esther Martinez Native American Languages Preservation Act.** The following is a summary of the Act:

> Esther Martinez Native American Languages Preservation Act of 2006 - Amends the Native American Programs Act of 1974 to authorize the Secretary of Health and Human Services, as part of the Native American languages grant program, to make three-year grants for educational Native American language nests, survival schools, and restoration programs.
>
> Requires that Native American language nests: (1) provide instruction and child care through the use of a Native American language for at least 10 children under the age of seven for an average of at least 500 hours per year per student; (2) provide classes in such language for the parents of such students; and (3) use such language as the dominant medium of instruction in the nest.
>
> Requires that Native American language survival schools: (1) provide an average of at least 500 hours of instruction per year per student through the use of at least one Native American language for at least 15 students for whom the school is their principal school; (2) develop instructional courses and materials that service the goal of making all students fluent in such a language and proficient in mathematics, reading, and science; (3) provide teacher training; and (4) be located in areas having high concentrations of Native American students. Requires applicants for language survival school funding to have at least three years of experience in running such a school, a Native American language nest, or any other educational program in which instruction is conducted in a Native American language.
>
> Requires that Native American language restoration programs: (1) operate at least one Native American language program for the community they serve; (2) train teachers of such languages; and (3) develop Native American language instructional materials (Congressional Research Service, 2006).

This legislation has been crucial to ensure continued National support for Native language preservation and restoration. State support of Indian Education inclusive of languages and cultures preservation and restoration are equally important. Washington

State entered into agreements with tribes regarding numerous areas of mutual concern amongst which was education of Native students and the preservation and restoration of their languages and cultures. These agreements include the Centennial Accord and the Millennium Agreement.

**Centennial Accord.** The Centennial Accord was first enacted in 1989. This accord "is executed between the federally recognized Indian tribes of Washington signatory to this ACCORD and the State of Washington, through its governor, in order to better achieve mutual goals through an improved relationship between their sovereign governments. This ACCORD provides a framework for that government-to-government relationship and implementation procedures to assure execution of that relationship" (I. Preamble and Guiding Principles, Centennial Accord, 2008).

Each year, the Annual Centennial Accord Meeting is conducted where updates from State-Tribal workgroups are shared, action items are shared, and reports given. The Centennial Accord 2008 included legislation and workgroup updates and action items across critical areas of mutual concern including healthcare, ecology, natural resources, social services, education, and cultural resources. Important progress and future actions were documented regarding education, which included but were not limited to (a) formalization of the First Peoples Language/Culture (FPLC) Certification pilot program of 2003 into law and RCW, (b) developing a government-to-government action plan on Education (Centennial Accord Plan for Education), (c) funding to begin development of a tribal history and culture curriculum (HB 1495-Tribal History and Curriculum in common schools), and (d) funds to hire a staff person to facilitate and strengthen dialogue on the implementation of FPLC and HB 1495.

**Millennium Agreement.** Institutionalizing the Government-to-Government Relationship in Preparation for the New Millennium:

> The work of the 1999 Tribal and State Leaders' Summit will be the foundation upon which our children will build. A stronger foundation for tribal/state relations is needed to enable us to work together to preserve and protect our natural resources and to provide economic vitality, educational opportunities, social services and law enforcement that allow the governments to protect, serve and enhance their communities.
>
> The undersigned leaders of American Indian Nations and the State of Washington, being united in Leavenworth, WA on November 1, 2 and 3, 1999 in the spirit of understanding and mutual respect of the 1989 Centennial Accord and the government-to-government relationship established in that Accord, and desiring to strengthen our relationships and our cooperation on issues of mutual concern, commit to the following:

- Strengthening our commitment to government-to-government relationships and working to increase the understanding of tribes' legal and political status as governments
- Continuing cooperation in the future by developing enduring channels of communication and institutionalizing government-to-government processes

that will promote timely and effective resolution of issues of mutual concern

- Developing a consultation process, protocols and action plans that will move us forward on the Centennial Accord's promise that, "The parties will continue to strive for complete institutionalization of the government-to-government relationship by seeking an accord among all the tribes and all elements of state government"
- Enhancing communication and coordination through the Governor's commitment to strengthen his Office of Indian Affairs and the member tribes' commitment to strengthen the Association of Washington Tribes
- Encouraging the Washington Legislature to establish a structure to address issues of mutual concern to the state and tribes
- 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 to move us forward on the Centennial Accord's promise that, "The parties recognize that implementation of this Accord will require a comprehensive educational effort to promote understanding of the government-to-government relationship within their own governmental organizations and with the public"
- Working in collaboration to engender mutual understanding and respect and to fight discrimination and racial prejudice
- Striving to coordinate and cooperate as we seek to enhance economic and infrastructure opportunities, protect natural resources and provide the educational opportunities and social and community services that meet the needs of all our citizens. We affirm these principles and resolve to move forward into the new millennium with positive and constructive tribal/state relations (http://www.goia.wa.gov/Government-to-Government/millenniumAgreement.html)

The Millennium Agreement and the Centennial Accord have been critical for promoting ongoing work to improve services. For example, direct results of previous Centennial Accord work groups and others was the passing of HB 1495:

> **House Bill 1495, 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.

**Sec. 2.** (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

(http://apps.leg.wa.gov/billinfo/summary.aspx?bill=1495+year=2005; pp. 1-2)

This legislation is foundational for initiating true reform efforts in Washington State's schools. In addition to this legislation, there have been grassroots efforts that led to the initiation of the First Peoples Language and Culture Certification pilot program and, ultimately, permanency in law.

**First Peoples Language and Culture Certification.** The RCW 28A.410.045 First Peoples' Language, Culture, and Oral Tribal Traditions Teacher Certification Program — Established — Rules are as follows:

> The Washington state first peoples' language, culture, and oral tribal traditions teacher certification program is established. The professional educator standards board shall adopt rules to implement the program in collaboration with the sovereign tribal governments whose traditional lands and territories lie within the borders of the state of Washington, including the tribal leader congress on education and the first peoples' language and culture committee. The collaboration required under this section shall be defined by a protocol for cogovernance in first peoples' language, culture, and oral tribal traditions education developed by the professional educator standards board, the office of the superintendent of public instruction, and the sovereign tribal governments whose traditional lands and territories lie within the borders of the state of Washington… The purpose of establishing the pilot program for the certification of teachers of First Peoples' languages/cultures is to contribute to the

> prevention, recovery, revitalization, and promotion of First Peoples' languages and provide the opportunity for tribal children to learn their language while at school.
> (http://www.pesb.wa.gov/FirstPeople/about.htm)

The success of the First People's Language/Culture Certification Program has been instrumental in developing a solid foundation for pushing Indian education reform forward in the State.

Given that almost no funding has accompanied most of these laws and policies, the appropriate interpretation and implementation that would support equitable educational opportunities for Native students in all their cultural/linguistic diversity remains elusive. However, the potential positive impacts of implementing laws and policies interpreted in a manner that is respectful of Native languages, traditions, culture, and sovereignty would be monumental. The National Indian Education Association (2007) has disseminated a preliminary report on No Child Left Behind in Indian Country which indicates the gravity of educational concerns from Native languages and cultures preservation, revitalization, and restoration to student persistence in educational systems across the country. Thus, there have been positive and negative aspects of legislation and policies developed and implemented at local, state, and national levels.

Given that the laws, policies, and research described above lead to some practices that are congruent with Native ways of knowing and being, the following section will highlight those practices and the associated research. It is essential to point out that many of these practices are intuitive when looking from the Native worldview; however, there are to date few empirical studies which demonstrate the efficacy of some of these practices as well as the extent to which these practices are being implemented in Indian education. This does not in any way diminish the power of these practices, many of which have a rich traditional history. The very nature in which research, laws, and policies are selected, designed, and conducted are contextualized in culture, reflecting the sociopolitical agendas of a given period.

**Effective Practices that Facilitate Native Student Achievement**

The development of spiritual, mental, physical, and emotional wellbeing in children and youth provide a foundation for resilience and success (Heavy Runner & Morris, 1997). The overall wellbeing of children requires us to be ever cognizant of their need for

1. "belonging" – From the time they were born, children were looked after by caring adults. Everyone in the community treated others as related, so children developed a sense of respect and concern for others and experienced a minimum of friction. All of this fostered good will.

2. "mastery" – American Indian and Alaska Native families told stories, provided nurture, and acted as role models to foster balance in spiritual, mental, emotional, and physical competence.

3. "independence" – Many traditional Native cultures placed a high value on individual freedom, and young

people were given training in self-management. Young people were never offered rewards for doing well. Practicing appropriate self-management was seen as the reward itself.

4. "generosity" – Giving to others and giving back to the community were fundamental core values in many Native cultures, where adults stressed generosity and unselfishness to young people (Brendtro, Brokenleg, & Van Bockern, 1990 as cited in Strand & Peacock, 2002).

In order to be ever cognizant of the developmental needs of youth, we must focus on the strengths that each brings to the learning environments. It is important to emphasize that the western deficit model has been the primary lens through which the failure of Native students in U.S. mono-cultural school systems has been attempted to be explained and addressed. Such a model is fundamentally flawed in that it tends to lead to perceptions that Native youth come from deficient circumstances; thus, it is to be expected that they will most likely fail. Researchers are rejecting such models and the inherent limitations therein; instead, they are delving into models which examine elements that facilitate resilience and success in students from culturally and linguistically diverse backgrounds.

This shift is critical if we are to ensure the continuance of tribal languages and cultures, the very life of the people. Dr. William G. Demmert, Jr. (2001) wrote a seminal piece describing his comprehensive review of the literature on improving academic performance among Native American students. We have drawn from his work as well as many other Native researchers who have been working to effect change in the opportunities that Native children and youth are presented within the educational institutions in the US.

Factors that impact the success of Native students may be explained as those with the potential to impact the development of children and youth across their spiritual, mental, physical, and emotional areas. It is critical to understand that these factors and their impact on the developmental areas mentioned above are all part of an interactive "whole"; therefore, the factors are interwoven in varying patterns, resulting in the unique experiences of each person. Ensuring that these experiences positively impact the development of children and youth is essential.

Researchers have identified the critical nature that being a part of the Native community plays in the development of identity, sense of belonging (Brendtro et al., 2002), and understanding

of the interconnectivity of all things (i.e., spiritual wellbeing) in children and youth, which impacts their persistence in schools (Bergstrom, Cleary, & Peacock, 2003). Further, being able to attend and practice traditional ceremonies has been identified as supporting students' development (Guillory, 2008) in all developmental areas (spiritual, mental, physical, and emotional; Heavy Runner & Marshall, 2003; LaFromboise, 2006). Being a part of the Native community and being able to attend and practice traditional ceremonies provides opportunities for language and culture emersion, which further enhances ongoing spiritual wellbeing. Students have reported that such experiences positively affected their performance and persistence in school (Bergstrom et al., 2003; LaFromboise, 2006). Whitbeck, Hoyt, Stubben, and LaFromboise (2001) conducted an empirical study that supported their conclusion that "Enculturation is a resilience factor in the development of [American Indian] children" (p. 57; cited in Strand & Peacock, 2002). Therefore, providing opportunities for children and youth to thrive will require school system policies and practices that support such experiences as opposed to creating barriers which prohibit or discourage them. It is acknowledged that many other factors promote spiritual development which are unique to individuals, tribes, and communities and contribute to resilience and success. As we present in the following section, there is a growing body of research being conducted to strengthen our understanding of the positive and negative roles that resilience plays in each person's overall health and wellbeing.

Culturally responsive curriculum, teaching methods, and assessment practices have been identified as factors impacting student success within the literature on American Indian populations (e.g., Banks-Joseph & Miller, 2005; Demmert, 2005; Tibbetts, Faircloth, Ah-Nee-Benham & Pfeiffer, 2008). Culturally responsive American Indian/Alaska Native curriculum has been defined as curriculum that is developed using local cultural knowledge (often in combination with language) throughout instruction. Recommendations to use culturally responsive curriculum in serving Native students has been echoed throughout national and state policy studies since the Meriam Report in 1928 (Demmert, 2001). The METT report on Indian Education provided to the State of Washington in 2001 pointed out that this critical factor, as well as culturally responsive teaching methods and assessment practices, were in need of immediate attention. It is worthy to note that this has been documented for at least the past 80 years.

There have been some programs in schools across the country, including Washington State schools that have made superior strides in implementing culturally responsive curriculum and teaching methods; however, systemic adoption of such practices remains problematic. Students respond positively to learning opportunities which are authentic; thus, the inclusion of supportive/motivating teachers who are curriculum adapters and developers as opposed to curriculum transmitters are needed (Shawer, Gilmore, & Banks, 2008). Developing curriculum that is culturally/linguistically convergent with local tribes will necessitate the use of place-based education.

Place-based education has been defined by David Sobel (2004), who stated that "place-based teaching is really an elaboration of the Deweyan notion that you need to get kids engaged with real-world activities and real-world problem solving" (p. 43). In place-based inquiry, one can embrace a transdisciplinary model which utilizes students' active engagement in curriculum development, implementation, and

evaluation. When implementing place-based education, students' past experiences, curiosities, and interests are the context for curriculum development. This also facilitates active community member involvement in the educational experiences of their children and young adults.

The integration of language and culture within place-based education models holds potential promise in the pursuit of "true reform" in Indian Education. By using place-based education, elders, Native community members, family members, and parents, along with their children, teachers, and administrators could work together to develop, implement, and evaluate authentic learning experiences that actively engage Native and non-Native students. Within Washington State, such educational endeavors would be in alignment with the Centennial Accord, House Bill 1495, and Esther Martinez Native American Languages Preservation Act as well as impact the issues raised in relation to Indian Executive Order, NCLB, and IDEA.

Finally, one would be remiss not to include health and physical factors that contribute to the success of Native students. This acknowledges the complexity of factors surrounding school and community experiences that impact students' development. Factors that have been identified in the literature include, but are not limited to ensuring healthy nutrition, promoting clean and sober families and communities, healing intergenerational trauma, promoting strong cohesive families with healthy coping strategies, developing protective factors, and providing access to appropriate healthcare and housing. One must also realize and work to ensure economic wellbeing of families and tribal communities. The interconnections were well known by our ancestors; thus, efforts to pursue "true reform" must include attention by all to the factors each community must promote to meet the unique needs of their children and young adults as well as those that can be promoted on state, regional, and national levels.

The paradigm shift that needs to take place to ensure the resilience of all Indigenous children and their families is one that moves from a deficit model to a model that supports traditional values, beliefs, and practices incorporating traditional ways of knowing. This leads to keeping with teachings that all children and adults are gifted and talented…an idea that needs to be nurtured and celebrated within each person from birth through high school, higher education and beyond. Such work will entail coordinated efforts within local communities and government-to-government relationships with other tribes, school districts, the state, and the nation with respect to legislation, policy development, and service provision. Only this will lead to true Indian educational reform (Charleston, 1994).

The health and wellbeing of Native youth is interconnected with being able to be actively engaged as they interact with their world building knowledge in traditional ways; thus, living. The next section emphasizes that the paradigm shift advocated in this report, must be systematic and include all of the systems that are being activated to support a youth's holistic development. These include systems that address health (physical and mental) and wellbeing which are fundamental to ensuring Native student success.

# Section 3

## Improving Our Health and State of Wellbeing

Research has established that the health status of Native Americans is "at risk," particularly for Native American youth (Cummins, Ireland, Resnick, & Blum, 1999). Health issues facing Native American adolescents include suicidality, higher mortality rate, depression, alcohol and substance abuse, delinquency and out of home placement (Indian Health Service, 1990; U.S. Congress, 1990; Yates, 1987). However, despite the historical trauma, history of colonization and the increased risk of health factors, many Native American youth are resilient as demonstrated by their emotional, physical, and psychological wellbeing. The purpose of the following section is to fully capture the unique risk factors that Native youth in the state of Washington face and the protective and resilience factors that promote positive wellbeing.

It is important all Native youth have positive and adaptive wellbeing across the following dimensions: social, emotional, psychological and cultural (see Figure 1).

Each of these areas of wellbeing has a significant impact on how children, adolescents and adults approach education, learning style and academic ability. Social wellbeing refers to the social development and relationships necessary for Native youth to succeed including connections with peers, family, school, and community. The second dimension is emotional wellbeing. This dimension refers to the ability to cope and deal with the effects of colonization, historical trauma, loss, discrimination and racism. Each of these factors has significant effects on the emotional wellbeing of our Native youth. Additionally, psychological health focuses on having an integrated sense of self and the freedom from the burden of mental health issues such as alcohol and substance abuse, depression and suicidality, juvenile delinquency and maladaptive attachment and adjustment patterns. The most critical area of development for our Native youth is cultural wellbeing, which consists of four components: (a) ability to live in two worlds; (b) knowledge of history, culture and language; (c) a positive Native identity, and (d) a positive connection to one's culture.

Figure 1: Dimensions of Wellbeing among Native American Youth

We identified protective and resilience factors that promote holistic wellbeing according to elected officials, administrators, educators, counselors, community members, elders, paraprofessionals, grandparents, parents, other immediate and extended family members, adolescents and children in Native communities in Washington. The data compiled comes from two main resources: (a) listening sessions conducted across the state of Washington which consisted of over 2,000 participants and (b) data collected from the Native Youth Leadership Summit (NYLS) survey completed in 2008 to include the voices of Native students. We need to acknowledge everyone that shared their thoughts, views and values as it is their voices, spirit and strength that comprise this section of the report.

**Brief Review of Adversity and Resilience**

Resilience refers to the dynamic process encompassing positive adaptation within the context of significant adversity (Luthar, Cicchetti, & Becker, 2000). In order to have resilience, one must meet two critical conditions: (a) exposure to significant threat or severe adversity, and (b) achievement of positive adaptation despite major assaults on the developmental process (Garmezy, 1990; Luthar & Zigler, 1991; Masten, Best, & Garmezy, 1990; Rutter, 1990; Werner & Smith, 1982, 1992). Native Americans have a long history of resilience and perseverance. In the face of tremendous adversity and hardship including colonization, historical and intergenerational trauma, cultural genocide, multiple losses and stereotypes, Native Americans and indigenous peoples have survived maintaining their cultural history, knowledge, language, traditions and customs. When examining wellbeing among Native Americans, one needs to understand the process of resilience, which includes adversity and indicators of achievement and wellbeing.

The colonization process is well documented including community massacres, genocidal policies, pandemics from the introduction of new diseases, forced relocation and removal of children through Indian boarding school policies, and prohibition of spiritual and cultural practices (Stannard, 1992; Thornton, 1987 as cited in Evans-Campell, 2008). The effects of colonization in terms of assaults on wellbeing of Native Americans has been studied, including a constellation of mental health issues (domestic violence, child abuse and neglect, substance and drug abuse, depression, suicidality and post-traumatic stress disorder) and physical health outcomes (diabetes, obesity, cardiovascular disease, cancer, and asthma). The effects of colonization can be manifested into various stressors ranging from significant life events (deaths, multiple losses of loved ones, parent or family member removed from the home due to addiction, incarceration, or abuse) to daily hassles including microaggressions, racism, discrimination, and subtle reminders of trauma and loss. Stressors due to colonization can vary on intensity, duration, chronicity and sequencing. For example, historical loss and trauma may result in loss of family members, of social support, and of financial resources, which results in additive risk factors such as poor nutrition, exposure to violence, and limited adult supervision for children and youth. Understanding the ramifications of colonization from historical events of the past to current stressors endured on a daily basis should be required for all educators and caretakers of Native American children in order to see the resilience and positive adaptation that has occurred over generations for Native families and communities. It is through this lens of strength and resilience that we hope to

advance the education of holistic wellbeing for all Native youth.

**Protective and Resilience Factors**

Identifying protective and resilience factors in education is an important part of the decolonization process for indigenous peoples. Smith (1999) points out the need for indigenous people to reclaim their past, understand their history, and identify themselves as Natives in order to move towards self determination. Identifying factors that protect Native youth from encountering adversity (e.g., protective factors) can help in promoting the wellbeing lens. Additionally, because of the history of colonization, encountering adversity for Native American youth is part of their developmental process; hence, it is important to examine resilience factors that become essential in the face of major stressors.

*People's Voices*

*"We want our children to succeed."*

According to Beauvais and Oetting (1999), protective factors save one from disaster whereas resilience factors help one to bounce back after adversity. Therefore, given the history of colonization and historical trauma, for this report we will focus on resilience factors.

*A note of caution about resilience and health.* One should note that there may be a cost to resilience. As one elder expressed in a listening session, "I am sick and tired of being resilient!" This sentiment is understandable as research has shown that a chronic state of stress severely compromises one's immune system, which can result in disease and in some cases death. Current longitudinal research is being conducted on the accumulated effect of resilience on mental and physical health. Werner and Smith (2001), in their longitudinal study of aboriginal Native Hawaiians, found that males who were determined to be "resilient" in childhood were twice as likely to develop stress related illnesses. Additionally, Native Hawaiian women who were deemed resilient were more at risk for health issues related to reproduction. Resilience and sustaining competence in the face of chronic stress may result in lower defenses in fighting diseases and increasing one's susceptibility to diseases such as diabetes, cardiovascular disease, and cancer. More research is needed to determine health issues and processes of disease manifestation among Native Americans and indigenous people in the context of colonization and resilience. Therefore, one caveat when presenting these factors of resilience is the need to move towards protective factors to avoid stress and adversity and promote prevention strategies focused on reducing the risk of physical and mental health issues among Native Americans.

**Resilience Factors and Academic Achievement among Native Americans in the State of Washington**

*Commitment to education and Native youth*. Across all the listening sessions in the state of Washington, one message was clear: "We want our children to succeed." All Native participants from elders, grandparents, parents, family relatives, youth and children, communicated a commitment to education and success. However, how one defines success and academic achievement encompasses much more than passing the WASL. As evident by the overwhelming number of

parents attending the listening sessions, and as stated by several participants, "We want to be involved" in our children's academic success and/or education. However, a disconnection may occur between administrators' and teachers' perceptions of the depth of involvement. Parents and grandparents are committed to their youth's education; however, they may be wary and slow to trust school personnel given their own traumatic history of education. Also, parents communicate this commitment to education to their children, but they may not know exactly how to help their children with specific behaviors such as help with their homework.

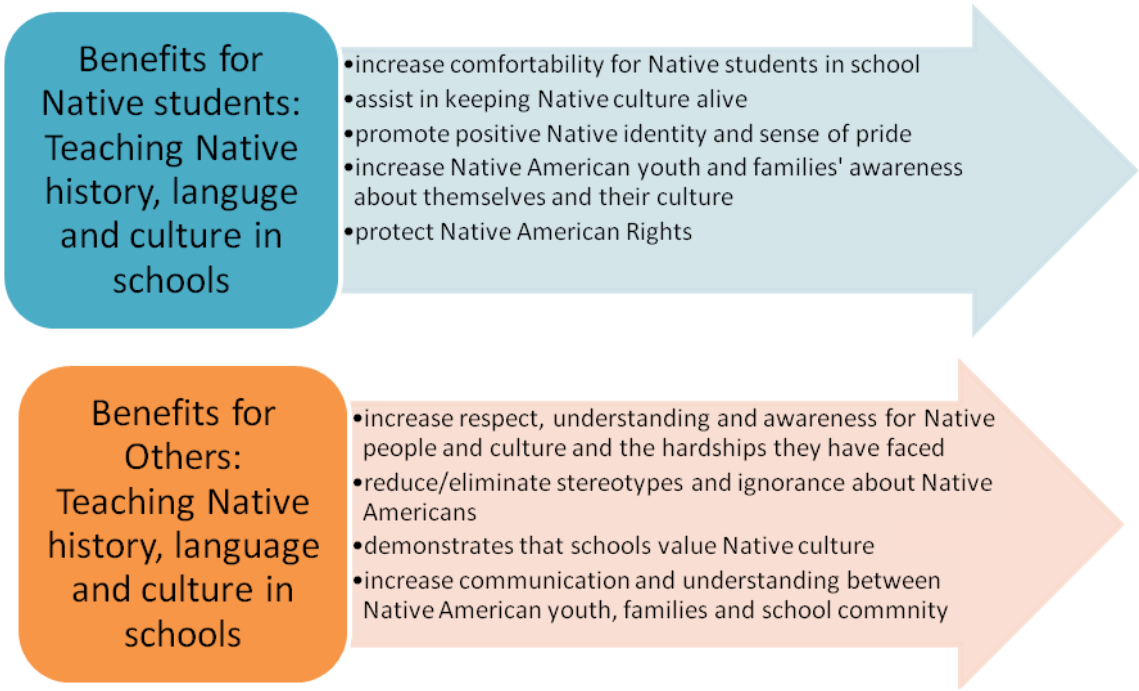
Therefore teachers, educators and school administrators need to understand that disengagement from the school or not understanding how to help their children with homework does not mean "a lack of commitment to education." It is important that interactions with the Native community members and school personnel are based on this fundamental commitment: both parties are committed to the education of their children. As one Native community member stated, "Kids represent our future."

*Knowing Native history, language and culture.* Another theme that emerged from the listening sessions is the resilience of knowing one's history, language and culture. As an elder made it clear, "We don't just practice, we live our ways." Therefore, teaching history and language and culture needs to be presented not as something that was done in the past or disconnected from one's identity or life, but rather as something that is alive and permeates Natives' daily lives. Many times, the teaching of Native history, language and culture occurs outside the school and in the family and community. As a male elder shared, "Home schooling is my grandmother and grandfather teaching me about culture."

House Bill 1495 was referred to several times throughout our listening sessions as a pilot program for tribal sovereignty curriculum. The need for incorporating Native history, language and culture into regular curriculum was one of the most prevalent themes across elders, parents, educators and Native students. Having elders teach Native history, culture and language was unanimously agreed upon as critical across all educational arenas.

Examples were also shared of how history of Native Americans has been taught in the school system. One tribal member pointed out that the Colville tribe sent elders into classrooms to talk and other tribes stated they were working with this. Others agreed that the solution of incorporating Native knowledge in schools "rests with us…we have our language but it is not documented…" – therefore, there is a need for resources in helping the tribal community document their unique history, culture and language. Other discussions that occurred regarding this theme explored and shared different kinds of frameworks people were using to document their history including pre-contact, contact, and contemporary stories and songs. Many youth and parents acknowledged the benefits of teaching Native history; language and culture (see Figure 2).

Figure 2: Benefits of Teaching Native History, Language and Culture in Schools




Many Native elders, parents, family members, educators and youth indicated that it would be beneficial to Native students, non-Native students and others in the community to learn about Native history and culture. One participant shared that the "curriculum needs to incorporate more of Native American history, culture and traditions and that this would go a long way in increasing understanding and respect for Native people."

Teaching Native history, culture and language can have tremendous benefits for building social, emotional, psychological and cultural wellbeing. Focusing on social wellbeing, knowing native history and culture can increase respect, understanding and awareness about Native people and the hardships they have faced. Native students also communicated that teaching Native culture and history would help reduce stereotypes and ignorance about Native Americans. They also talked about the need for this curriculum and instruction so that "people don't get the wrong idea about Natives and they don't think about all the stereotypes." Stereotypes of Native Americans that students wanted specifically to eliminate were that people "see us as the people that get free money every month," "that we are paid to go to school, we live off welfare and we abuse our fishing/hunting

rights," and "we are savages wearing feathers and hooping and hollering in preparation for a scalping." As another Native student pointed out, "If they do not teach it, it's easier for non-Natives to create things like stereotypes and be ignorant…" Reducing stereotypes will also reduce racist behaviors and discrimination, a significant barrier for some Native students in public schools. By teaching history and culture in the schools, "it will hopefully bring tribal and non-tribal communities together" which would allow for more positive social interaction between peers, teachers, paraprofessionals and other school personnel and Native students, families and community members.

Creating and/or maintaining opportunities to learn about Native culture can also enhance Native students' psychological and cultural wellbeing. Many elders, parents and Native students indicated that not all Native American students/youth know about their culture. As one Native student pointed out, "because as much as we don't want to admit it, more and more of the younger people either don't have grandparents to learn from or they simply just don't spend the time with their elders, so by generation, Native language and culture is being lost." Having a sense of identity is vital for Native youth – especially adolescents. By incorporating Native culture in the schools, one can teach Native youth about their identity and create a sense of pride and positive self worth. As one Native adolescent shared, "It means that I am a part of something, [a] tribe, that I have a culture and language."

Another dimension of cultural wellbeing that incorporates Native history and culture is one's connection to the cultural community and the school. It would help "bring tribal issues to the forefront and they would gain empathy and support" to protect Native Americans' rights in the community. It would also communicate to the community that the school values Native culture and as one Native student stated, it would demonstrate that "our people, language and history is just as important and sacred as other peoples."

*Living in Two Worlds.* "Living in two worlds" has been referred to as bicultural competence and is defined as knowing and understanding two different cultures and the ability to live, navigate, and cope with two cultures (LaFromboise et al., 1993, 2005). One of the key elements that protect individuals from drug and alcohol abuse is the ability to walk between these two worlds: Native culture and "Western" or European American culture. As one parent stated, "You can learn tribal customs at home and how to work in the outside world at school." A male participant and survivor of alcoholism stated that, "We need to teach kids to be successful in combining the[se] two worlds." Many people at the listening sessions acknowledged that the educational system was not made for "kids of color" or that it was formed based on teaching the "majority of the kids, not the one or two Native students in the class." Building upon the previous resilience factor (learning about Native history, culture and language), this allows for Native students to see both worlds. Also increasing understanding about the culture between the school and the community can also illuminate new pathways of navigating both education and maintaining one's culture. An elder clearly stated, "You can get an education *and* maintain your customs."

One barrier for Native students in education is pressure they may feel to choose between keeping their culture and maintaining their education. Rather than see these components as fitting together, they may see that to obtain one, they may

need to sacrifice the other. A few comments that demonstrate this dilemma are "my traditional values are highest to me, over the value of education" and, as a mother stated in reference to her daughter, "I won't compromise her culture for her education." Ways of promoting students' ability to live in two worlds include increasing understanding and flexibility within the school around absentee policies in relation to cultural events, customs and traditions that may result in missing school. Also, allowing elders to come to the classroom to show Native ways can help them understand traditional styles of learning. The capacity to live in two worlds has been found to be related to higher cognitive functioning, higher mental health status, higher self esteem, and higher ratings of school environment (LaFromboise, 2005). Learning the skills to live in two worlds can help promote social wellbeing (higher ratings of school), psychological wellbeing (increasing racial identity and integration of self), and cultural wellbeing, while also reducing the conflict of feeling pressure to choose culture over education.

*People's Voices*

*"I won't compromise her culture for her education."*

*Identity*. A consistent theme across educators, elders, parents, family members and students was the importance of Native identity, which encompasses knowing where you come from, knowing your history and ancestors, and taking pride in being Native. A Native teacher for at-risk youth (youth suffering from alcohol or drug addiction and/or who have dropped out previously from school) stated, "You see kids bloom when they know their identity. Sometimes their parents don't know their identity and then they learn through their children that they have a place to be themselves." This empowers Native youth and adults to have a sense of self-worth while also feeling they can teach others about their culture. Identity among racial and ethnic minorities is a critical component of psychological and cultural wellbeing. In the face of adversity, such as drug and alcohol addiction, knowing your Native identity can help guide you towards the road to recovery. As one survivor of alcoholism stated based on her work with people suffering from chemical dependence, "those who have survived have two key elements: (a) they walk in two worlds and (b) identity is essential."

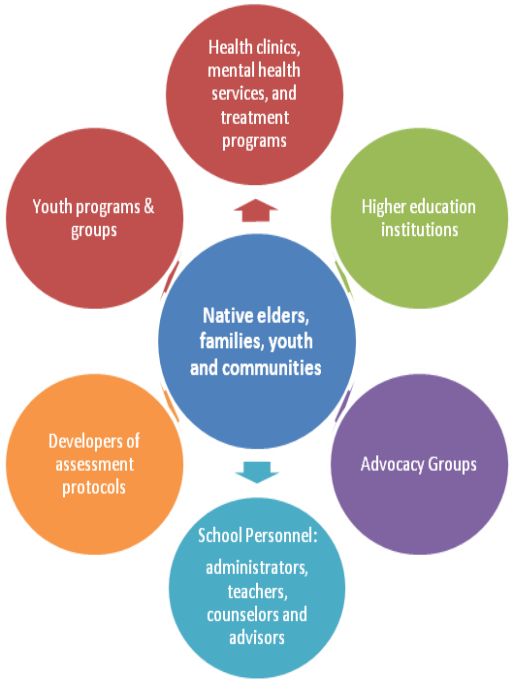
A counselor who works with at risk Native youth indicated that she "sees many children through the child protection team and these kids are placed into care without knowing their identity. This 'not knowing' their identity, it's a sin and creates more problems." Knowing one's Native identity can be a resilience factor in assisting him or her on their road to recovery, while also protecting them from additional stressors such as racism and discrimination, thus enhancing their emotional wellbeing. Also, opportunities to explore and share their Native identity can greatly increase their connections to their peers, family, community and culture, which would contribute to their social and cultural wellbeing. Another male counselor talked about his experience growing up and not knowing what it meant to be Native until he met a teacher that helped him through this process of developing his identity. By finding his identity, he was able to connect who he was to his education, which allowed him to get a scholarship and get motivated about his education.

A strong Native identity can also help youth "seek truth for themselves," according to one Native female educator. She can see the strength and renewal that occurs from being a part of this goal: "We've all been through that adversity [the Trail of Tears] and we have a shared responsibility." At-risk students can see that "they have the survivor gene in them" and knowing their Native identity teaches them that sense of "I'm special." A student talked about going to a conference to learn about his Native culture and history and stated, "Just look at me, I wasn't proud to be Native, I was ashamed…it was not until I went to an Indian conference that I was not ashamed anymore." A strong ethnic identity has been found in research to be associated with positive self acceptance, self esteem, higher ratings of personal growth, better community leadership skills and acquiring life skill sets such as decision-making skills (McCubbin, 2003, 2004, 2005).

It is important that Native youth and families have places where their identity is respected, honored and celebrated. School settings need to create or continue to maintain an environment where this can occur. As one participant stated, "Families need to have a place where their identity is honored. Many times these parents, families and children are in places where they are not honored for who they are [as Native people]." Creating spaces where one can develop and maintain a healthy and positive Native identity is essential to all aspects of wellbeing.

*Community, connection and relationships.* In every setting, public schools, private schools, mental health clinics, multidisciplinary health teams, alternative programs, drug and alcohol treatment centers, and urban and rural places, one topic kept coming up: *relationships*. As one person eloquently stated, "Programs do not change kids. Relationships do." Figure 3 outlines the various connections that many stakeholders communicated that they wanted to establish, develop, and or maintain/sustain for the sake of the wellbeing of Native youth and families.

Figure 3: Connections and relationships in the community that help promote wellbeing among Native youth




Many Native parents and elders expressed a need to have educators "who believe in our children." This belief in Native youth includes, "letting them know they are doing good," and

honoring the students. Another behavior that can help students feel that their teachers believe in them is to "celebrate kids being in there [in school]—*not grades*."

Many parents, elders and Native community members expressed the need for teachers and school personnel to become involved in the community, to see them at events, in order to build a connection to their culture. One Native leader stated that there needs to be a "fundamental shift in regard to teacher education – should be community based…what's the culture and what do they need to do to connect—cross-cultural communication—access to the children so that they have that connection." Teachers and educators being active in the community helps build a sense of connection and trust between school personnel, families and students. One example that was presented was seeing teachers and staff walking across the reservation to demonstrate the power of sharing moments and gaining new knowledge and appreciation of those teachers, staff and administrators who participated.

> *People's Voices*
>
> *"If schools want parent participation – it has to be relevant—myths that grow is that parents don't care about education…on the contrary, parents don't feel valued—not welcomed."*

Another key connection that needs to be made is between school personnel and Native parents and family members. First, school personnel need to be sensitive to the concept that extended family may play a key role in the development of a child, so welcoming grandparents or other relatives who are raising or assisting in raising the child is important. As one grandparent talked about her experience in meetings at school, "They always ask 'who are you?' or 'what are you doing here?'" There is an assumption that the birth parents are the parents which can create a connection between the school and Native families. Educators need to be aware that family relations might not be a "traditional" nuclear family by Western standards bur rather includes extended family members.

Reduction of stereotypes about parental involvement or family participation in the school needs to occur. As one parent shared, "If schools want parent participation – it has to be relevant—myths that grow is that parents don't care about education…on the contrary, parents don't feel valued—not welcomed." Therefore, in order to build relationships with parents, schools needs to create and maintain a climate where Native family members feel welcomed, honored and respected. Another stereotype that needs to be eliminated is the issue of poverty and that families who live in poverty are uninvolved in their children's education. As one participant voiced, "support at home…poverty, is not necessarily the issue," and that her experience has been that, often, poor families are involved in the school and well-off families are not involved. It was also suggested that supporting these families living in poverty may be the key to ensuring that poverty is eradicated in that community. As a principal at a local public elementary school noted, "The need is to care about the child and the whole family, to build community partnerships and to strengthen the relationship between parents and the school."

This connection to the community is also inclusive of Native youth in allowing them to be a part of their Native community through cultural events, celebrations, and ceremonies. As one Native community member stated, "Every time you deny them (kids) the opportunity to be a part of their community and learn who they are… (students) become to think what good is it?" It also sets up a precedent that the child has to choose between an education and his or her culture. One suggestion for government to government relations was that "every tribe should have the right to negotiate—activities, days, core cultural curriculum of tribal communities such that students will not receive an absence for participating in their tribes' cultural events and/or ceremonies." As one elder pointed out, educators need to understand, honor and respect these ceremonies and traditions, and that sometimes having the students write an assignment or paper about these sacred events may be contradictory to the cultural practice. Therefore, sensitivity and respect towards these absences for cultural traditions is needed in order for Native youth to develop their identity (i.e., psychological wellbeing), know their indigenous ways (i.e., cultural wellbeing), and to help reduce/eliminate discrimination or racism that they may encounter from teachers, other students and key student personnel (i.e., emotional wellbeing).

This need for a connection between the school and the culture/community was also acknowledged as a two-way interaction. Native tribal members stated that "we need the whole community to raise our children" and "we need to have community to find pride and support." Tying culture and community into the goal of education is vital. As one participant stated, "With culture we will find a purpose in education. You need it to understand your role, responsibility and place in this world." Also, parents need to see how education is going to help their kids. Parents also need tools and guidance in how to help their children with their homework.

Examples of successful family involvement were also shared. One example was in early childhood programs, where parents are part of the teaching process. Parents or family members are invited in and encouraged to participate throughout high school and college. Another successful example was "culture week," where the teaching is turned over to the community, which has increased morale at the elementary and middle school. During this week, all the teachers and community members come together and focus on a theme, and elders are asked to participate and share their knowledge. Another example was using places close to the schools on reservations or in the community to demonstrate the concept of "look where you live" to build solidarity to traditional Indian values in education.

A director of a program for at risk youth stated, "Love is what is needed most of all, that words of support from people who love you will ground you." Relationships and connections can help Native youth to be grounded in their education, Native culture and identity through love.

*Role Models.* A Native male shared his life story and found that "looking back and reflecting on my life I realized I grew up in the ghetto…I dealt with everything, grief, loss, racism, prejudice but then something beautiful happened—someone in my family decided to sober up…to better herself with education." He continued talking about this role model/mentor

and that "she taught me that education will pull you out of the depths of hell and into sobriety."

Having role models was another theme that emerged from the listening sessions. For many Natives, when telling their stories about adversity (specifically drug and alcohol addiction and being placed in foster care), a mentor or role model helped them to either stay in school or go back after leaving school to complete their degrees. Many mentioned Native female role models in their lives that helped them to focus on what they wanted out of education and incorporating it into their cultural heritage and identity. One male participant talked about a Native female leader in his work setting who "is a role model. She is a strong Indian woman who is pro-education and pro-sobriety." Another Native teacher and counselor who works with at risk Native youth talked about how "we all have something to give. We just need that mentor, that intervention that says 'this is hard but you can make it.'" In several listening sessions, voiced in slightly different ways, was the story of one educator with whom a student was able to connect that helped the student stay in school.

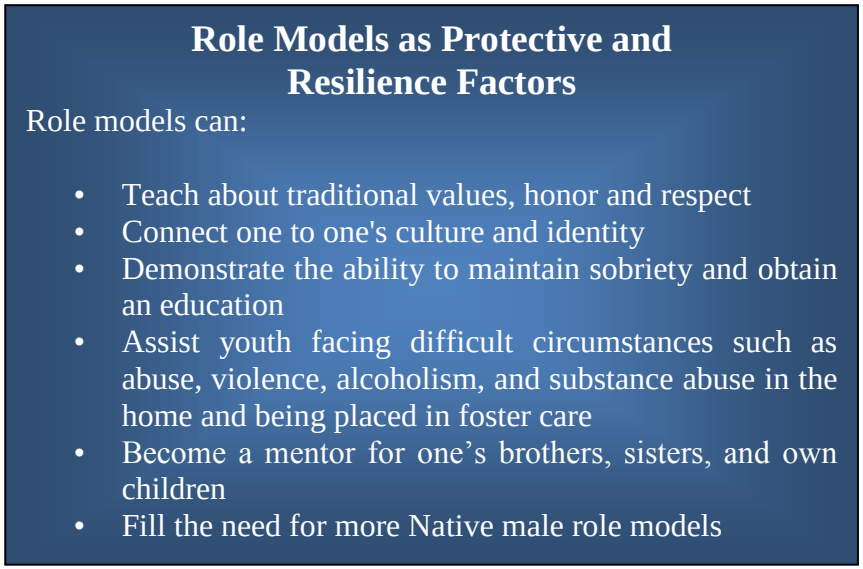
Elders play a key role in being mentors, teaching Native youth and adults about honor and respect, and connecting many lost Native youth back to their culture. One mother, a survivor of alcoholism, stated, "From my elders, I learned to have respect. We need to make it better for ourselves. That's how I became sober and got my daughter back." Educators talk about needing to find elders to help guide young people. Counselors talked about how due to abuse and violence, young people don't know respect, honesty and traditional values. Elders are needed in the community to work with at risk youth and educators to help teach kids values, culture, honesty, respect, and as one Native high school male stated, "what is right and what is wrong."

Finding mentors early can greatly help kids who get off track early in their childhood due to abuse, violence, and substance abuse. Mentors and role models are essential especially because many youth and adolescents, due to circumstances beyond their control, want to do something with their lives but have obstacles that may interfere with their ability to thrive. One female participant shared how her role model suffered from alcoholism. She started her recovery in her 30s and is now focused on being a role model for her children. Role models are needed to help develop and maintain one's wellbeing. Another trend, as indicated by many parents, was the need to be a role model themselves for their children and other children. As one mother shared, "My parents wanted me to have a better life and this is something I want to carry on for my children." Another educated male talked about wanting to be a role model for his brothers, who are now going to college on scholarships. Role models were also found to be helpful for kids that are placed in foster care. One female who completed a higher education degree indicated that it was her foster mother who encouraged her to continue on with her education. One male talked about how school was a place to get away from the conflict in his home and his father's alcoholism. A Native female teacher helped him figure out what he wanted to study before going on for his advanced degree in college.

A Native man who is also a father, husband and counselor shared, "Indian children *need* Native men." This need for more Native male role models was echoed throughout many listening sessions. A high school male senior talked about needing a

male role model, saying, "I think bringing people like BF and MP (both men) to schools to talk because they are amazing speakers who really care and can touch your heart." Another valuable resource for role models are fathers. As one participant stated, "Dads are extremely important taking leadership of family in terms of education." A male counselor told a story about how someone told him he was a role model for kids. This man realized that he was not just a role model for Indian kids but for "Black kids, poor White kids, for all these kids. These kids that are in and out of foster care. I realize they're just like us." Being a role model and a mentor extends beyond just Native children, but for all children. In summary, role models play an important role in promoting wellbeing for all Natives, including children, adolescents *and* adults (see Figure 4).

Figure 4: Summary of Role Models as Protective and Resilience Factors




*Life-Long Learning.* An internal resilience and protective factor for many Native Americans was the concept of life-long learning. Many Native women including high school students, adults, mothers and elders communicated their love for learning and their perspective that learning happens throughout life. A female high school student stated, "I just want to keep learning more. We have made it so far. I just want to learn as much as I can." Another Native woman shared, "I have always been a self learner and figured things out for myself. This is rooted in my childhood and how I learned then."

Another theme was that learning includes adults and educators. One educator shared, "We have to require adults to go through the same as the kids – every day, adults need to learn something." Many community members pointed out that educators and school personnel need to learn about Native culture and history as they may be ignorant, which can result in creating barriers in education for Native students. Also, ignorance can result in teachers and parents presenting information that is prejudicial and racist. One participant shared a story about how some non-Native parents took it upon themselves to inform the children while making masks that "the yellow [color] came from pee, the red from blood, the brown…and so on." This Native parent took the initiative to clarify this misinformation and brought in a dye chart so that the children could learn authentic [Native] information. This story is an example of how learning is needed not just for children and Native youth but also for parents and educators.

For those that shared their desire and motivation for life-long learning, there seemed to be a link with a passion for reading. A Native woman talked about owing her life to reading and the library and how "reading has been my salvation my whole life." A Native male who is currently out of school said, "I'm pretty good at math, I read a lot when I was locked up." This Native male talked about how he liked to read and learn about things but that in school, he learned to "stop putting myself out there" because of feeling shut down by a teacher. This desire for learning seems to become disconnected from school for many Native youth. For Native women, they talked about becoming disengaged from school in the 6th or 7th grade, mostly due to family issues, falling behind in school, and racism and discrimination encountered in the schools. Native males also talked about disengaging from school in the 6th or 7th grade; however, they shared more experiences of feeling shut down by teachers and learning not to ask for help so that they didn't appear "dumb" or engage in a power struggle with a teacher. It seems that middle school may be a critical time to enhance or diminish this desire for learning depending on the student's gender, life circumstances and their interactions with teachers.

Although many Natives felt this internal drive to learn and read, many also talked about the disconnection between learning and school. The participant who shared her love for reading also indicated that education was not her love. Although reading was her salvation, "School has not been that place for me." Another Native female teacher shared how "school – there was what I needed to learn and then [outside] was what I wanted to learn." More research is needed to determine how students develop this internal drive for knowledge and also what external factors may be diminishing this motivation in schools, thus creating a disconnection between learning and school for Native people.

*Teachers.* Teachers are an important factor in helping Native students achieve academically and sustain healthy wellbeing. Using data collected from the NYLS and from the listening sessions, there are many attributes, qualities and techniques that make teachers successful with Native students. Qualities that teachers have that promote academic achievement according to Native students are patience, encouragement, being comfortable with Native ways, caring about how students are doing, listening to students and being concerned about students' wellbeing. Teaching techniques that Native students found to be effective and help them succeed in school are detailed explanations, taking the time to teach them concepts they do not understand, answering questions, allowing students to make their own conclusions, working hands-on with students, taking the time to talk with students, being open and available to students and being supportive when a student doesn't feel like he or she is understanding the material. Additionally, students found that teachers who take the time to help them, are available outside of class, allow time in class for students to complete their work, and remind them of deadlines are also helpful to them in doing well in school.

Two key factors emerged about teachers that students found helped them in school: (a) providing encouragement, support and respect for their cultural identity; and (b) being flexible and

adaptable to help Native students make up for absences and missed assignments due to family issues, losses and cultural opportunities outside the classroom. Some former students and parents expressed a desire to have more Native teachers and also to provide competitive salaries for Native teachers specializing in Indian education who want to return to their tribe and give back to their community.

*Stability and Support in the Family.* Another common resilience theme for Native adults who graduated from high school and went onto college was stability. This stability was commonly seen in one's family and involved having their support, encouragement and help along the way through their educational journey. One educator observed that "those children who are interested in education and reading come from a stable home," whereas children whose scores fluctuate seemed to have less stability. One male participant talked about how his son performed well on the WASL and recognized that "his [son] has his mom and dad supporting him."

In summary, the following protective and resilience factors were found to enhance holistic wellbeing among Native children and adults: (a) commitment to education and Native youth; (b) knowing Native history, language and culture; (c) living in two worlds; (d) identity; (e) community, connections, and relationships; (f) role models; (g) life-long learning; (h) teachers; and (i) stability and support in the family. These are all factors that promote positive wellbeing among Native American youth, adults and communities. However, despite these protective and resilience factors, barriers still exist for many Native American students that need to be addressed in order to promote holistic wellbeing.

**Barriers to Education for Native American Youth in the State of Washington**

There are several barriers in education for Native American youth in the state of Washington. The following section represents themes that emerged across various listening sessions in urban and rural areas throughout Washington. Seven key factors emerged as barriers for Native Americans: (a) lack of stability and continuity in education; (b) disconnection across several areas in education; (c) poverty; (d) absenteeism; (e) mobility and transitional issues; (f) family issues; and (g) stereotypes, discrimination and racism.

*Lack of Stability and Continuity*. Throughout the listening sessions, many individuals referred to the need for stability and continuity in education. This did not seem to be the "norm" for many "at risk" Native youth. A great amount of concern was expressed about children coming from disrupted homes where they have been in and out of foster care, been in a treatment facility or juvenile detention center or moved to a relative's house for a duration of time while their parents receive help. These are the children who seem to "fall through the cracks" in the system. A tribal judge described how these children with life disruptions are not getting the resources such as books to complete their homework. Some questions that emerged were, "How many other kids are out there like this?" "What should we be doing?" and "How should we be connecting services and education?" It is a common story for dozens of Native children who are in the "system."

The need for continuity in children's education is a critical factor in promoting wellbeing – academically, emotionally, and psychologically. Parents have also talked about concerns about their children feeling pushed out by the school system due to difficult transitions and negative interactions with the school system. Many stakeholders, including political officials, directors, principals, teachers and parents discussed the need to develop a statewide model that focuses on creating stability during critical times and transition periods. There is a need to find a "safety net" for students whose parents move to different districts or who are kicked out of school. This lack of continuity and stability is a key factor in the dropout rate for Native students. Successful models and programs need to be discovered that address this issue of connecting services and education in order to promote stability and continuity in education for students whose lives have been disrupted.

*Disconnection across several areas in education*. A common theme across the listening sessions was a sense of disconnection, with the largest disconnection being between education and culture. One participant articulated this perspective: "…for a lot of our kids [they] don't see a need to get an education. They ask 'for what?'" Another community member talked about how "kids see that those who get an education go someplace else to use their education." Parents may not know how [Western] education is going to help their kids. Although they may pass the WASL test, there is a disconnection whether [Western] education meets the same goals for their people, their culture and their community. Do they [students] know their Native ways? Are they [students] going to be a good contributor and give back to the Native community? What may be misinterpreted as a lack of motivation for education may be a realistic appraisal of the lack of connection between what is being taught in the classroom (teaching towards a test) and what is being taught in their community (lessons about how to live one's life in a successful, positive manner congruent with one's culture).

Another disconnection is between parents and teachers. Many parents want to be involved in their children's education, and progress is being made slowly in this direction. However, many parents have had traumatic experiences in relation to boarding schools and public schools that make them hesitant and wary of interactions with the school. As one parent expressed, "What those predominantly White schools fail to consider is that a lot of parents are victims of boarding school – parents don't want to come in… now some are seeing some support" but "they [parents] got to see you [teacher] in the community" to help build a connection and a sense of trust.

A third disconnection is educational policies that perpetuate "cultural genocide that blames the victim." There may be policies that are intentionally or unintentionally forcing students to assimilate to a certain "Western" lifestyle or forcing Native students to leave schools. Educational policies need to be reevaluated for applicability and sensitivity for Native students, families and communities.

A major disconnection expressed by several educators, school administrators and parents is between culture and assessment. There is a cultural clash about how to measure success. As one participant shared, "In Indian schools, one can measure success as a group; however, in other schools, success is measured by individual performance and competition." The "norm" being set by assessments is predominantly European American, middle class standards and values. Other issues that came up

in the listening sessions were questions about the reliability and validity of these assessments with Native populations in the state of Washington.

Another disconnection is between teachers and students and their culture. Teachers lack education about Native issues, as one participant shared, "there is a lack of understanding about cultural competency such as how tribal government works, what are the local tribes? They lack education, not the kids but the educators." Knowing Native history and culture can greatly assist teachers in building connections with Native students and the community.

*Poverty.* The effects of poverty on children and families have been well documented in research. Poverty is a reality in many Native American communities and educators and school personnel need to be sensitive and aware of the ramifications of poverty within the community and the additional stressors associated with poverty on parents, families and youth.

One barrier in relation to education and poverty is the misperception that families who live in poverty are not involved in their children's education, as stated earlier in this report. Many times the "achievement gap" is not about race, but rather about income and resources. Socioeconomic biases in education can be seen in textbooks, assignments and test scores. Many educational materials are based on middle and upper class standards and values and, therefore, can lead to students disconnecting from the education material. Depending on one's socioeconomic status, different standards of competencies and survival skills are needed. This also may lead to students finding the material presented in class not related to their world. Teachers and educators need to understand that biases and assumptions based on class can lead to children, adolescents and families disconnecting from the schools.

*Absenteeism.* Many schools have implemented policies on absences which impact students' ability to progress in school. Students may have accumulated a number of absences due to illness, family issues such as multiple losses/deaths, drug and alcohol problems, disengagement from school, and obligations, opportunities, and commitments to one's community and culture. A barrier that happens for building resilience and engaging in school is the generalizations and misperceptions about various absences. A distinction needs to be made within the absentee policies and credit loss between "aimless" absences versus cultural absences that are tribally sanctioned.

Another issue with absenteeism may be a cumulative effect. Students may be absent due to family issues or losses. However, upon return, they are behind and do not feel supported by their teachers. They may get overwhelmed and become hesitant, wary, or fearful of asking for help. Different reasons for "not asking for help" are (a) inability to complete homework because they do not understand the foundations or lessons taught before they were absent or during their absence; (b) fear of looking "stupid" or "dumb"; and (c) fear of teachers becoming impatient, frustrated, or engaged in a power struggle with the student if they do not understand the material. Several students who have either left school for a period of time or dropped out expressed concerns, worries and frustration about the process of making up the work that they missed. Confounding this phenomenon is the possibility of drinking or using drugs to help cope with the initial stressors that may have

led them to miss school and/or to help cope with the stress of falling further behind.

Although a student may be "excused" for an absence related to cultural events/commitments that are tribally sanctioned, the parent and/or the student may still feel ramifications and a sense of disrespect from educators about the absence. Derogatory comments or demonstration of frustration and lack of understanding of the importance of certain cultural events can lead to further disconnection between family members and the school. One parent shared a story about when her son missed school to participate in a cultural event. The mother "had to endure as well as what her son had to," which can lead to feeling like one's cultural wellbeing and identity is being threatened.

*Mobility and transitions.* The need for continuity and stability in transitions was presented earlier; however, another issue is the transitions between elementary, middle and high school. Transitions between elementary to middle school and middle school to high school can become barriers to Native student retention. Combine these changes with students who are living in poverty, may have chemical dependency challenges, and may have moved repeatedly throughout their education, and these transitions can become overwhelming and challenging for even the most resilient child. Creating some stability such as having three classes with the same group of peers may help reduce the number of students who feel disengaged, isolated or overwhelmed by this transition process.

Additionally, students may transition from a tribal school to public school, which can be stressful for Native students. Each setting comes with its own unique benefits and challenges; however, preparation for this transition is necessary as this can also lead to disengagement from school and threaten a youth's sense of wellbeing.

*Family issues.* Family issues are another barrier to education and wellbeing. In almost every listening session, the issue of children placed in foster care was discussed. Concerns about children's development of their Native identity and continuity in their education were also expressed. Concerns about the effects within the family due to alcoholism and substance use were also talked about among Native adults, elders and educators. As one adult shared about her experience with a father who suffered from alcoholism, "It's the children who suffer in silence." Native counselors expressed the need for early intervention and to understand that Native kids may be acting out because of issues going on in their lives. One should avoid labeling a child and see behavioral problems as an early indicator that an intervention may need to occur. Teachers, paraprofessionals and school administrators also need to learn the signs of possible family issues that manifest themselves into emotional and behavioral problems. Early prevention and detection was recommended to help avoid and/or eliminate this potential barrier.

Another barrier between families and schools is the lack of understanding of the different constellations of families in Native communities. Single parents and grandparents may be the ones who are raising the children. Some expressed concern that single parent homes may have caused problems for the kids in other areas of the school. However, a single mother expressed her frustration with the negative stereotype or stigma attached with being a single parent. She talked about her involvement with her child while feeling that school personnel

treated her and her child in a biased manner, pushing her to put him into special education. Understanding and respecting different families is necessary and fundamental to building connections between families and schools.

Assumptions about what is the "norm" for stable families can lead to erroneous conclusions and may result in inappropriate educational planning and goals for one's children. Education about family structure and seeing families through a resilience/strengths based lens rather than a deficit based lens would greatly help increase trust and communication between families and schools.

*Stereotypes, discrimination and racism.* Many people shared stories about incidents of discrimination and racism in school. The NYLS study found in their sample of Native high school students that 48.3% (n = 14) said they did not encounter prejudice in their schools [it should be noted that some of the students went to tribal school and others went to public schools]. Thirteen students (44.8%) staid they experienced some form of prejudice. Of these thirteen students, most clarified that they experienced prejudice or racist attitudes only some of the time.

There seemed to be different types of discrimination and racism. Many participants expressed experiencing negative interactions with their peers and teachers due to racist attitudes, comments or discrimination. One mother talked about her experience in school and being told negative things about herself and her culture (such as "Natives are savages") and tearfully stated that she did not want her young daughter to have to experience racism like she did. The pain that accompanied the sharing of these experiences of discrimination and racism was clearly seen across many listening sessions with tears, sadness and strong emotions. Even after several years, these experiences are still emotionally painful and demonstrate the long term effects discrimination and racism can have on Native people. Former students talked about being stereotyped as being Native as not interested in school and were tracked or pushed by teachers, administrators and counselors to "just get your GED." Questions were brought up to them like, "Why do you want to stay in school?" by school professionals, thus leading many Native students to feel pushed out of their school and education.

Many adults shared stories about teachers' stereotypes about Native students, such as believing that their behavior towards their learning was apathetic. One female talked about a teacher saying to her, "I don't care if you learn or not. I still get paid." These negative interactions seem to be intensified due to the WASL and AYP standards. Because of the stereotypes and

racist attitudes teachers may hold about urban and rural Native Americans, many educators may indirectly or directly place some blame on the Native students, resulting in more pressure on the students. Also, because of the "WASL" and AYP fallout, many educators end up "demonizing…a whole group." High stakes testing seems to intensify the stereotypes Native students feel in their interactions, which can result in low self-efficacy about their performance on the test. Native students hear that other students are failing and begin to think they are going to fail ("I'm not going to make it"), or they will drop out. This stereotype threat is a critical issue for many people of color with high stakes testing. Education for all school personnel to help eliminate prejudicial attitudes, intentional and unintentional racism, and discrimination and stereotyping, as well as understand their impact on standardized test scores, is needed. Acknowledgement that racism and discrimination occurs is the first step towards removing this barrier. Justifications or explanations to re-categorize these incidents as "miscommunications" can only lead to further building of more barriers between Native students and education.

**Future Directions: Promoting Holistic Education and Wellbeing**

Hearing diverse voices within Native communities throughout the listening sessions, it was obvious that everyone we met is committed to the welfare and wellbeing of Native youth. The need to promote resilience factors in education, families and communities can help in developing strong, healthy Native children and adolescents. It is imperative that we move away from a state of adversity and stress for our children and towards a place of stability, continuity and solidarity on the purpose and importance of education and culturally sensitive and appropriate measures of academic success.

Academic success needs to be redefined in the state of Washington by moving away from the current paradigm of high stakes testing, which is confining a diverse group of students to a category of "failing" or being "behind" in comparison to European American students. The paradigm of deficiency is pervasive in the discussion of the academic achievement gap. The WASL scores can be used as a benchmark and indicator, possibly on the status of students' education and performance. However, to connect resources and teacher evaluations to these test scores, rather than the initial intention of ensuring every child receives an education, may only further widen the achievement gap between those that have resources and those that do not.

Academic success can be redefined to incorporate social, psychological, emotional and cultural wellbeing while also ensuring that all students are achieving appropriate standards in their academic development. Throughout the listening sessions and as presented in this report, many possible future directions and solutions were discussed. All the listening sessions seemed to strike a balance between what is not working in education for Native youth and what is working for Native youth. Many factors were considered as helping Native students succeed academically, including (a) commitment to one's culture and identity; (b) knowing Native history, culture and language; (c) being biculturally competent; (d) feeling connected to teachers, educators, schools and the community; (e) having positive role models; (f) instilling and maintaining the desire to learn; (g) caring and invested teachers; and (h) stability in the home and the community.

Concrete examples of ways to improve education for Native students were also shared. Students and parents suggested the following: (a) obtain better resources such as updated books; (b) increase the use of technology in the classroom; (c) create assignments where one's culture and identity can be incorporated into the material; (d) have students teach other students and school professionals about their culture, language, and history; (e) hire Native teachers and teachers who like to work with Native youth; (f) create opportunities for school personnel to gain comfortability in working with Native tribes and communities; (g) have field trips to sites related to Native culture; (h) introduce cultural protocols in schools such as singing and drumming; (i) support athletics; (j) have more options in career counseling; (k) create distance learning programs; (l) develop partnerships with the community to help make education work for Native children; and (m) have tribes bring in additional services and resources to the tribal and public schools to assist in the education of indigenous youth.

These listening sessions seemed to demonstrate the first step towards improving education for all children. By bringing all stakeholders together in one place to discuss educational issues in their community, one can create a safe space where a common vision of educational success for all children can be formed together. Additionally, all parties present can share in the responsibility for the planning and implementation for making that vision a reality.

With a great sense of humility and honor, we want to thank everyone who shared their words of wisdom, their experiences and emotions, and most of all their dedication to the wellbeing and achievement of all Native youth.

The voices of the people represent qualitative data that was collected from the listening sessions held throughout the state of Washington, as well as by examining voices shared through previous research. Attention to how data regarding Native students are collected and analyzed is critical to further expanding our knowledge of what are assets and barriers in the accountability processes utilized. The next section addresses the results of data within the public domain pertaining to Native student achievement, the strengths and weaknesses of the data collection systems and the data subsequently reported on and used, and the implications for future efforts to measure and evaluate Native student success.

# Section 4

# Numbers Do Tell A Story and the Untold Story Of Achievement

**Introduction and Overview of the Data**

The purpose of this section is to present quantitative analyses to support the term "academic achievement gap" for Native Americans. Also it is to examine additional factors that are related to the Washington Assessment of Student Learning (WASL) test scores among Native students living in Washington. Public government data were used to examine the academic achievement gap:

1. Data provided by the Office of the Superintendent of Public Instruction (OSPI)
2. Common Core Data (CCD) from the National Center of Educational Statistics (NCES)
3. National Assessment of Educational Progress (NAEP) from the National Center of Educational Statistics (NCES)
4. Educational Longitudinal Study (ELS) from the National Center of Educational Statistics (NCES)

The first three datasets were combined to create a database of demographic, economic and school personnel factors, and WASL test scores by district in the state of Washington. Although there are over 290 school districts within the state, only 81 were included in the database given the extensive amount of missing data on the WASL for Native Americans across the majority of the districts. The unit of analysis, rather than by student in order to protect his or her identity, was given by district only. Additionally, only districts that provided WASL scores by subject for Native Americans were included in the final database. The last dataset (ELS) only includes national data for 131 Native Americans, which was used to examine factors that were related to standardized test scores.

**What is the Achievement Gap?**

The Washington State School Directors' Association created a report entitled "Closing the Achievement Gap" written by Deborah Boeck. Within this report, she provides a comprehensive definition of the achievement gap in the state of Washington:

> The difference in academic achievement between African American, American Indian, and Hispanic students and their white and Asian peers and the difference in academic achievement between students, whose families are of low-income, and their peers from middle and upper income families. The academic achievement gap is further defined in terms of performance on the Washington Assessment of Student Learning (WASL) and the Iowa Test of Basic Skills (ITBS)/Iowa Test of Educational Development (ITED). (Boeck, 2002, p. 14)

Although an abundant amount of literature and research have demonstrated an achievement gap does exists between students

of color and European Americans, for the purposes of this report, we re-examined data specifically for Washington State using the National Assessment of Educational Progress (NAEP) dataset to confirm the achievement gap.

**Empirical Evidence Supporting the Achievement Gap Part I: The NAEP dataset**

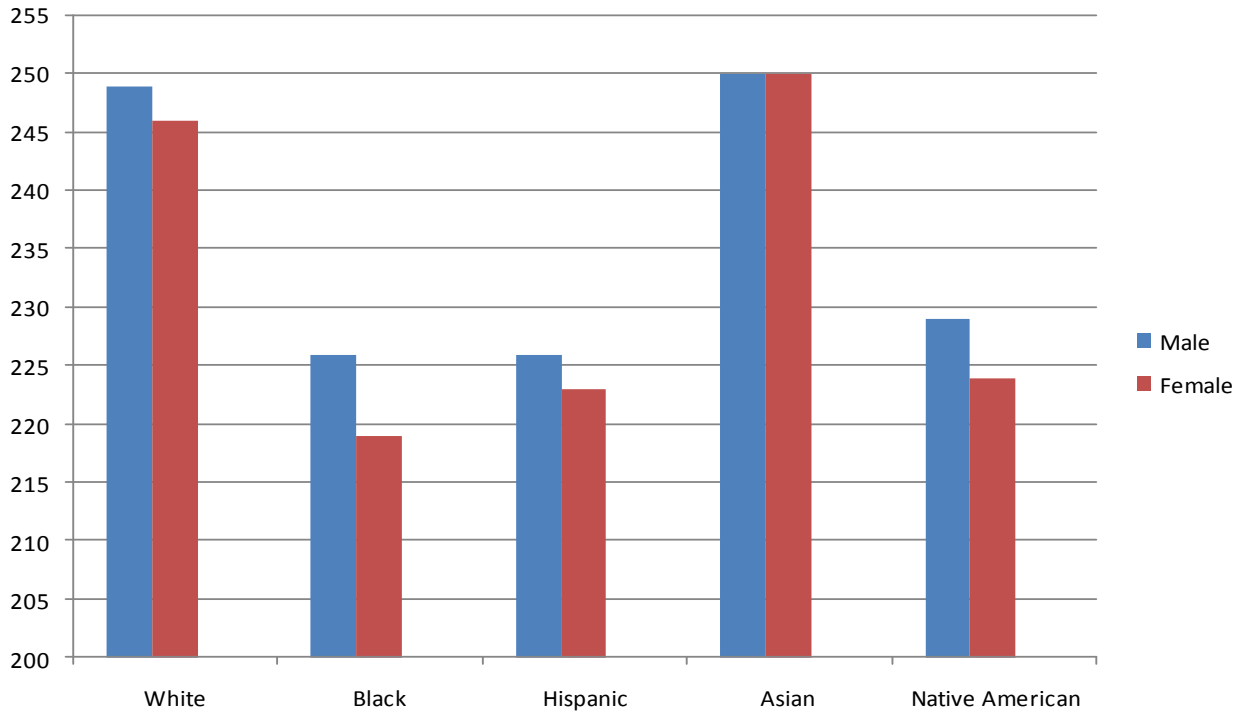
*Description of the NAEP dataset.* The National Assessment of Educational Progress (NAEP) is the only nationally representative and continuing assessment of what America's students know and can do in various subject areas. Assessments are conducted periodically in mathematics, reading, science, writing, the arts, civics, economics, geography, and U.S. history. Anticipated in the year 2012, NAEP will have assessments in world history and in foreign language. Since NAEP assessments are administered uniformly using the same sets of test booklets across the nation, NAEP results serve as a common metric for all states and selected urban districts. The assessment stays essentially the same from year to year, with only carefully documented changes. This permits NAEP to provide a clear picture of student academic progress over time. NAEP provides results on subject-matter achievement, instructional experiences, and school environment for populations of students (e.g., all fourth-graders) and groups within those populations (e.g., female students, Hispanic students). NAEP does not provide scores for individual students or schools, although state NAEP can report results by selected large urban districts. NAEP results are based on representative samples of students at grades 4, 8, and 12 for the main assessments, or samples of students at ages 9, 13, or 17 years for the long-term trend assessments. These grades and ages were chosen because they represent critical junctures in academic achievement.

*Problems with the NAEP dataset: Missing data.* In the current study, the researchers are examining the factors that promote and hinder academic success within Native American students. Upon thoroughly investigating the NAEP database, the researchers concluded that much of the data for Native Americans is not available, missing, or incomplete. Although NAEP results are based on representative samples of students at grades 4, 8, and 12, there is a significant amount of data missing for Native Americans as a group. One of the potential reasons for the gap in the data may be due to reporting standards. Schools that have small numbers of Native Americans may not be required to report NAEP test results in order to protect the confidentiality of students' academic scores. While the reasoning behind reporting standards is understood, this may contribute to a larger problem. Because Native Americans have small percentages at many schools within Washington State, the scores of these students at these schools are excluded from the NAEP database which prevents researchers from being able to make an accurate assessment of Native Americans' academic progress overall. Therefore, it is important to recognize the academic achievement gap is based on a select number of Native students within the NAEP dataset.

*Findings that support the academic achievement gap.* Although much of the data on Native Americans is missing within the NAEP database for the state of Washington, the researchers analyzed and interpreted a fair amount of the existing data for this state. All of the following aggregated data are based solely on students in Washington State. According to the 2007 NAEP data (see Figure 5) for males'

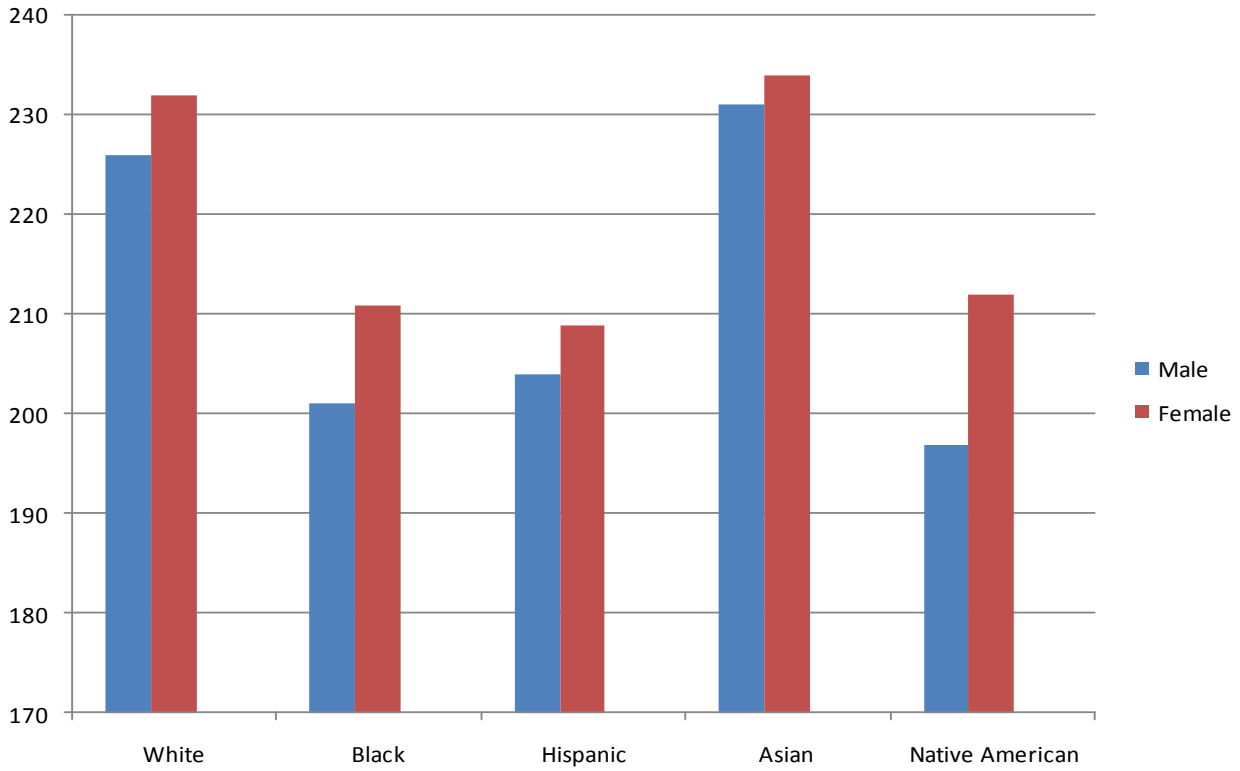
average math scores in the 4th grade, Asian Americans scored highest (250), followed by European Americans (249), then Native Americans (229), Hispanics (226), and African Americans (226). Native Americans males scored significantly lower than European American males ($p<.001$) in the fourth grade for math. Based on the NAEP database for 4th grade female math score, Asian Americans also scored the highest (250), followed by European Americans (246), then Native Americans (224), Hispanics (223), and African Americans (219). Native American females scored significantly lower than White females ($p<.001$) in the fourth grade for math. The same trend is observed across genders for math, with Asian Americans receiving the highest scores and Native Americans receiving the third highest scores.

Figure 5: Average math scores for grade 4 by gender and race in Washington State 2007



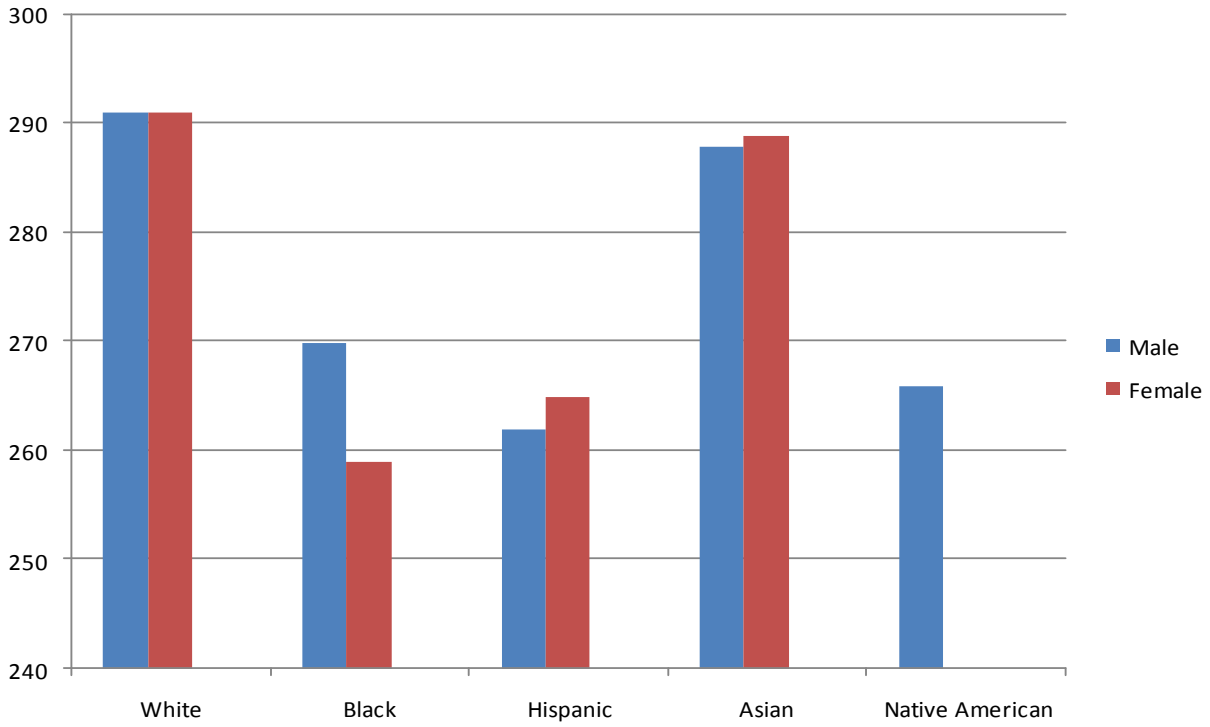
According the 2007 NAEP data (see Figure 6) for males' average reading scores in the 4th grade, Asian Americans scored highest (231), followed by European Americans (226), Hispanics (204), then African Americans (201) and Native Americans (197). Native American males scored significantly lower than White males ($p$<.001) in the fourth grade for reading. Based on the NAEP database for 4th grade females' reading scores, Asian Americans also scored the highest (234), followed by European Americans (232), then Native Americans (212), African Americans (211), and Hispanics (209). Native American females scored significantly lower than White females ($p$<.05) in the fourth grade for reading.

Figure 6: Average reading scores for grade 4 by gender and race in Washington State 2007



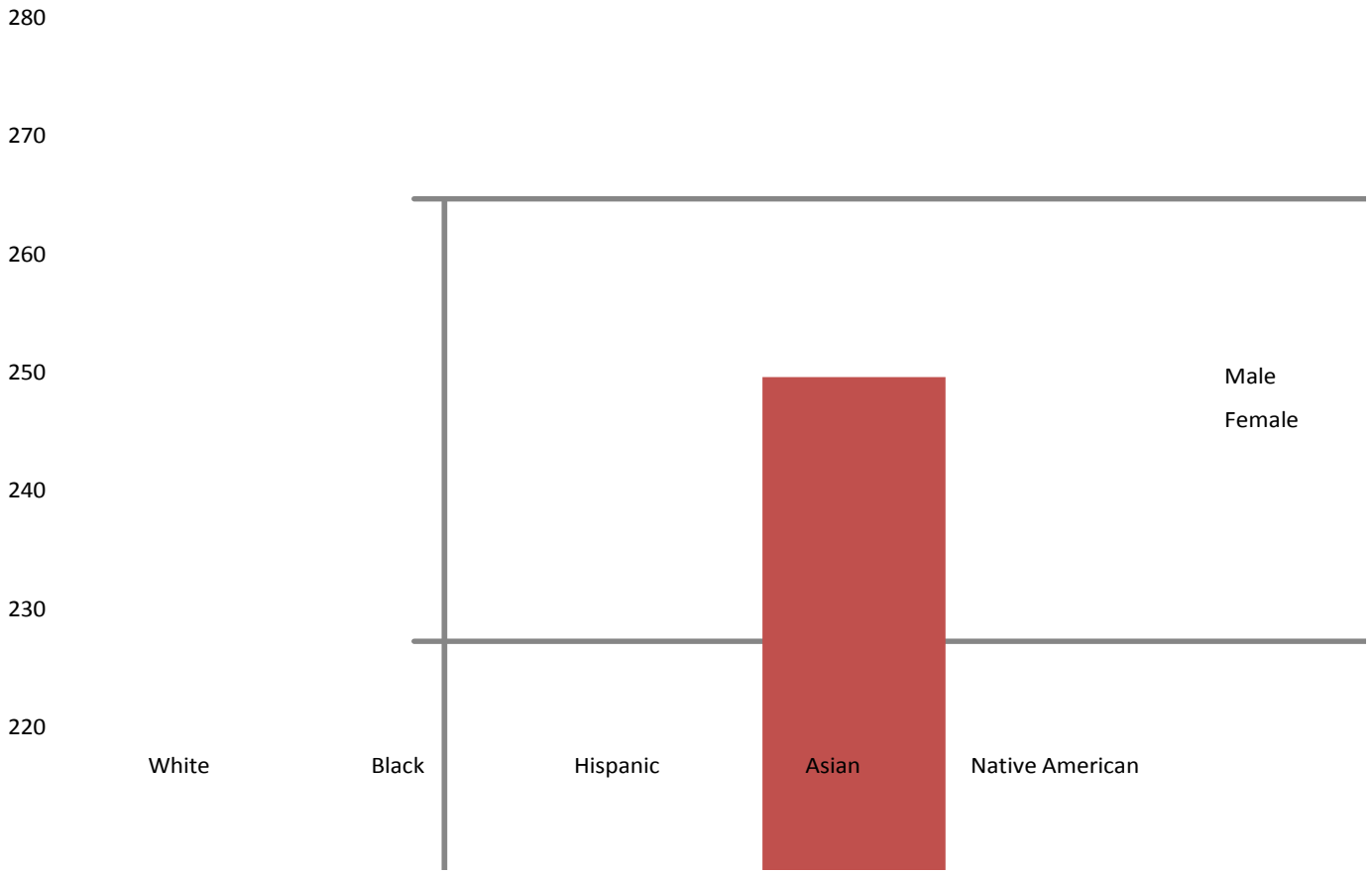
When we appraised the average math scores for 8th grade males (see Figure 7), European Americans scored the highest (291), followed by Asian Americans (288), then African Americans (270), Native Americans (266), and Hispanics (262). Native American males scored significantly lower than White males ($p$=.001) in the eighth grade for math. When we examined average math scores for 8th grade females, European Americans also scored the highest (291), followed by Asian Americans (289), then Hispanics (265), and African Americans (259). Unfortunately, the data are not available to compute the math score mean for 8th grade females who are Native American.

Figure 7: Average math scores for grade 8 by gender and race in Washington State 2007



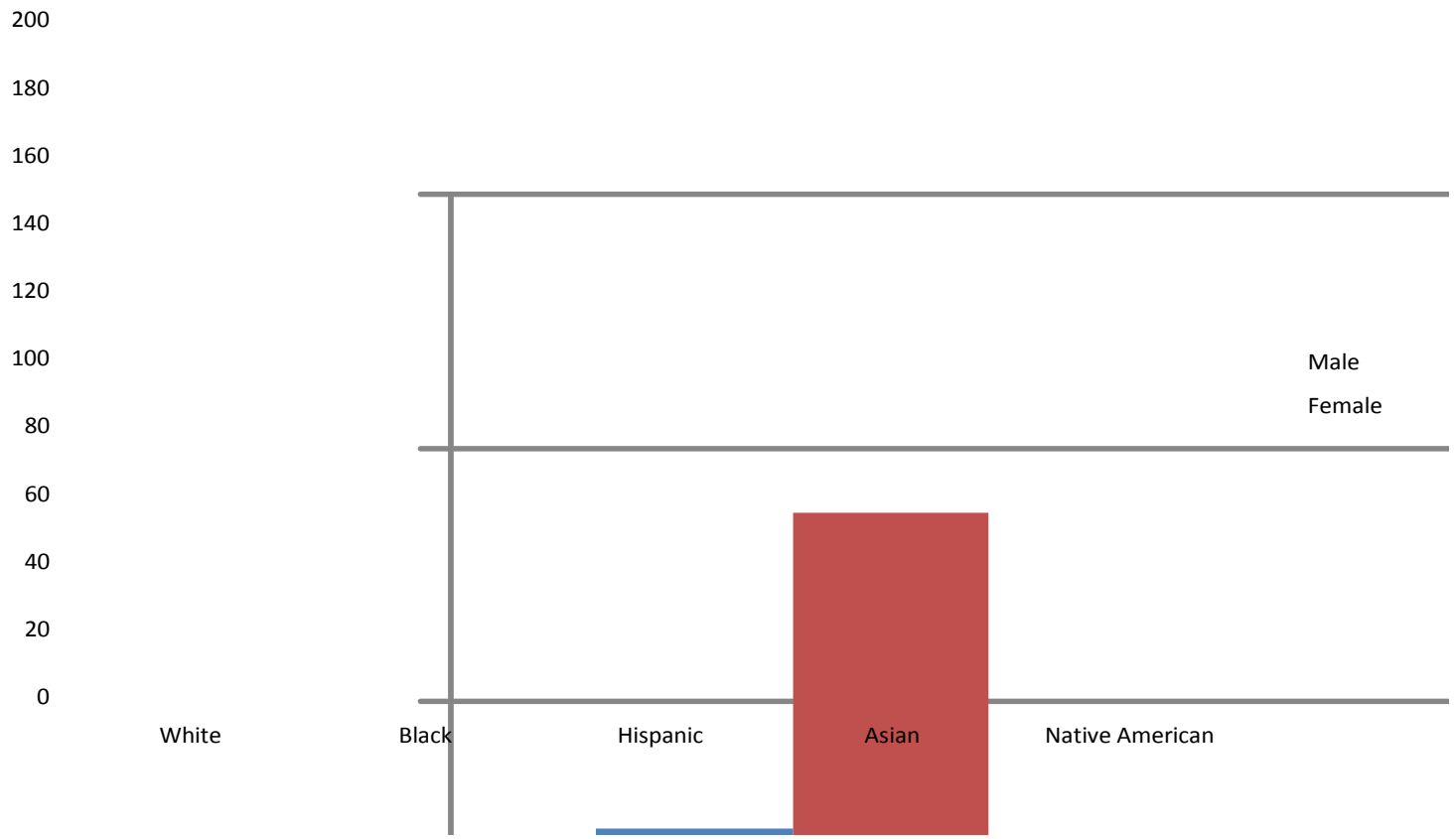
When we examined the average reading scores for 8th grade males (see Figure 8), Asian Americans and European Americans received the highest scores (264), followed by Native Americans (247), then African American and Hispanic students (243). As we shifted our attention to the average reading scores for 8th grade females, European Americans scored the highest (276), followed by Asian Americans (271), then African Americans (251) and Hispanics (250). Unfortunately there are no data to determine the Native American scores in reading for 8th females who are Native American.

Figure 8: Average reading scores for grade 8 by gender and race in Washington State 2007



When we examined average writing scores for 8th grade males (see Figure 9), Asian Americans scored the highest (153), followed by European Americans (150), then African Americans (139), and Hispanics (125). Again, there is no data to determine the average score for 8th grade Native American males. After we examined average writing scores for 8th grade females, European Americans scored the highest (175), followed by Asian Americans (172), then Blacks (161), Hispanics (153), and Native Americans (144). Native American females scored significantly lower than White females ($p<.005$) in the eighth grade for writing.

Figure 9: Average writing scores for grade 8 by gender and race in Washington State 2007



Next, we compared the average scores of the males to their female counterparts. According to the 2007 NAEP data, fourth grade females received higher math scores across every ethnicity except for Asian Americans (see Figure 5). Fourth grade females also received higher scores in reading across every ethnicity. When we examined 8th graders, we observed the same trend. Eighth grade females received higher average scores across all ethnicities. However, we were unable to compare the reading scores of Native Americans based on gender due to the lack of data on 8th grade females. When we analyzed the average math scores of 8th graders, White males and females received equal scores, African American males scored higher than their female counterparts, Hispanic females scored higher than their male counterparts, and Asian American females scored slightly higher than their male counterparts (see Figure 7). Again, we could not compare the average math scores for 8th grade Native Americans due to lack of data for the females. Finally, when we examined average 8th grade writing scores, females scored higher than their male counterparts across all ethnicities (see Figure 9). Unfortunately, we were unable to compare average writing scores for Native Americans, again due to the lack of data within the NAEP database.

*Issue of missing data for Native American in NAEP.* Upon review of the NAEP data set specifically examining Native Americans, a consistent theme emerged of missing information/data about Native Americans and their standardized test scores (see Table 1). Table 1 illustrates the data available for Native Americans on standardized test scores for grades 4, 8, and 10. Tables 2 and 3 list a set of additional educational variables for grades 4 and 8, respectively.

Table 1: National Assessment of Educational Progress (NAEP) graphic overview of data available on Native Americans as of November 2008

| | Reading | | | Science | | | Writing | | | Math | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **Grade 4** | | **Males** | **Females** | NO DATA | | | NO DATA | | | | **Males** | **Females** |
| | **1996** | X | X | | | | | | | **1996** | X | X |
| | **2003** | X | X | | | | | | | **2003** | X | X |
| | **2007** | Gender | Gender | | | | | | | **2007** | Gender | Gender |
| **Grade 8** | | **Males** | **Females** | | **Males** | **Females** | | **Males** | **Females** | | **Males** | **Females** |
| | **2003** | X | X | **1996** | X | X | | | | **1996** | X | X |
| | **2005** | X | X | **2003** | X | X | | | | **2003** | X | X |
| | **2007** | Gender | X | **2005** | X | X | **2007** | X | Gender | **2005** | X | X |
| | | | | **2007** | X | X | | | | **2007** | Gender | X |
| **Grade 12** | NO DATA | | | NO DATA | | | NO DATA | | | NO DATA | | |

Legend

| | |
|---|---|
| **Green** | **Data** |
| **Yellow** | **Missing data** |
| **X** | **Data but no gender breakdown** |
| **Gender** | **Data with gender breakdown** |

Table 2: National Assessment of Educational Progress (NAEP) chart view of data *available* for Native Americans for Grade 4 as of November 2008

| | Math | Reading | Writing | Science |
|---|---|---|---|---|
| **Major Reporting Groups** | -Gender<br>-Race/Ethnicity<br>-National School Lunch Eligibility<br>-Public or Non-public school<br>-School location (urban-centric)<br>-Students Classified with Disability<br>-Student is ELL | -Gender<br>-Race/Ethnicity<br>-National School Lunch Eligibility<br>-Public or Non-public school<br>-School location (urban-centric)<br>-Students Classified with Disability<br>-Student is ELL | -Gender<br>-National School Lunch Eligibility<br>-Public or Non-public school<br>-School location (urban-centric)<br>-Students Classified with Disability<br>-Student is ELL | -Gender<br>-Race/Ethnicity<br>-National School Lunch Eligibility<br>-Public or Non-public school<br>-School location (urban-centric)<br>-Students Classified with Disability<br>-Student is ELL |
| **Student Factors** | -All can do well in math if they try~<br>-Did a good job in class~<br>-Did a good job on homework~<br>-math is too hard~ | | | |
| **Academic Record & School Experience** | -days absent from school last month~ | | | |
| **Instructional Content & practice** | -got special help for math~ | | | |
| **Home Regulatory Environment** | -Talk about studies at home | | | |

Table 3: National Assessment of Educational Progress (NAEP) chart view of data *available* for Native Americans for Grade 8 as of November 2008

| 8th Grade | | Math | Reading | Writing | Science |
|---|---|---|---|---|---|
| | **Major Reporting Groups** | -Gender<br>-Race/Ethnicity<br>-National School Lunch Eligibility<br>-Public or Non-public school<br>-School location (urban-centric)<br>-Students Classified with Disability<br>-Student is ELL | -Gender<br>-Race/Ethnicity<br>-National School Lunch Eligibility<br>-Public or Non-public school<br>-School location (urban-centric)<br>-Students Classified with Disability<br>-Student is ELL | -Gender<br>-Race/Ethnicity<br>-National School Lunch Eligibility<br>-Public or Non-public school<br>-School location (urban-centric)<br>-Students Classified with Disability<br>-Student is ELL | -Gender<br>-Race/Ethnicity<br>-National School Lunch Eligibility<br>-Public or Non-public school<br>-School location (urban-centric)<br>-Students Classified with Disability<br>-Student is ELL |

In comparison to other racial groups (i.e., European Americans, Asian Americans, Hispanics, and African Americans), a large amount of variables were not available for analyses for Native Americans (see Appendix B). More research is needed to examine variables in the following categories:

- Student Factors
- Instructional Content and Practice
- Teacher Factors
- School Factors
- Community Factors
- Factors Beyond School

The National Indian Education Study addressed many of these gaps; however, the data were not available for analysis at the time of this report. According to a representative of NCES, these data will become available in 2009. For a summary report of NIES findings, please check out its website at http://nces.ed.gov/nationsreportcard/nies/.

**Empirical Evidence Supporting the Achievement Gap Part II: Office of Superintendent of Public Instruction (OSPI) dataset**

*Description of OSPI data.* The Office of Superintendent of Public Instruction has been instrumental for the Native American achievement project. Because of their cooperation, patience and generosity with their information, many dedicated staff greatly assisted us in the report. Because of their efforts, Washington State has critical data that can help address the achievement issues facing Native Americans.

The OSPI data were examined to address some of the gaps in the NAEP dataset. One of the strengths of the OSPI data was the availability of WASL mean scores for grade 3, 4, 5, 6, 7, 8, and 10. Additionally, OSPI provided WASL scores for math and reading (similar to NAEP) but also provided writing and science for some of the grades. The third strength of the OSPI dataset was the longitudinal data provided for 2006 and 2007 for all districts by racial groups. One limitation that was also found with the NAEP dataset was the amount of missing data for Native Americans. Like the NAEP, the unit of analysis was by district rather than by individual student, thus protecting the identity of the student. Also, data were not available for these analyses for some of the districts due to several reasons: (a) they did not have Native students in their district; (b) the number of Native students was too low and, therefore, could not be reported to protect the students' identities; or (c) the data was not available to the research team, either because it was not reported or due to restrictions with the dataset.

*Process of Reviewing the OSPI data.* First, the research team evaluated the data available on the OSPI website with information about meeting AYP standards by district for Native Americans on math and reading. However, upon further examining this public data, only 22 districts reported whether or not Native American students met AYP standards. Two hundred and fifteen districts (n = 215) did not have enough enrollment of Native American students to protect student identities and, therefore, data were not available. Of the data that were available, only 6.8% of the districts met AYP standards for math for Native students, and only 7.2% of the districts met AYP standards for reading. However, only 22 districts reported this information, leaving us uncertain about 90.7% of the schools that may have Native students. Given the

amount of missing data, we began to wonder: ***Is there an achievement gap or a data gap for Native Americans in the state of Washington?***

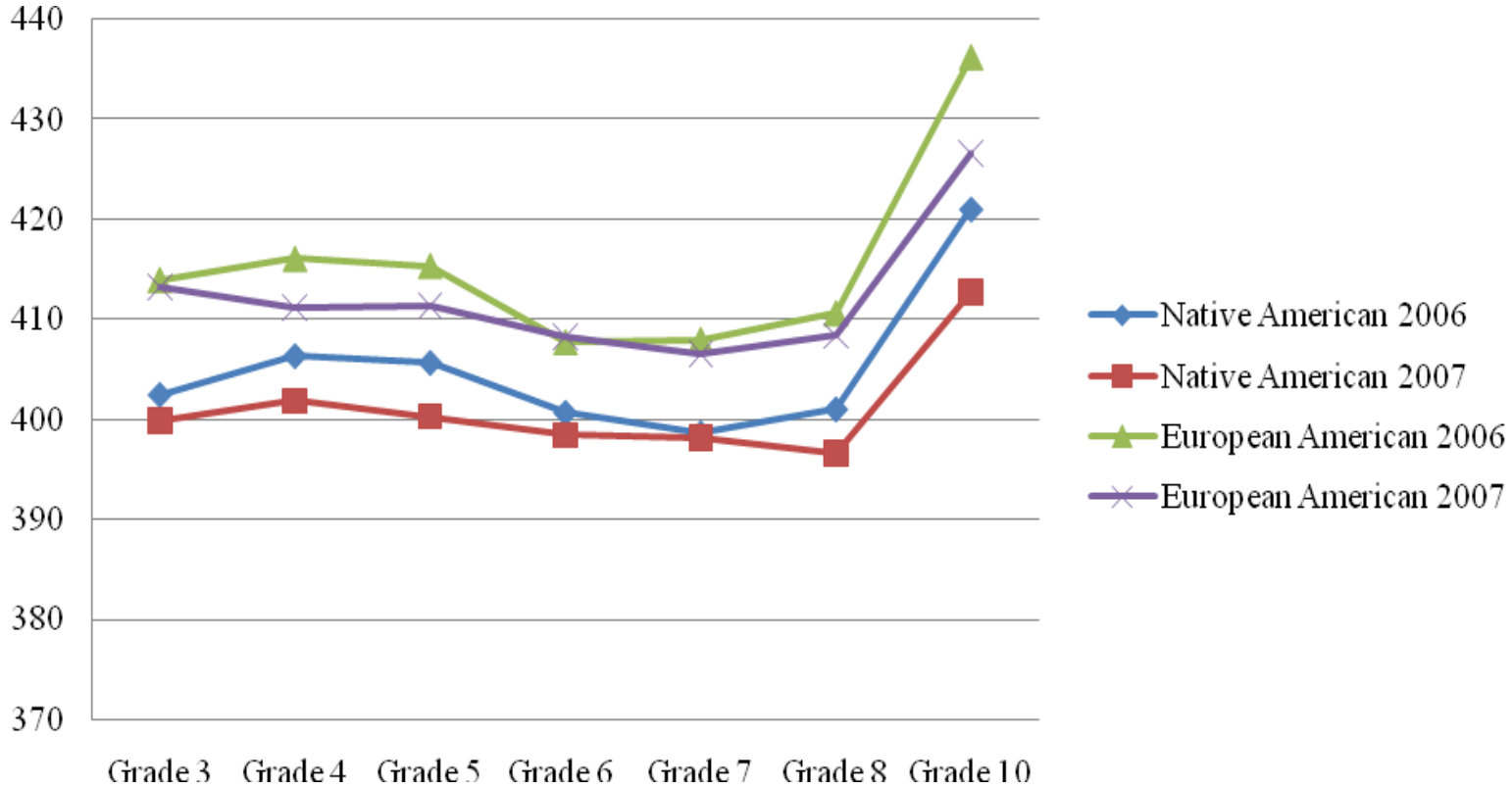
Given that we wanted to reflect a more accurate picture of Native American students in Washington State, OSPI was generous to provide us with the means of the WASL test scores by subject for 2 years for Native Americans across 81 districts. This was substantially higher than what we had originally. It should be noted, though, that not all 81 districts were able to provide data for all the WASL subjects across all the grades for 2006 and 2007. Therefore, the aggregated data presented in this report represent approximately 47 to 60 districts depending on the grade of the scores. Each of the next four graphs is based on the OSPI dataset for 2006 and 2007.

When we appraised the average *reading* scores (see Table 4 and Figure 10), European Americans scored higher in comparison to Native Americans. Native Americans scored lower than European Americans through grades 3, 4, 5, 6, 7, 8, and 10. It should be noted that the trend of European Americans scoring higher than Native Americans on the WASL is seen both in 2006 and 2007.

Table 4: Average reading WASL Scores for Native Americans and European Americans and differences between European Americans and Native Americans for the years of 2006 and 2007

| | European American 2006 | Native American 2006 | Differences Between European Americans and Native Americans 2006 | European American 2007 | Native American 2007 | Differences Between European Americans and Native Americans 2007 |
|---|---|---|---|---|---|---|
| Grade 3 | 414.02 | 402.47 | 11.55 | 413.31 | 399.82 | 13.49 |
| Grade 4 | 416.13 | 406.35 | 9.78 | 411.16 | 401.84 | 9.32 |
| Grade 5 | 415.41 | 405.67 | 9.74 | 411.41 | 400.243 | 11.17 |
| Grade 6 | 407.78 | 400.65 | 7.13 | 408.31 | 398.39 | 9.92 |
| Grade 7 | 408.02 | 398.63 | 9.39 | 406.57 | 398.107 | 8.46 |
| Grade 8 | 410.68 | 401.01 | 9.67 | 408.4 | 396.54 | 11.86 |
| Grade 10 | 436.3 | 421.05 | 15.25 | 426.61 | 412.73 | 13.88 |

Figure 10: Average reading WASL Scores for Native Americans and European Americans for 2006 and 2007



When we appraised the average *writing* scores (see Table 5 and Figure 11), European Americans scored higher when compared with Native Americans. Only grades 4, 7, and 10 were reported for 2006 and 2007. Native Americans scored lower than European Americans through these grades. It should be noted that the trend of European Americans scoring higher when compared to Native Americans on the WASL is seen both in 2006 and 2007.

Table 5: Average writing WASL Scores for Native Americans and European Americans and differences between European Americans and Native Americans for 2006 and 2007

| | European American 2006 | Native American 2006 | Differences Between European Americans and Native Americans 2006 | European American 2007 | Native American 2007 | Differences Between European Americans and Native Americans 2007 |
|---|---|---|---|---|---|---|
| Grade 4 | 8.77 | 7.99 | 0.78 | 8.72 | 7.8 | 0.92 |
| Grade 7 | 9 | 8.47 | 0.53 | 9.12 | 8.49 | 0.66 |
| Grade 10 | 19.78 | 18.4 | 1.38 | 20.13 | 18.65 | 1.48 |

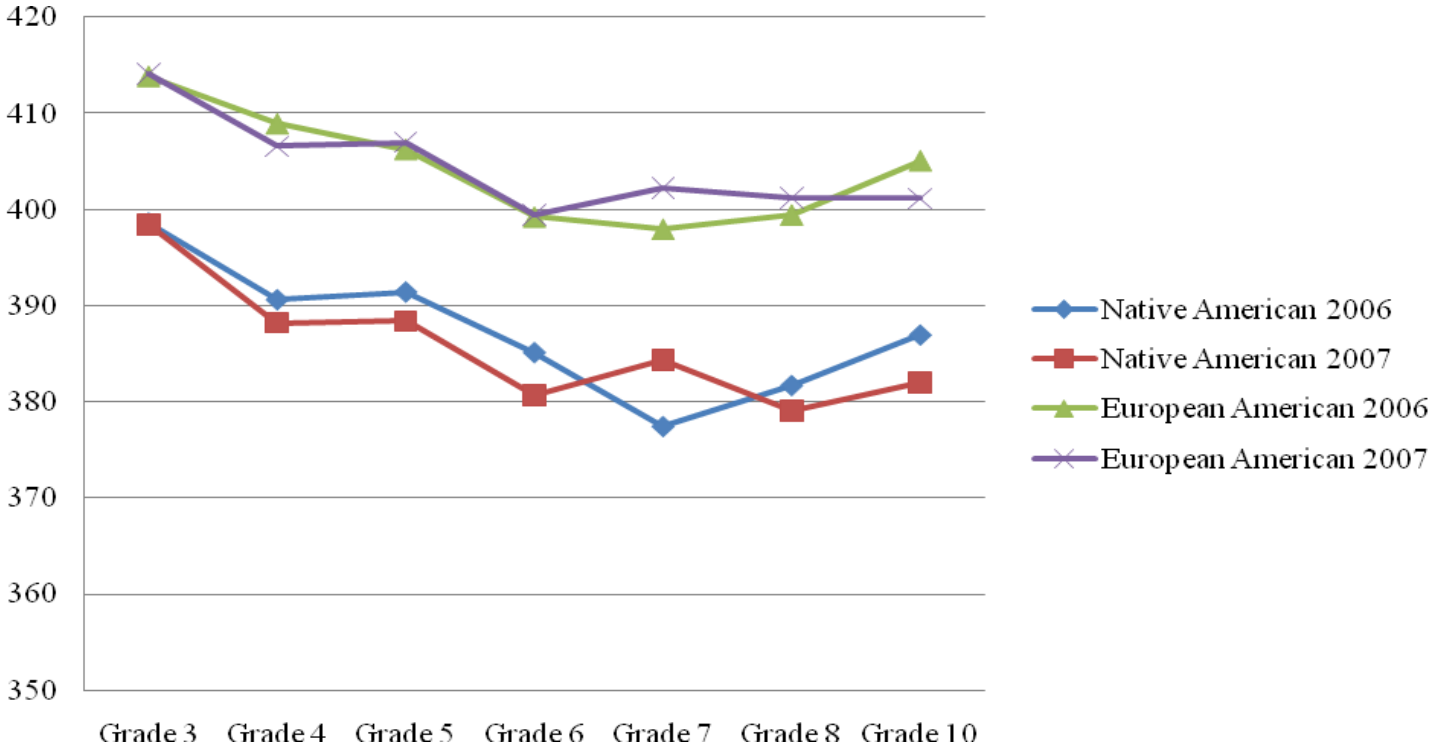
Figure 11: Average writing WASL Scores for Native Americans and European Americans for 2006 and 2007

When we appraised the average *math* scores (see Table 6 and Figure 12), European Americans scored, as seen in Figure 7, higher than Native Americans. Native Americans scored lower than European Americans through grades 3, 4, 5, 6, 7, 8, and 10. It should be noted that the trend of European Americans scoring higher than Native Americans on the WASL is seen both in 2006 and 2007.

Table 6: Average math WASL Scores for Native Americans and European Americans and differences between European Americans and Native Americans for 2006 and 2007

| | European American 2006 | Native American 2006 | Differences Between European Americans and Native Americans 2006 | European American 2007 | Native American 2007 | Differences Between European Americans and Native Americans 2007 |
|---|---|---|---|---|---|---|
| Grade 3 | 413.88 | 398.61 | 15.27 | 414.13 | 398.38 | 15.75 |
| Grade 4 | 408.94 | 390.63 | 18.31 | 406.57 | 388.17 | 18.4 |
| Grade 5 | 406.27 | 391.44 | 14.83 | 406.98 | 388.32 | 18.66 |
| Grade 6 | 399.22 | 385.13 | 14.09 | 399.39 | 380.64 | 18.75 |
| Grade 7 | 397.95 | 377.44 | 20.51 | 402.24 | 384.32 | 17.92 |
| Grade 8 | 399.43 | 381.71 | 17.72 | 401.16 | 378.99 | 22.17 |
| Grade 10 | 405.09 | 386.96 | 18.13 | 401.14 | 381.93 | 19.21 |

Figure 12: Average math WASL Scores for Native Americans and European Americans for 2006 and 2007

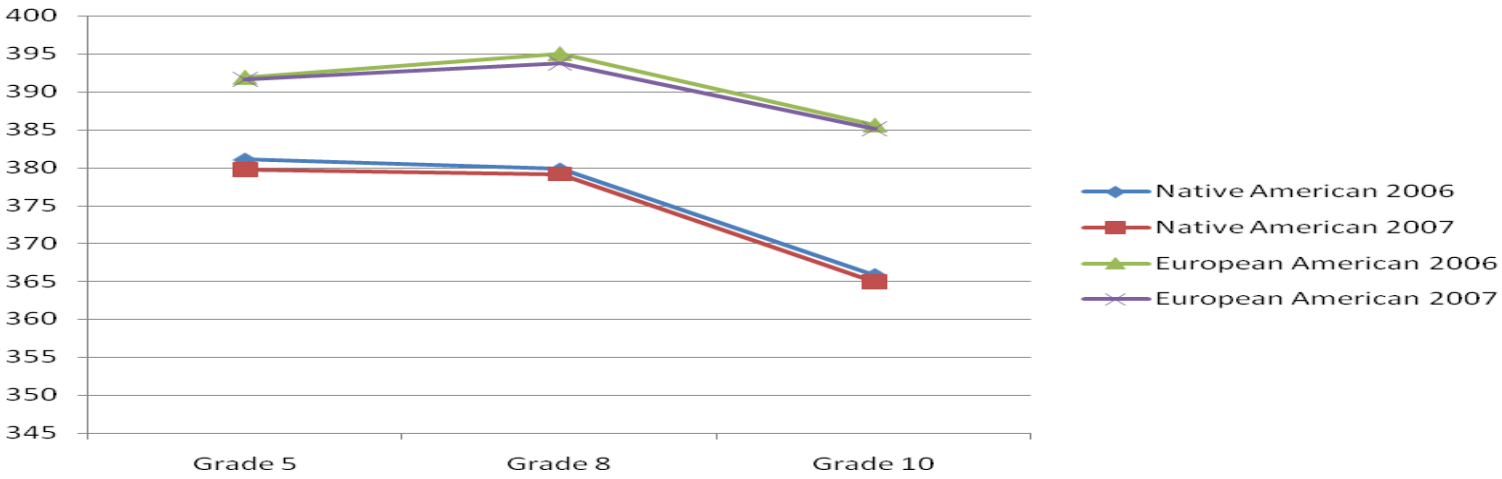


When we appraised the average *science* scores (see Table 7 and Figure 13), European Americans scored higher than Native Americans. Only grades 5, 8, and 10 were reported for 2006 and 2007. Native Americans scored lower than European Americans through these grades. It should be noted that the trend of European Americans scoring higher than Native Americans on the WASL is seen both in 2006 and 2007.

Table 7: Average science WASL Scores for Native Americans and European Americans and differences between European Americans and Native Americans for 2006 and 2007

| | European American 2006 | Native American 2006 | Differences Between European Americans and Native Americans 2006 | European American 2007 | Native America n 2007 | Differences Between European Americans and Native Americans 2007 |
|---|---|---|---|---|---|---|
| Grade 5 | 391.89 | 381.04 | 10.85 | 391.64 | 379.73 | 11.91 |
| Grade 8 | 394.97 | 379.74 | 15.23 | 393.77 | 379.13 | 14.64 |
| Grade 10 | 385.64 | 365.82 | 19.82 | 385.13 | 364.95 | 20.18 |

Figure 13: Average science WASL Scores for Native Americans and European Americans for 2006 and 2007



Utilizing data from the NAEP and OSPI, we have demonstrated empirical evidence to support the Native American achievement gap when compared to their European American counterparts in the State of Washington.

**Biases in the Conceptualization of the Achievement Gap**

First and foremost, we want all children and adolescents to succeed in their educational pursuits. We want Native American students to acquire the educational skills to live productive, healthy lives. However, the achievement gap paradigm has one significant bias: using European Americans and European American standards as the "norm" means that other racial minority groups are left in the category as "deficient" unless they comply and are proficient with European American cultural competencies focused predominantly on middle class, male values. Yet there is limited (if any) empirical evidence to support that white, middle class, male values, standards and benchmarks are superior to other cultures' values, standards and benchmarks. Even how one defines success and achievement is based on a culture's value system.

This bias of using European Americans as the "norm" to which to compare other races has a long history in intelligence research. As researchers, we first need to learn the lessons from the past on having racially biased hypotheses, standards of measurement and conclusions and the atrocities done in the name of science. We also do not want to be seduced into thinking that by using numbers we are somehow "objective" in our research.

Using race as a determining variable in explaining the achievement gap can be fraught with peril. We need to recognize and continually remind ourselves that race is a sociopolitical process rather than a biological one. Additionally, heterogeneity exists within racial categories. Due to the genocide of Native Americans, there are many multiethnic and multiracial individuals that are classified as Native American but may also be classified by another category due to sociopolitical issues, pressure from inside and outside one's racial group, and misclassification. Most importantly, race is a proxy variable for a very complex phenomenon with multiple dimensions in the United States. Racial classification and differences found based on these classifications can be due to a multitude of factors including racial socialization, prejudice, discrimination and racism, processes of resilience of protecting one's identity while rejecting "White" standards in order to maintain a sense of self, stereotype threat, access to cultural resources and cultural capital, socioeconomic resources, exposure to European American ways of living, and racial and ethnic identity development. Therefore, this report is best viewed as a launching point to examine the multi-dimensional phenomenon of race in our society when interpreting differences on test scores based on race.

**Research on Native Americans as a Separate Entity**

In order to move away from using European Americans as the "norm" comparison group, the rest of this report will focus on research only examining Native Americans as a separate entity independent of European Americans. The findings will be presented in four sections: (a) the correlations of demographic,

economic and school factors to WASL test scores by grade and subject; (b) multiple regression analyses examining demographic, economic and school personnel factors that predict higher or lower scores on WASL by grade and subject; (c) ANOVA analyses comparing WASL test scores across four different types of geographical locations for Native Americans (urban, suburban, small town and rural); and (d) examination of what school related factors are associated with standardized testing and what factors are not related to standardized test scores. All of these analyses focus solely on Native American student samples.

*Factors related to Native Americans' scores on WASL subjects for 2007.* This section focuses on the following two research questions: (a) What are the demographic, economic and school personnel factors that are negatively associated with scores on the WASL? and (b) What are the demographic, economic and school personnel factors that are positively associated with scores on the WASL?

To answer this question, two datasets were used: the OSPI dataset and the Common Core Data (CCD) provided by the National Center of Educational Statistics. Using the district as the unit of analysis, factors were clustered into three areas: demographic factors of the Native students and the school, economic factors in the community and the school, and school personnel factors by district. These factors were then correlated on the WASL test scores from 2007 for each grade (3, 4, 5, 6, 7, 8, and 10) for the various subjects depending on the grade (reading, math, writing and science). The purpose for using the grades and subjects were to add to the existing literature on reading and math scores by selected grades in the NAEP dataset as presented earlier.

Upon review of the correlation matrices (see Appendix B); many significant relationships were found across the grades and subjects. It should be noted that only significant correlations were reported in the tables. Missing symbols or numbers indicate there was no significant relationship between the two factors. Six matrices were created, two (one illustrating the positive and negative trends and one indicating the correlation matrix) for each of the following domains: student demographics, economic factors and school personnel factors. The first correlation table (see Appendix B) examined the student demographic profiles by district. This table consisted of data provided by OSPI, CCD and data from a previous report with the Native American dropout rates and annual dropout rates by district. The individual education plans, advanced placement, career technical education, gifted programs and disabilities represents the number of Native students in these programs or receiving services.

*Native American student demographics*. The higher the percentage of Native American students found in a district, the lower the scores on the WASL (see Appendix B). This correlation was significant for six out of seven of the grades presented. Additionally, having Native students placed in career technical education, gifted programs and having a disability were associated with lower scores on the WASL. The number of Native American students in school for both males and females were related to lower WASL scores, but only for grades three and seven. Dropout rates for Native Americans and annual rates were also associated with lower WASL scores. Positive factors associated with WASL scores included percentage of white students, number of students per classroom, size of the cohort, individualized education plans and advanced placement programs.

*Economic factors*. Reviewing for positive and negative correlation trends and for the correlations, we found many significant relationships between economic indicators and WASL test scores (see Appendix B). The majority of the economic factors were obtained from the CCD and the WASL scores from OSPI. One negative correlation was found: the higher the number of free or reduced priced meals, the lower the WASL scores across all grades and almost all subjects. Only two exceptions were found – reading in grade seven and eight. All of the economic indicators, including size of household and households at or above poverty level, demonstrated that income and status of class does affect standardized test scores among Native Americans. This finding is consistent with the listening sessions and the theme of issues around poverty and class. It should be noted that the only poverty index (population below poverty) that was found significantly related was for those households with children ages 5 to 17 years old. However, households below the poverty index with children below the age of 5 and 18 and above were not related to WASL test scores. Poverty and socioeconomic status are clearly factors that need to be considered when examining the achievement gap and in addressing ways to reduce the achievement gap.

*School Personnel.* All the school personnel factors were associated with higher scores on the WASL (see Appendix B). School personnel are essential and critical for performance on the WASL among Native Americans. Interestingly, the average years of educational experience school personnel have was only positively related to grade 7's writing WASL scores. Another interesting aspect is that no other school personnel factors were found to be significant for grade seven. However, the number of teachers with at least a master's degree was associated with higher scores on the WASL for all of the other grades (3, 4, 5, 6, 8, and 10). Additionally, the total number of staff was also positively related to WASL scores for all the other grades except for grade seven. This same trend can be seen for pupil/teacher ratio, full time employed teachers in the schools, and secondary teachers. Variables that were positively associated with higher WASL scores across five grades were full time employed teachers in the district, instructional aides, elementary school teachers, librarian/media specialists and support staff, school administrators and support staff, and student support services staff.

School personnel seemed to play an important role on standardized testing, specifically in elementary school and high school. However, in middle school, it seemed only some of the school personnel factors were associated with higher scores in $6^{th}$ grade and less in $7^{th}$ and $8^{th}$ grade. It is interesting to note that according to students in the listening sessions, $6^{th}$ and $7^{th}$ grade seemed to be a critical time when students disengaged from school, started having high absences and began using alcohol and drugs. Further research needs to be conducted to understand the developmental transitions between elementary, middle and high school that may be impacting standardized test scores. It is interesting, though, that both the empirical research and the listening sessions indicate that middle school may be a critical time in Native American students' attachment and perceptions of school and their performance on standardized test scores.

Although the correlations indicate some significant relationships between demographic, economic and school factors and WASL test scores, we do not know if any of these factors can account for the "achievement gap" for Native Americans. Therefore, the next set of analyses attempted to answer the following research question: **What school factors predict Native American scores on the WASL by grade and subject for 2007 in the State of Washington?**

*Factors that predict WASL scores*. In order to determine what factors predict Native American scores on the WASL using multiple regression analyses, the research team needed to determine what factors to include as predictors while keeping in mind varying sample size. Even though 81 school districts reported Native American test score means as provided by OSPI, only some data were provided for certain grade levels; therefore, the sample size varied depending on the grade. The number of districts that provided WASL mean scores for Native Americans varied by grade from 47 to 60 districts (see Table 8 for details).

Table 8: Number of Districts Reporting WASL Scores by Grade

| | Number of Districts Reporting Means for Native Americans on the WASL by Grade |
|---|---|
| **Grade 3** | 56 |
| **Grade 4** | 56 |
| **Grade 5** | 57 |
| **Grade 6** | 56 |
| **Grade 7** | 55 |
| **Grade 8** | 60 |
| **Grade 10** | 47 |

Because of the small sample sizes, the research team reduced the number of predictors using the following criteria based on the correlation matrices provided:

- Variables that appeared to be correlated consistently across the majority of grades and subjects were included (variable had to be significantly correlated with at least 11 out of the 20 outcome variables)
- Variables that conceptually seemed to overlap other variables and were highly correlated were eliminated (due to issues of collinearity) across predictor variables
- Variables that seemed to be most salient for Native Americans based on the listening sessions were included

Therefore, the predictor variables were the following:

- *Demographic variable*: Ratio between Native American students (percentage enrolled) to European American/White Students (percentage enrolled)

- Due to missing data, the demographic data on the number of Native Americans being placed in individualized education plans, advanced placement programs, career technical education programs, gifted programs or having a documented disability could not be used for these analyses

- *Economic variable:* Free and reduced lunches (as an SES estimate)

- *School personnel variables:* Percentage of teachers with at least a master's degree; number of full-time teachers employed in the district; student/teacher ratio; and student support personnel (the following were collapsed into this category: number of instructional aides, guidance counselors, library specialists, student support services such as physical therapists and language specialists)

Hierarchical regression analyses were conducted (step one was the demographic variable, step two was the economic variable and step three was the school personnel variables) with the outcome variable being the means of test scores by grade and subject. Additionally, power analyses using G-Power software were conducted based on the number of predictors that met the criteria and the sample size. Given the number of predictor variables (n=6), the effect size (F2) that could be determined ranged from .23 to .29. Please note that these analyses are exploratory and thus should be interpreted with caution.[1]

*Significant predictors in elementary schools*. In elementary school grades (3, 4, and 5), the demographic factor on the percentage of Native American students in the district was a significant predictor for all subjects across all three grades, ranging from 7.9% to 26.5% (see Appendix B). The higher the percentage of Native students, the lower the scores on all WASL tests in elementary school. For all grades, the percentage of free and reduced lunches was not a significant predictor of the variance explained on math, reading, writing and science scores after controlling for the percentage of Native students in the district. In terms of school personnel factors, this constellation of variables was a significant predictor for all grades and for all subjects except for reading in the 3rd grade. For school personnel factors, the amount of variance explained ranged from 13.8% to 27.1% depending on the grade and subject.

In grade three, the percentage of Native students accounted for 13.8% of the variance explained for math test scores and 16.1% of the variance explained for reading test scores. School personnel factors including teachers' education, student/teacher

[1] The predictors that are significant are not areas that we suggest policy decision making and budget allocations should be based upon, but rather further investigation including all districts in the state of Washington should be conducted for those who have access to restricted data, even in districts where the Native American sample is small. Additionally, future analyses should consider the type of geographical setting of the district (urban, suburban, small town or rural) to determine what school related factors would be the best predictors for increasing WASL scores among Native American students.

ratio, full-time employed teachers and student personnel significantly predicated 17.7% of the variance. What were most interesting about school personnel were the positive and negative standardized beta weights. The findings indicate that the higher the percentage of teachers with at least a master's degree, the higher the scores on math. Also, the higher the number of student support personnel such as instructional aides, library and media specialists, and physical and language therapists, the more likely students would score higher on math tests. Another finding was the higher the student-teacher ratio, the lower the performance of Native students on the WASL for math. Contrary to what one might hypothesize, though, the number of full-time teachers in a district was associated with lower scores on the math tests. For reading scores in grade three, only the percentage of Native American students was a significant predictor. Free and reduced lunches and the various indicators about school personnel were not significant. This could be due to the low sample size. Another interesting finding is that although all the school personnel factors combined predicted higher scores on the WASL, none of the factors individually were found to be significant. This indicates a possible cumulative effect of school personnel factors rather than one particular aspect of personnel such as instructional aides or teachers' education. This may indicate the need to examine how school personnel work together and other dimensions within this area.

This limits policy makers' decision making as it does not indicate perhaps where to invest more money in the schools to help reduce the achievement gap. If more districts reported their mean scores on Native Americans, more clarification would be made on the impact of specific school personnel factors on increasing Native Americans' scores on the WASL.

For grade four, the percentage of Native students in the district was a significant predictor for math, writing and reading scores, accounting for 25.5%, 12.6% and 19.5% of the variance explained, respectively. School personnel factors accounted for 13.8%, 24.1% and 24.2% of the variance explained for math, writing and reading scores. For grade five, the same findings are found with percentage of Native American students accounting for math, reading and science (24.2%, 7.9%and 26.5%), respectively. Additionally, school personnel accounted for 18.5% for math, 19.4% for reading and 27.1% for science. These findings provide empirical support that student personnel resources within the district have a significant impact on WASL scores across all four subjects (math, reading, writing and science). Additionally, these findings demonstrate that the number of Native students in comparison to other racial and ethnic groups may have a significant effect on WASL scores. However, the percentage of Native students may be a proxy variable for many different dynamics happening in the district, such as stereotype threat. Stereotype threat may exist not only on the individual student level, but on the district, system-wide level. In talking with students, there is a negative stereotype of tribal schools as being inferior or less rigorous when compared to public schools in the area. This misperception can perpetuate a stereotype threat not only among the students but also among faculty and staff at the tribal school. This stereotype can also affect social interactions between the tribe and the community, which can have detrimental effects on Native students and families' wellbeing. These threats on one's cultural and social wellbeing may result in lower WASL scores, not due to proficiency of the material but rather a reflection of a racialized social process occurring at the educational and community level.

*Significant predictors in middle school.* When compared to the elementary school analyses, the middle school analyses reveal a very different profile of what factors are predictors of performance on the WASL scores (see Table 27 in Appendix A). The most notable trend is not the significant findings, but rather the non-significant findings. As found with the elementary schools, free and reduced lunches were not significant predictors of test scores across any of the grades or any of the subjects. The percentage of Native Americans in the district was only found to be a significant predictor for grade 6 for math (15.0% of the variance explained) and reading (15.0% of the variance explained), and grade 8 for math (7.2% of the variance explained) and science (8.7% of the variance explained). For seventh grade, none of the predictors were found to be significant for math, writing or reading.

In terms of school personnel, only one grade with one subject was found to be significant. For math in grade 6, student personnel predicted 26.7% of the amount of variance explained on WASL test scores. This lack of significance may reflect processes and issues happening in the middle school and in this particular developmental phase. In the listening sessions, both male and female students who had suffered from alcohol and drug problems and/or left school for a significant period of time stated that they disengaged from school in the 6th grade. When we found this trend in the qualitative data and a lack of significance of predictor variables for middle schools, two of the researchers met with a middle school 6th grade teacher and a middle school paraprofessional (who works with grades 6, 7, and 8) to shed light on this issue. Also, two of the researchers observed a middle school 6th grade classroom. The 6th grade teacher shared that "Sixth grade is really a make or break year. This is when you see kids decide if they like school or they don't like school." The paraprofessional and the teacher talked about how a student will get labeled early within the middle school in terms of being difficult or challenging, and it can be very hard to "shake off" this label in the subsequent years. The teacher also indicated that students "get pegged" right away by November in the first semester of their 6th grade. This disengagement from school for Native children may be reflected in the lack of significant findings in the analyses for grades 6, 7 and 8.

This is also the developmental time period where students are finding their sense of identity and shaping who they are in a social world. Additionally, as with many students of color, Native students may also be developing an ethnic or racial identity. This is the developmental phase where one either explores his or her identity and learns to have an "achieved sense of self" as a Native or he or she may foreclose his/her ethnic identity or feel his/her identity is marginalized. Students in middle school are also in a different phase of their social functioning, which can impact how they view race, ethnicity and social relationships. They are beginning to think more abstractly rather than concretely. With these new cognitive skills, they may be searching for answers for questions that are more abstract and less likely to have clear solutions. The achievement gap may become more pronounced and perhaps solidified by the time the students are in middle school. However, more research is needed, specifically longitudinal studies that focus on the developmental processes and milestones for Native students in late elementary through middle school to understand more fully what may be occurring that has significant impact on test scores, proficiency and achievement.

*Significant predictors in high school.* For the regression analyses on reading, writing, math and science for the 10th grade (see Table 28 in Appendix B), similar to the elementary school findings, the percentage of Native American students was a significant predictor across all subjects (reading = 20.7%, writing = 15.9%, math = 19.4% and science = 21.5%). The economic factor of free and reduced lunches was not a significant predictor on any of the test subjects for 10th grade. The school personnel factors, as a group, were found to be significant predictors for three of the test subjects: writing (29.7%), math (30.4%) and science (21.9). School personnel did not significantly predict scores on reading. Upon further examination of the standardized beta weights, the percentage of teachers with a least a master's degree was positively related to higher test scores. Another consistent finding was that the number of school support personnel such as instructional aides, library and media specialists, and physical and language therapists was associated with higher test scores on writing, math and science. Student teacher/ratio was inconsistent, being positively related to science scores and negatively related to writing and math and having no relationship with reading. Again, similar to findings in the 3rd grade, the numbers of full time employed teachers were negatively associated with lower scores on the WASL. Given the lack of a consistent trend, more exploration is needed to examine the effects of full time teachers (such as quality of teachers' skills and interactions with the students) and student/teacher ratio. However, three factors seem to have a consistent impact on WASL scores for elementary and high school subjects: (a) percentage of Native American students in the district, (b) percentage of teachers with at least a master's degree, and (c) the number of student support personnel.

More research is needed examining individual students' scores and their experiences in the school in order to fully understand what factors can help reduce the achievement gap. These regression analyses are intended to not provide solutions, but rather to help facilitate more research and evaluation of schools and students in order to understand and find empirical support for effective prevention and intervention programs that can reduce the achievement gap while also promoting academic achievement for Native Americans.

**Geographical Setting and Test Scores: Urban, Suburban and Rural Natives**

One issue that seems to emerge when discussing academic performance among Native Americans is where the Native students go to school. Are they in an urban city, in the suburbs or in rural areas or small towns near or on the reservation? This line of inquiry leads to the following critical research question: How are Native American students doing in rural areas in comparison to those in urban areas? In an attempt to address this issue, we conducted statistical analyses examining the WASL scores by their type of geographical setting (urban, suburban, small town or rural).

Analyses of variance were conducted comparing average test scores across four geographical settings (urban, suburban, small town or rural areas) among Native students living in the state of Washington. These four geographic types were based on consolidating the categories classified by the Common Core Data/National Center of Educational Statistics.
We examined the 2007 WASL test scores (reading and math; also science and writing if available) for the following grades: 3, 4, 5, 6, 7, 8 and 10.

There were no significant differences in test scores among urban, suburban, small town or rural students in the 3rd grade. However differences were found for Native students in the 4th grade, specifically reading ($F = 5.20$, $df = 3, 53$; $p < .05$) and math ($F = 3.10$, $df = 3, 51$; $p < .05$). Upon further examination for the 4th grade scores, Native students living in rural or small town areas have significantly lower scores on reading and math in comparison to students living in urban and suburban areas. However, there were no differences for writing. In fifth grade, significant differences were found for math ($F = 7.15$; $df = 3, 52$; $p < .05$) and science ($F = 4.07$; $df = 3, 53$; $p < .05$) but not for reading. Native students living in rural areas scored significantly lower than students living in urban and suburban areas on math and science.

No significant differences were found on reading or math scores in the 6th grade, reading, writing and math in 7th grade, and reading, math and science in 8th grade. However, significant differences were found for math ($F = 3.71$, $df = 3, 42$, $p < .05$) and science test scores ($F = 3.70$; $df$ 3, 42; $p < .05$) in the 10th grade.

It should be noted that the analyses were based on a limited number of districts (ranging from 45 to 58 depending on the grade level); therefore, the generalizability of these findings is limited. Additionally, there is a bias in the data, as the majority of the districts that we had test scores for Native American students typically had higher percentages of Native students enrolled in comparison to those districts that were not in the analyses. Providing test scores by geographical type (urban, suburban, small town or rural) for all Native students within the state of Washington while controlling for socio-economic factors and percentage of Native students and White students in the schools might yield more meaningful findings in understanding the unique challenges and issues facing Native students in urban and rural areas and those living either near or on the reservation in comparison to those living off the reservation. It is interesting to note that differences occurred in the 4th and 5th grade, a critical time during all youth's development of cognitive skills. Specifically, students typically shift from concrete, linear thinking to more abstract and complex cognitive abilities. Additionally, during middle school, a time where many changes occur physically, socially and emotionally for adolescents, no differences were found. However, in high school these differences are found again, which may be related to developmental issues (socially, cognitively and emotionally) and/or adjustment transition issues from middle school to high school.

**The Untold Story: What We Do Not Know May Be Hurting our Native Children**

With the data provided to us, we have examined the following: (a) the factors that are related to WASL tests scores by grade and subject; (b) specific demographic, economic and school personnel factors that predict WASL test scores; and (c) the effects of geographical setting on the WASL scores. We have found that the configuration of racial groups, specifically percentage of Native Americans and European Americans, can account for a significant amount of the variance explained on WASL scores, ranging from 7.2% to 26.5%. This finding indicates that more research is needed to examine the unique challenges and stressors in schools that Native students face depending upon percentage of Native Americans enrolled. Different challenges may occur for Natives in a predominantly

white school versus Native students in a school that has higher percentages of Native Americans. On one hand, for reasons to be determined, academic scores maybe higher among Native Americans. On the other hand, there may be increased incidents of racism, discrimination and prejudicial attitudes that Native students encounter. In the second scenario, there may be racialized hazing, which refers to the process by which people of color need to "prove" their race or ethnicity to belong to a racial group. Racial hazing among Native communities may develop among students. For example, social cliques may exist based on who is enrolled in the tribe and who is not or those that live on the reservation versus those that do not. Research is needed to help determine the contextual factors that affect Native students in different types of settings, from percentage of Native students to urban versus rural areas.

Additionally, school personnel factors seem to play a critical role in standardized testing, significantly accounting for 13.8% to 27.1% of the variance explained on WASL scores across different subjects and grades. Further investigations are warranted in order to identify key school personnel factors that have a strong positive impact on WASL scores in addition to understanding the context of why these key personnel are important to students' success (e.g., spending time one-on-one with Native students, building trusting relationships with Native students, etc.).

One theme is clear: noting the conspicuous absence of data, we may infer that more quantitative data and more in-depth analyses with culturally and ecologically valid measures with Native Americans are needed. The limited data indicate some possible trends; however, specific interventions need to be empirically supported in order to ensure stakeholders that appropriate funding is being allocated to processes that work towards the improvement of Native Americans' academic achievement. The low number of Native students represented in datasets has created a deficient or a significant data gap in the literature when compared with other racial and ethnic minority groups. What may be interpreted as academic achievement gaps may be based on limited samples with limited statistical analyses, creating less empirical support for what are effective practices with Native American students. Qualitative and quantitative research is needed in order to fully understand the factors and processes that promote success among Native children, adolescents and families. This conclusion is driven by the desire to have better data and analyses upon which to build sound policies and practices. This is not about more research for the sake of research.

This "missing" data or data gap can lead to erroneous conclusions about Native Americans' status in the US as well as perpetuating a sense of "invisibility" of Native children in educational research. Although the percentages may seem small in comparison to other racial and ethnic groups, the ramifications of losing Native students and their talents and potential in our society cannot be ignored. Additionally, this theme of invisibility of indigenous peoples is not only a U.S. phenomenon but a global issue in many countries. Unfortunately, the story of cultural genocide, colonization and forced assimilation of indigenous peoples is very common across the globe. The US, with the initiative of No Child Left Behind, is in a potentially unique place to contribute to the success of Native American youth and families and also help other indigenous and aboriginal peoples and their respective communities in the world.

## New Narratives and New Perspectives: Indigenous Learning and Education

In the listening session, one message was clear: Everyone wants Native youth and families to have a quality education. The achievement gap may not actually reflect performance of academic indicators alone; it may also reflect the disconnection between the goals of an education by government standards in comparison to cultural standards. Using the WASL as the benchmark of effective education has resulted in curriculum designed to teach to the test rather than to teach life-long learning and skills. This disconnection between goals appears to be consistent across Native Americans in urban and rural settings. One educational director pointed out that he wanted students to do well in school, but he also wanted the children to know themselves and their culture. His educational goal for them was to learn life skills that have been passed down from generation to generation. For many parents and Native educators, a holistic view of educational achievement and success was shared.

This last section will provide some empirical support demonstrating this gap between standardized tests and life-long goals for children and youth. Standardized test scores are not related to significant goals/values that were expressed among many Native Americans in the listening sessions. Additionally, these goals and values are very much congruent with Native communities as well as U.S. society.

## Conclusions

Therefore, as found in the listening sessions, all of these findings suggest the need to have a more "holistic" view of education and apply this holistic perspective to assessments of students', districts' and schools' performance. The goals of having Native youth and adults develop strong relationships, have a healthy family, find steady work and be successful in one's line of work are important goals in creating a productive and healthy society. These goals also are not mutually exclusive to Native Americans, but apply to all students. It is important to listen to the untold stories of success and achievement based on indicators such as a love for learning, having positive and healthy relationships, finding consistent steady work that one enjoys and getting a good education.

The current data on the WASL may not be capturing the entire educational experience Native students are having in the state of Washington. A paradigm shift needs to occur in examining academic success among people of color, specifically moving away from deficiency models when compared to European Americans and towards a more holistic and health-based model where all children can succeed academically.

# Section 5

# Documented Cultural Standards and State Priorities

**Introduction**

In 1993, the Basic Education Act was passed by the Washington State Legislature. The act called for the development of common learning goals for all students in Washington State (K-12). The intent was to increase academic achievement and to "provide students with the opportunity to become responsible citizens, contribute to their own economic wellbeing and to their families and communities, and enjoy productive and satisfying lives" (RCW 28A.630.85, cited in Office of Superintendent of Public Instruction, OSPI, 2006b). The Commission on Student Learning was formed and charged with the tasks of: (a) setting academic standards to meet the learning goals, (b) creating an assessment system that was linked to the standards, (c) establishing a mechanism for accountability, and (d) recommending additional steps to ensure ALL students could achieve the standards (OSPI, 2006b).

The Washington State Learning Goals have been modified slightly over time. The goals currently identified on the Office of Superintendent of Public Instruction (OSPI, 2008m) website are:

1. **Read** with comprehension, **write** effectively, and **communicate** successfully in a variety of ways and settings and with a variety of audiences;
2. **Know and apply the core concepts and principles** of mathematics; social, physical, and life sciences; civics and history, including different cultures and participation in representative government; geography; arts; and health and fitness;
3. **Think** analytically, logically, and creatively, and to integrate different experiences and knowledge to form reasoned judgments and solve problems; and
4. **Understand** the importance of work and finance and how performance, effort, and decisions directly affect **future career and educational opportunities**.

Academic standards have been developed to align with the Washington State Learning Goals in the form of Essential Academic Learning Requirements (EALRs). The EALRs correspond to the content areas of reading, mathematics, science, writing, communication, social studies, arts, and health and physical fitness (OSPI, 2008m). Further detail regarding the standards is provided through Grade Level Expectations (GLEs) specific to each content area for students in designated grades. At present, GLEs have been developed for students in grades K-10 for reading, science, writing, and communication and for grades K-12 in social studies. The EALRs and associated GLEs for mathematics have recently undergone a process of review and refinement (OSPI, 2008a). GLEs for the

arts and health and fitness are currently under development (OSPI, 2008m).

The increased focus on promoting educational achievement for ALL students through educational reform has brought increased attention to the achievement gap existing among various groups of students in the State of Washington. Of particular concern is the gap between Caucasian students and students of color and between students from low socio-economic backgrounds and those from more affluent backgrounds (Shannon & Bylsma, 2002). In response to this concern, an historic alliance, the Multi-Ethnic Think Tank (METT), was formed. This alliance brought together representatives from Hispanic, African American, Asian Pacific Islander American, American Indian/Alaska Native, and low socio-economic communities to address the academic achievement gap (METT, 2001).

The Multi-Ethnic Think Tank (2001) prepared a "Call to Action" for Washington State leaders that was centered on creating "a transformed education system that honors *all* students in a holistic manner – accounting for their various worldviews, languages, learning styles, cultural heritages, and multiple intelligences" (p. 1). Their "Call to Action" was grounded in the belief "**that nothing short of an educational paradigm shift from a Euro-centric to a culturally-inclusive pedagogy will ensure the success of all students**" (p. 1). The METT formulated the following seven action steps as recommendations for state leaders.

1. Add a fifth Washington State learning goal to ensure culturally competent education;
2. Infuse multicultural education goals into existing four Washington State learning goals;
3. Integrate multicultural and technological learning objectives in the Washington State Essential Academic Learning Requirements (EALRs);
4. Standardize the data collection, categorization, and reporting of racial, ethnic, and low socio-economic groups;
5. Require that professional development is culturally and linguistically responsive;
6. Recruit and retain racial and ethnic minority staff; and
7. Provide alternate measuring tools to assess student academic achievement. (p. 1)

In the following section the status of the implementation of the seven action steps recommended by the Multi-Ethnic Think Tank (2001) is examined. Related published documents, professional presentations, and information provided to the public through Washington State websites were reviewed to determine the extent to which the steps had been enacted.

## METT "CALL TO ACTION": IMPLEMENTATION OF SEVEN ACTION STEPS

### 1. Add a fifth Washington State Learning Goal to Ensure Culturally Competent Education

The METT (2001) recommended that the following learning goal be added: Understand, accept and demonstrate the value of various cultures and heritages; become responsible and respectful citizens in multicultural settings; and use one's cultural knowledge as a foundation to achieve personal and academic success. (p. 5)

This goal is not included in the learning goals currently identified by the Office of Superintendent of Public Instruction (2008m).

2. Infuse Multicultural Education Goals into Existing Four Washington State Learning Goals

The current four Washington State Learning Goals (2008m) were compared to the revised versions recommended by the METT (2001). The comparison is presented in Table 9. Two major observations emerge upon examination of the differences. First, the four METT revisions directly communicate that "culture" and "diversity" are central to achievement of each goal through phrases, such as "…respect and value the diversity among all people." The infusion of this type of wording across all of the goals communicates that culture plays an integral role in all aspects of learning. In contrast, the current version of the Washington State Learning Goals only directly identifies "culture" in relation to one goal using wording of limited scope. The phrase "…including different cultures…" follows identification of the academic areas of civics and history. This implies that culture will be incorporated in relation to these specific content areas, rather than infused broadly throughout the four domains represented by the learning goals.

Secondly, the two versions of the Washington State Learning Goals vary in communicating the role that culture plays in the learning ***process***. The METT (2001) revisions communicate that the process of learning is impacted by students' cultural backgrounds. For example, the influence of culture on the process of "thinking" is implied in the phrase, "Think analytically, logically, and creatively in a cross cultural and appropriate manner…" The phrase, "…in ways that are culturally inclusive," also indicates that cultural considerations need to go beyond additions of content to additions of varying "ways" of learning. The current Washington State Learning Goals (OSPI, 2008m) make indirect reference to variations in experience that students may bring to the learning situation through phrases, such as "…and to integrate different experiences…" However, it is possible this type of indirect statement will not be interpreted to be inclusive of cultural differences.

Table 9: Comparison of Current Washington State Learning Goals (OSPI, 2008m) with Versions Recommended by the Multi-Ethnic Think Tank (METT, 2001)

| Washington State Learning Goals | Differences between Current Goals & Versions Recommended by METT | |
|---|---|---|
| | **Current** | **Recommended** |
| GOAL 1<br>Current: Read with comprehension, write effectively, and communicate successfully in a variety of ways and settings and with a variety of audiences<br><br>Recommended by METT: Read with comprehension, write with skill, and communicate effectively and responsibly in a variety of ways and settings that respect and value the diversity among all people | "…communicate successfully…"<br><br>"…and with a variety of audiences" | "…communicate effectively and responsibly…"<br><br>"…that respect and value the diversity among all people" |
| GOAL 2<br>Current: Know and apply the core concepts and principles of mathematics; social, physical, and life sciences; civics and history, including different cultures and participation in representative government; geography; arts; and health and fitness<br><br>Recommended by METT: Know and apply the core concepts and principles of mathematics, social, physical, and life sciences; civics and history; geography; arts; and health and fitness in ways that are culturally inclusive | [following the identification of civics and history]<br><br>"…including different cultures and participation in representative government…" | [following the identification of all academic areas]<br><br>"…in ways that are culturally inclusive" |
| GOAL 3<br>Current: Think analytically, logically, and creatively, and to integrate different experiences and knowledge to form reasoned judgments and solve problems<br><br>Recommended by METT: Think analytically, logically, and creatively in a cross cultural and appropriate manner, and to integrate this diverse experience and knowledge to form reasoned judgments and solve problems | "…and to integrate different experiences…" | "…in a cross cultural and appropriate manner, and to integrate this diverse experience…" |
| GOAL 4<br>Current: Understand the importance of work and finance and how performance, effort, and decisions directly affect future career and educational opportunities<br><br>Recommended by METT: Understand the importance of work and how performance, effort, decisions and effective interpersonal communication with diverse people, directly affect career [and] educational opportunities | [added] "…and finance…" | [added] "…and effective interpersonal communication with diverse people…" |

3. Integrate Multicultural and Technological Learning Objectives in the Washington State Essential Academic Learning Requirements (EALRs)

As was previously noted, the Essential Academic Learning Requirements (EALRs) provide the basic framework of knowledge and skills that students should demonstrate in specific content areas and grade level expectations (GLEs) provide detail regarding standards to be met in each grade. Each GLE is accompanied by lists of examples of evidence that can be used to judge whether or not the targeted learning has occurred. GLEs and "evidence of learning" examples have been developed for the five content areas of reading, science, writing, communication, and social studies, are in revision for mathematics, and are in the process of being developed for the arts and health and fitness (OSPI, 2008m). The extent to which multicultural perspectives have been integrated into the EALRS and GLEs is examined next, followed by exploration of the incorporation of technology into the standards.

**Multicultural Perspectives**

To determine if multicultural perspectives had been incorporated into the EALRs, the *Essential Academic Learning Requirements Technical Manual* (OSPI, 2006b) and recently revised EALRs for social studies (OSPI, 2008g) were reviewed. Examination of the EALRs revealed that multicultural issues were not directly addressed in the five content areas of math, science, reading, writing, and health. Cultural perspectives were integrated into the content area of communication to the greatest extent and also appeared to a more limited extent within the content area of arts. The social studies EALRs incorporated cultural and tribal perspectives to a limited extent. Specific representations follow:

*Communication EALR*

The student uses communication skills and strategies to interact/work effectively with others.

2.1. Uses language to interact effectively and responsibly in a multicultural context.

2.2. Uses interpersonal skills and strategies in a multicultural context to work collaboratively, solve problems, and perform tasks.

2.3. Uses skills and strategies to communicate interculturally. (p. 20)

*Arts EALRs*

The student understands and applies arts knowledge and skills.

1.3. Understand and apply arts styles from various artist, cultures, and times.

The student makes connections within and across the arts to other disciplines, life, cultures, and work.

4.4. Understand that the arts shape and reflect culture and history. (p. 59-60)

*Social Studies EALRs*

Geography - The student uses a spatial perspective to make reasoned decisions by applying the concepts of location, region, and movement and demonstrating knowledge of how geographic features and human cultures impact environments.

History – The student understands and applies knowledge of historical thinking, chronology, eras, turning points, major ideas, individuals, and themes

on local, Washington State, tribal, United States, and world history in order to evaluate how history shapes the present and the future.

4.3. Understands that there are multiple perspectives and interpretations of historical events. (p. 5)

The GLE development process involves review by multiple groups, including a Bias and Fairness Review Committee (Lahmann, 2007). The published description of the EALRs and GLEs for each content area identifies members of the Bias and Fairness Review Committees specific to that content area (OSPI, 2004b; 2005b; 2006a; 2006d; 2008g). Two reports regarding the bias and fairness review process for GLEs and associated evidence of learning examples are available on the OSPI website (Jackson, 2003, 2004). These reports provide information regarding the integration of multicultural perspectives into the educational standards. On a broad scale, the bias and fairness review panels commended state leaders on their effort to ensure that ***every*** student in the State of Washington receives a high quality education. Providing an opportunity to review the standards for bias and fairness served as an indication of commitment. Timing of the review was a concern. The first panel conducted their review at the conclusion of a multi-stage process. They emphasized the need for the bias and fairness review to be initiated at the "front end" of the process so that the context of cultural and linguistic diversity could serve as a framework for subsequent stages. The recommendation for "front end" bias and fairness review was implemented for the review of science standards.

Overall, the review panel for reading and mathematics determined that there was minimal overt bias and unfairness reflected in the GLEs and recommended that the standards be maintained (Jackson, 2003). However, they suggested revision of the wording and content of some "evidence of learning" examples to make them more inclusive of the prior knowledge and skills that students of culturally and linguistically diverse backgrounds bring to their school learning. To a large extent the recommended changes for the content area of reading were implemented. For example, suggestions to incorporate texts "…from a variety of cultures and communities…" were integrated. Revisions were made to recognize that specialized vocabulary should include "ethnic and native language terminology." Changes also integrated "…traditional and/or cultural-based organizational patterns" as means for analyzing text and included "…Native American talking circles and ceremonies" as examples of informational/expository text. It should be noted that these types of revisions may have limited impact as they only provide ***examples*** and not requirements of evidence used to document learning. The GLEs for mathematics were recently revised (OSPI, 2008a) so direct comparison between current items and recommendations for previous items could not be made.

The second bias and fairness review panel focused on the content area of science (Jackson, 2004). Overall, the GLEs were described as providing "a good skeletal framework" (p. 47). However, reviewers expressed concern that potential for bias existed in the manner in which the science GLEs were taught. They extensively discussed the tendency to present Western views of science and mathematics as universally accepted systems that are fixed and culture-free. They pointed out that this presents a potential conflict for many Native

American students who are taught to view science as inherently connected to their culture, daily life experiences, and spirituality (Cajete, 2000; Stephens, 2003). The reviewers highlighted the importance of coupling the development of high standards with professional development for educational personnel, particularly in the areas of mathematics and science, to ensure that diverse viewpoints and their underlying assumptions are represented in the curriculum. In response, the introduction to the science GLEs incorporated a section advocating for "culturally responsive teaching."

The concept of culturally responsive teaching was further elaborated in the introduction to the communication EALRs/GLEs (OSPI, 2006a) and the writing EALRs/GLEs (OSPI, 2006d). The definition of culturally responsive teaching developed by Gay (2000) was cited as "using the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them. It teaches to and through the strengths of these students" (cited in OSPI, 2006a, p. 5). Culturally responsive teaching was also described as involving an element of "caring" for all students with a particular focus on students of color and students from low socio-economic backgrounds (OSPI, 2006a). "Caring" would be enacted by school personnel developing positive relationships with students through active listening, learning about students' daily life experiences and backgrounds, and communication of a sincere belief in each student's capacity to learn (Bylsma & Shannon, 2002).

In summary, analysis of progress toward increasing representation of multicultural perspectives within the EALRs reveals changes of limited scope. EALRs for 5 out of the 8 content areas did not mention culture. Culture was directly integrated into one content area, communication. The content areas of arts and social studies infused culture to a more limited extent. While culture was brought into the "evidence of learning" examples for reading, these represent only examples and not requirements. The process of culturally responsive teaching was described in the introductory sections of the EALRs for science, communication, and writing. However, inclusion of this description does not reflect a requirement for infusion of multicultural perspectives, as was recommended by the METT.

**Educational Technology**

OSPI (2005c) has defined educational technology as "the combination of human imagination, inventiveness and electronic tools that transform ideas into reality to meet a need or solve a problem" (p. 9). Consistent with RCW 28A.650.015, a plan was developed for promoting the integration of technology into K-12 education and an Educational Technology Advisory Committee (ETAC) was formed to facilitate implementation of the plan (OSPI, 2008l). In 2007 ETAC approved the adoption of the National Educational Technology Standards and Performance Indicators for Students as a guide for Washington state common schools (OSPI, 2008l). Included in the standards are requirements for students to "develop cultural understanding and global awareness by engaging learners of other cultures", to "use multiple processes and diverse perspectives to explore alternative solutions", and to "understand human, cultural, and societal issues related to technology…" (OSPI, 2007d). OSPI has compiled a list that links technology to the existing EALRs and GLEs for all eight content areas (OSPI, 2005c). However, this list serves as an

"add on" to the EALRS so educators may not access it. At this point, it is not clear to what extent the adopted technological standards have been implemented.

### 4. Standardize the Data Collection, Categorization, and Reporting of Racial, Ethnic, and Low Socio-economic Groups

A "report card" format now allows easy access to uniformly reported data regarding student demographics at the state level, as well as for each school district and individual school. These data can be accessed at the OSPI website http://reportcard.ospi.k12.wa.us/. Reported data include percentage of student enrollment based on gender and ethnic categories (i.e., American Indian/Alaska Native, Asian, Black, Hispanic, and White). In addition, special program data includes percentage of free or reduced-price meals, an indicator of low socio-economic status. Percentages for special education, transitional bilingual, and migrant enrollment are reported for schools and school districts, as well as percentage of unexcused absences, annual dropout, on-time graduation, and extended graduation.

Available data regarding educational performance can potentially be disaggregated based on ethnicity and low income status of students (Hurtado, 2008). These data include number and percent of students meeting each of the reading, writing, and mathematics standards based on the Washington Assessment of Student Learning (WASL), Washington Alternate Assessment System (WAAS), Certificate of Academic Achievement (CAA) options, or waivers/appeals. In addition, the number and percent of those not meeting the standards or for whom no score was obtained can be accessed. Based on the collected data, demographic categories can be combined to allow for identification of such categories, as low income, high performance schools.

It should be noted that the number of American Indian/Alaska Native (AI/AN) students enrolled in individual school districts varies widely from 0 to 1136 (OSPI, 2008i). In October 2007, there were 129 school districts in Washington State that enrolled between 1 and 29 AI/AN students. Because of these small numbers, issues of student privacy are a concern. Many school districts do not report educational performance data specific to AI/AN students to protect student confidentiality. In addition, data regarding combinations of categories, such as number of AI/AN students who are in gifted programs in specific school districts, are not directly accessible. Thus, in-depth examination of student performance variables continued to be limited by the high proportion of data that is "missing" for AI/AN students.

### 5. Require that Professional Development is Culturally and Linguistically Responsive

A "Performance-Based Pedagogy Assessment of Teacher Candidates" (PPA) was developed jointly by the Washington Association of Colleges for Teacher Education (WACTE) and the Office of the Superintendent of Public Instruction (OSPI). It was released for use in June 2004 (OSPI, 2004a). This assessment tool grew out of the Washington Administrative Code (WAC) mandate for teacher preparation programs to have requirements for effective teaching in order to attain approval from the State of Washington Board of Education. Its development was also influenced by recommendations of the Multi-Ethnic Think Tank (2001) along with the No Child Left Behind Act of 2001.

The PPA (OSPI, 2004a) was designed to serve as a tool for authentic assessment of teacher candidate performance in real life, K-12 teaching situations. It is viewed as one strategy to help close the achievement gap for historically marginalized students and, thus, focuses on promoting culturally responsive teaching inclusive of all students. The PPA requires teacher candidates to demonstrate understanding of students' families and communities and to base their teaching on the students' prior knowledge, experiences, and cultural backgrounds. In addition, the tool requires evidence that the learning of ALL students in each class has been positively impacted.

After the PPA had been implemented over a three-year period, it underwent a review process (OSPI, 2008h). Based on concerns with reliability and validity of the tool, along with the complexity of balancing the tool's focus on assessing both teacher and student behavior and other concerns, a decision was made to move the full implementation date ahead one year from Fall 2009 to Fall 2010. While this move allows for alignment with a new state standard V, the PPA has yet to play a role in ensuring that professional development is culturally and linguistically responsive.

Standard V was designed to build on the Basic Education Act of 1993 by further elucidating expectations for teacher preparation programs (OSPI, 2007c). To comply with Standard V, teacher preparation programs are required to demonstrate that they have met particular criteria pertaining to knowledge and skills of teacher candidates. These criteria include "effective teaching" represented by candidates who "use research and experience-based practice to encourage the intellectual, social and personal development of students and to use different student approaches to adapt learning for diversity – racial, ethnic, gender, linguistic, cultural, and exceptionalities" (OSPI, 2007c, p. 2). Standard V also requires programs to prepare teacher candidates for "collaboration with school colleagues, parents, and agencies in the larger community for supporting students' learning and well being" (p. 4). Full implementation of Standard V is not projected until September 1, 2010 (Douglas, 2008).

## 6. Recruit and Retain Racial and Ethnic Minority Staff

"Equity in Education Joint Policy" was developed by the State Board of Education, the Office of Superintendent of Public Instruction, and the Washington State Human Rights Commission (OSPI, 2000a). This policy states that "…within statutory parameters, school districts should recruit and maintain staff that is reflective of a diverse society, recognizing that racial minorities, women, persons in protected age groups, persons with disabilities, Vietnam-era veterans, and disabled veterans are underrepresented in employment." (RCW 49.74.005)

Consistent with the "Equity in Education Joint Policy" (OSPI, 2000a) and recommendations of the METT (2001), recruitment and retention of educational personnel of diverse backgrounds was integrated into OSPI's strategic planning. As one of its five goals, the 2002-2007 strategic plan (OSPI, 2003) focused on developing "highly skilled, diverse educators [to] support the academic success of every student" (p. 30). The goal specifically targeted the recruitment, retention, and development of certificated educators, principals, superintendents, and paraprofessionals to "reflect the diversity of the K-12 student population" (p. 31). In addition, the goal

targeted a retention rate increase of 50% for highly skilled certificated educators, principals, and superintendents. Professional development for these educators, administrators, as well as paraprofessionals of diverse backgrounds, was targeted as part of the retention strategies.

Based on OSPI's stated intent to employ personnel in alignment with the diversity of the K-12 student population, it would be expected that the percentage of American Indian employment would be 2.7% to correspond with the 2.7% representation of American Indians in the student population (OSPI, 2008n). Personnel data associated with four academic years within the time frame of OSPI's 2002-2007 strategic plan (OSPI, 2003) reveal that American Indians represent only approximately one-third of this target percentage and that there has been relatively little change in employment patterns (OPSI, 2006c). As displayed in Table 10, the total percentage of American Indian personnel in public schools was 1.01% in 2002-2003 and 0.97% in 2005-2006. Examination of data associated with specific position categories revealed minimal change in employment of American Indians with a 0.12% decrease in administrators, a 0.08% increase in classroom teachers, a 0.01% decrease in education staff associates, and a 0.22% increase in classified personnel.

Table 10: Washington State Common Schools – Educational Personnel by Major Position and Race/Ethnicity for Academic Years 2002-2003 and 2005-2006

| Major Position & Academic Year | White | | Black, Asian, American Indian, & Hispanic Combined | | American Indian | | Total |
|---|---|---|---|---|---|---|---|
| | FTE | Percent | FTE | Percent | FTE | Percent | FTE |
| **Administrators** | | | | | | | |
| 2002-2003 | 3584.00 | 89.85 | 405.00 | 10.15 | 49.00 | 1.23 | 3989.00 |
| 2005-2006 | 3591.48 | 89.06 | 441.16 | 10.94 | 44.71 | 1.11 | 4032.64 |
| **Classroom Teachers** | | | | | | | |
| 2002-2003 | 51,562.00 | 93.27 | 3721.00 | 6.73 | 396.00 | 0.72 | 55,283.00 |
| 2005-2006 | 49,690.42 | 92.70 | 3914.72 | 7.30 | 426.42 | 0.80 | 53,605.13 |
| **Other Certificated Staff*** | | | | | | | |
| 2002-2003 | -- | -- | -- | -- | -- | -- | -- |
| 2005-2006 | 204.65 | 89.60 | 23.76 | 10.40 | 12.40 | 5.43 | 228.41 |
| **Education Staff Associates** | | | | | | | |
| 2002-2003 | 6768.00 | 93.77 | 450.00 | 6.23 | 47.00 | 0.65 | 7218.00 |
| 2005-2006 | 6613.44 | 93.52 | 458.05 | 6.48 | 45.61 | 0.64 | 7071.48 |
| **Classified Personnel** | | | | | | | |
| 2002-2003 | 47,460.00 | 87.90 | 6536.00 | 12.10 | 1222.00 | 1.01 | 53,996.00 |
| 2005-2006 | 33,288.12 | 86.92 | 5008.50 | 13.08 | 471.23 | 1.23 | 38,296.61 |
| **State Total** | | | | | | | |
| **2002-2003** | **109,374.00** | **90.78** | **11,112.00** | **9.22** | **1222.00** | **1.01** | **120,486.00** |
| **2005-2006** | **93,388.11** | **90.46** | **9846.16** | **9.54** | **1000.36** | **0.97** | **103,234.27** |

*Other Certificated Staff were not included in 2002-2003 data. Source: Office of Superintendent of Public Instruction (2006c).

## 7. Provide Alternate Measuring Tools to Assess Student Academic Achievement

Various types of assessment tools have been developed to measure student achievement in Washington State schools (OSPI, 2008k). The Washington Assessment of Student Learning (WASL) continues to be a primary means for students to demonstrate achievement of Washington State educational standards. Other tools used to demonstrate the attainment of standards include the Certificate of Academic Achievement (CAA) Options and the Washington Alternative Assessment System (WAAS) for students with Individual Education Programs (IEPs). Daily performance related to state standards is also measured through the use of Classroom-Based Assessments (CBAs) and Classroom-Based Performance Assessments (CBPAs). In addition, graduation requirements now include a Culminating Project. Each of these tools will be described further.

The Washington Assessment of Student Learning (WASL, OSPI, 2008j) is a standardized test intended to measure students' skills and knowledge in specific academic areas. The format includes multiple choice items, short answers, and essay responses to questions. There is no time limit. Each spring students are tested in reading and mathematics (grades 3-8 and 10), writing (grades 4, 7 and 10), and science (grades 5, 8 and 10). The WASL provides the primary format for students to show they have met graduation requirements in specific academic areas. For classes of 2009-2012 students must pass the high school reading and writing WASL or a state-approved alternative to graduate; science and math will be added beginning with the class of 2013 (OSPI, 2008c).

Three Certificate of Academic Achievement (CAA) Options were added in 2006 as another means for students to demonstrate that they have met state standards (OSPI, 2008b). These options are: (a) using advanced placement or college admission test scores to show particular skills, (b) compiling a collection of evidence (i.e., samples of classroom work) that demonstrate achievement of skills tested on the WASL, or (c) comparison of grades in English and mathematics to grades of students who passed the WASL. Before these options can be accessed, students must have taken the WASL once without passing. Students following this route are considered to "have strong skills but don't test well or just need another way to show what they know" (OSPI, 2008b, p. 2).

The Washington Alternate Assessment System (WAAS) was developed as an alternate means for students with Individualized Education Plans (IEPs) to meet state standards (OSPI, 2007a). Students who cannot take paper and pencil tests have the option of demonstrating their knowledge and skills through a portfolio compilation of their work, referred to as the WAAS-Portfolio. Students in grades 11 and 12 have an additional alternative of participating in a WAAS-Developmentally Appropriate WASL. This involves the student taking a WASL that is judged to be at a grade level matching the individual student's abilities. A Locally Determined Assessment System is available to students in grade 12 who have attempted other assessment options without passing. For this option, the IEP team modifies the assessment process based on the student's individual skills.

Beginning in the 2008-2009 school year, classroom-based assessments (CBAs) and classroom-based performance assessments (CBPAs) will be required to provide evidence of

knowledge and skills in the content areas of social studies, arts, and health and fitness (Bergeson, 2007). CBAs and CBPAs involve students completing specific, multi-step tasks or projects and answering related questions that incorporate critical thinking skills. The CBAs and CBPAs are directly linked to the EALRS and classroom instruction. Some CBAs for social studies directly incorporate cultural perspectives (i.e., students examine "cultural contributions" at the elementary level, "enduring cultures" at the middle school level, and "cultural interactions" at the high school level), while others, such as "human and the environment" hold potential for examining the role of cultural factors. One social studies CBA on the "Point No Point Treaty" (Evergreen Center for Educational Improvement, 2005) is described as providing a model for examining the significance of Tribal sovereignty and other treaties as they relate to contemporary issues for Washington State Tribes.

In 2008, the Culminating Project was added as a graduation requirement for high school students in Washington State (OSPI, 2008e). As stated in the related legislation (RCW 28A.230.090), "the project consists of the student demonstrating both their learning competencies and preparations related to learning goals three [to think critically and link experience and knowledge for problem-solving] and four [to understand the importance of work]" (Wheeler & McCausland, 2003, p. 1). Specific guidelines for the Culminating Project are developed at the school district level so there is variation in their design and assessment criteria. Community service learning has been adopted as one strategy for implementing the Culminating Project by some schools districts (OSPI, 2005a; Wheeler & McCausland, 2003). Thus, there is potential for addressing the needs of Tribes and Native communities through this requirement. However, tribes are not directly identified as potential partners. Furthermore, the Culminating Project does hold disadvantages. It represents an "add on" to other requirements making the path to graduation more difficult. It can also require additional resources for travel and materials that can be difficult for families of low-income status to acquire.

Overall, it can be seen that various measuring tools have been added to the assessment process for determining student academic achievement. However, the bottom line remains that standardized testing through the WASL continues to dominate. Some assessment methods have been added, such as Classroom Based Assessments and the Culminating Project, but these do not replace the WASL. Students can only access alternatives to standardized testing by first failing the WASL (with the exception of students with Individualized Education Plans). Therefore, a message is sent to students before they access alternatives – *that they are failures*.

**SUMMARY**

Educational reform efforts in Washington State have focused on increasing academic achievement for all students. However, concern that not all groups of students were achieving in similar ways brought about the formation of the Multi-Ethnic Think Tank (METT). In 2001 the METT prepared a "Call to Action" that recommended seven action steps for state leaders. These action steps were designed to transform the educational system to honor the cultural and linguistic diversity that students brought to the formal educational process. Review of published documents, websites, and professional presentations revealed that no progress had been made in implementation of

two of METT's seven action steps and that progress toward the five other action steps has been limited.

The two action steps for which no progress was made are:

- Add a fifth Washington state learning goal to ensure culturally competent education; and
- Recruit and retain racial and ethnic minority staff.

The five actions steps for which limited progress was made are:

- Infuse multicultural education goals into existing four Washington State learning goals;
- Integrate multicultural and technological learning objectives in the Washington State Essential Academic Learning Requirements (EALRs);
- Standardize the data collection, categorization, and reporting of racial, ethnic, and low socio-economic groups;
- Require that professional development is culturally and linguistically responsive; and
- Provide alternate measuring tools to assess student academic achievement.

To date, multicultural perspectives continue to remain largely "invisible" within state education goals and have only limited visibility within academic standards. Relative "invisibility" extends to the educational workforce where no progress has been made in bringing increased diversity into school administration or teaching. This is a critical concern as lack of visibility communicates lack of value for worldviews and contributions of members of culturally and linguistically diverse populations in Washington State. Progress has been made in developing performance-based pedagogical standards for teacher candidates that involve culturally responsive teaching practices. However, these standards have yet to be successfully implemented. Some data regarding student populations and performance is more readily accessible. However, data that could inform improved teaching practices are only inconsistently reported for AI/AN students due to their small numbers. This makes interpretation of their meaning difficult. While alternative means of assessment are now available to measure academic achievement, students must *fail* before these alternatives can be accessed. The transformative change that was intended to occur through Washington State's educational reform efforts has yet to be realized.

Such a shift will require systemic change wherein multiple ways of being are embraced and supported within classrooms, schools, and communities. The voices of the people reflected their passion regarding the critical need to Indigenize the curriculum and the ways in which curriculum is imparted. Traditionally, the curriculum of Native communities has been the environment. The next section provides insights into Indigenous thinking and meaning with regard to our environment.

# Section 6

## Confluence of Indigenous Thinking & Meaning with Regard to Our Environment

**Where Are You From?**

In this section we address the prevailing wisdom regarding our thoughts and actions as informed by the teachings of plant and animal people. Too often, western orientation prevails as the predominant means of making sense of the world and the choices we make to solve the pressing social issues of our time. However, the ancestral spirit is arising throughout our Native communities, and it beckons us to listen to the environment.

In order to improve education, a concentrated focus must be placed on truly listening to the people. During one listening session, Skokomish tribal member Delbert Miller asked, "Do you really know what it means to listen to the people—to listen to the plant and animal people?" What Native people know about living and learning comes from plants and animals—they are the first teachers. They are a people that, when given a chance to share their stories, will reveal the ways to survive and live well.

*People's Voice*

*If I tell you that the first people were the plant people or the salmon people, and that the core of the solution means listening to them, would you just think it was Earth Day or Native American Heritage month? Or would you listen with me, and see in this way of learning a possible key for unlocking the rigid cages that separate us from a more beautiful future?*

The trials and tribulations of the animal people are the struggles that we can avoid, as learned through our cultural teachings. The plants teach us how to root down and stand up strong and how to weather the elements and become stronger and more resilient. The plant and animal stories continue to be our cultural stories and part of our lives; as we tell their stories, we develop, adapt, evolve, and share a curriculum. This curriculum is indigenous education, which has promoted cognitive and problem-solving skills, abstract analysis, rationalization and philosophizing; more importantly, stories honor and involve plant and animals as true stakeholders in the education of Native people. We believe that this will help all children.

All the cultural stories are part of our incredibly comprehensive intellectual inheritance. These ancestral stories reveal truths about survival. This form of education encourages us to learn from our surrounding environment. We interpret patterns for ourselves and apply the relationships we see. We imagine new plans. We add to the stories and we retell them and we improve our collective memory. The change that happens through this process is transformative (Simpson, 2002). Now

that the world is changing so quickly, we are implored to act with immediacy. When we share the stories, we can reconfigure the world so all people—including the first people—can survive and flourish. Our destiny is their destiny.

**Being Fully Present in Place: *Shadow of the Salmon***

"In the past, there has been a tendency to oversimplify Native spiritual expression and miss many of its inherent and subtle meanings" (Cajete, 2000, p. 150). One amazing contemporary example of the power of indigenous education is the recently-produced docu-drama, *Shadow of the Salmon* (Northwest Indian Fisheries Commission, 2008). The movie is being distributed to eighth grade classrooms throughout Washington and is a reflection of the strength of applied integrated curriculum that can occur through interagency and intergovernmental collaboration.

*Shadow of the Salmon* follows the summer of a 15-year-old boy, Cody Ohitika, from Pine Ridge, South Dakota, who comes to visit some of his relatives in the Pacific Northwest. Cody is introduced to his Salish relatives' values and culture, which includes the importance of salmon. As Cody learns through observation of family members, classroom-based summer school, hands-on experience and storytelling, he makes his own connections among cultural identity, traditional knowledge, salmon protection and the health of the watersheds. Ultimately, he determines that salmon are a "measuring stick" or an indicator species of ecosystem health from an indigenous point of view, and that the future of human health is intimately tied to salmon health and clean water.

*Shadow of the Salmon* and its associated resource guide convey, with a gentle immediacy and from a tribal point of view, the importance of respectful, sincere stewardship and the tribal philosophies that inform environmental work. *Shadow of the Salmon* also acknowledges the importance of collaboration and understanding, asking teachers and students of all backgrounds to "consider the value of learning, and teaching, from the thousands of years of experience the tribes have had in natural resource management" (Northwest Indian Fisheries Commission, 2008, p. 8).

The resource guide accompanying the movie is integrated curriculum from an indigenous point of view, introducing the students to concepts of non-point source pollution, tribal harvest rights, hatcheries, habitat restoration, intergovernmental approaches to policy solutions, local tribal history and impacts of non-Indian settlement. The themes throughout this curriculum show that collective action is powerful, and that individual knowledge and motivation matter

as well. In this time of often overwhelming ecological crisis, special attention is paid in the curriculum to encourage students and teachers not to *worry,* but instead, to take responsibility for learning about the problems and to act in a focused and deliberate way—caring enough to move these messages forward.

**Restoring Balance**

For generations, stories were passed on and ways of life were sustainable; people taught their children how to live and sustainability was at the core of these teachings. The interdependence of nature informed indigenous cultures based on this "natural democracy" (Cajete, 2000, p. 52), which determined and created ethics, morals, politics, economics and spiritual expression. The balance is coming back. Just as the Pacific Northwest is a bioregion that has slowly changed over time, regional systems of education can be viewed through an anthropological lens. When the history of Indian education is seen through a traditional frame of reference, it is clear that the current state of being is resilience, a people having weathered a struggle: this is how the plant people came into being as well. It was a struggle and a challenge, but through resilience, and against all odds, plants were able to take root and stand tall. And this is an apt metaphor for the story of "Indian education."

*People's Voice*

*Our children learn differently. We teach them to use all of their senses.*

**A Place Called Healing**

The prevailing worldviews are written onto the land (Simpson, 2002). There is anger, grief, stress, resistance and rage, and there will continue to be as long as continued destruction of the land and people occurs. The challenge now is to assist students in channeling those emotions, becoming warriors in the sense that can be compared to a concentrated force of energy that wills a seed to sprout and grow in the spring, breaking out of its time of rest. There is enough time to guide every child to their highest possible selves (Fryberg & Townsend, 2008); given the history, the trauma and the legacies, clearly, interventions and teachings need to be more targeted to address and correct what has gone wrong that is still written in the bodies and minds of young people (St. Charles & Costantino, 2000).

Too often, young indigenous people hear in regard to their histories: "Colonization happened hundreds of years ago–get over it," but the truth is that colonization and its effects are a shared history, and those glories and atrocities are written into the present. We accept them as fact and we move forward. No, we are not victims of some stronger oppressor. We are survivors, many of whom bear scars: physical scars, emotional scars, intergenerational scars and scars on our landscapes that tell a very different story than the stories our grandparents told us. The children need time to make these connections. They need time to imagine and connect the dots for themselves. This is why storytelling as an educational tool works so well: the storyteller doesn't tell you what you are learning; you do the work, you figure out what it means to you. You are

responsible for your own learning, and you generate your own unique meanings.

It comes back to the beginning: how can we expect our students to serve, improve and protect the natural world (including the survival/excellence of humans) if we don't dedicate enough time, energy and resources to allow them to make heartfelt connections to the earth that supports and sustains them? Education itself is not a burden, which is a departure from the Euro-American education concepts of drilling information into students so they can pass tests like the WASL. Learning should be liberation—freeing our children to live creatively. Education can be a sensational experience, filled with music, wind, scents, familiar cultural references and other sensory experiences intertwined with learning. At least part of the reason why an achievement gap exists between non-Native and Native learners is that there are vastly different worldviews at play at home and at school for Native learners. One view relates to an exploitative, extractive economy and worldview where success is measured by the ability to outcompete the human and non-human neighbors. The other view looks at the natural world as an integral living source, and success is measured by the human ability to identify sacred lessons and merge with these systems (Jensen & Draffan, 2003). The recommendations for bridging these gaps include using curriculum and teaching methods that build on the background knowledge and experience that all students bring with them to school.

*People's Voice*

*How are we going to add to the great stories that we tell our children?*

**Changing Realities**

The world around us is changing. Our challenges are at every level (Simpson, 2002). Our systems are changing at every level. Comprehensive plans for improving education must address these problems at the root level. We need to understand where we are coming from, and the goal is to get from where we are now to where we want to be using the knowledge that we've gained through our experiences. We don't have to reinvent the wheel. We are not starting from scratch. We know that traditional indigenous education systems are more experientially-based social learning environments than current mainstream classrooms. We need to get back to those more ancient ways.

Through our technological successes, we are more deeply connected as humans. At the same time, through our technological successes, we are moving a great distance away from the natural world—these advances have also been integral to the negative effects upon the planet (Jensen & Draffan, 2003). How ripe the time is now for all children to learn that all knowledge carries with it an ethical dimension (Cajete, 2000), and that our choices affect the fates of those that come after us! The truth is that our ancestors—all of them, human and non-human—can offer all of us insight and help us navigate, regardless of how complicated and messy we've made our source of life.

We are asked to make sense of great problems and solve them; in order to do that in a truly sustainable way, we need to change our collective level of thinking, because we are mutually grounded in a prevailing ideology that will not allow us to fully address what is truly at the core of our indigenous teachings. "Focusing on problems rather than strengths in a culture may limit our ability to see other possibilities" (Goodluck, 2002, p. 13). We as creative beings must adapt to survive. Truly, we will do better than survive, we will excel. Quick adaptation has been our survival and we will need to continue our resilience and vigilance.

*People's Voice*

*Of all humans, children are closest to the source: these lessons of nature are sacred, and ultimately, our success, our human evolution, will depend upon our ability to merge with these natural systems.*

What incredible responsibilities our children have! Their level of sophistication and understanding must develop at an incredible pace to meet the challenges they will inherit. Our young people's challenge is unlike any other. These young people will be the innovators that will resolve our great global crises: environmental, economic and human rights challenges. We need visionaries, organizers, managers, researchers, monitors, teachers and facilitators. We need anthropologists so we can look back and project into the future. We need aquatic biologists to help improve water quality and tend to the balance of species in the water. We need writers and artists to document our work and propel us onward. There is no time for turning our faces away from the light, we must move with gentle immediacy.

The partners—the state, private businesses, organizations, teachers, administrators, families—are listening closely now, because they see that their destinies are linked with the fate of the land. How we handle our shared history—how we tell these stories to our children through our education systems—will affect our mutual survival. Our collective future will be more beautiful if we can face history with the spirit of forgiveness, reconciliation and truth seeking. Our ancestors have gifted us with models to guide this approach.

One clear model is the spirit of the treaties that are the supreme law of the land in the United States. There is no question that Native people saw in the Euro-American agenda for expansion the potential destruction of their ways of life. However, Natives believed that human solidarity must be imagined to be achieved. Natives educated the incoming settlers about the mutual responsibilities in human social progress that implored peaceful negotiations. Recognizing the difference in cultures, Natives promoted separate "sovereignties" that would preserve and respect both cultures. Thus, Natives wrote themselves and their core philosophies into treaties so that indigenous cultures could be maintained in a multicultural nation (Williams, 1997). Treaties, though ripped, torn and tattered, are still governing documents from which all Americans' realities originate. Today, mainstream culture would benefit from the lessons of oneness, resource protection, diplomacy, mutual trust and mutual survival that permeate the spirit of the treaties.

In 1997, Crazy Bull reported on a Native Research and Scholarship Symposium that brought together Indigenous researchers from across the country. They expressed the need to bring together the strengths of Western research practices with the strengths of Indigenous research practices. "As Jack Barden noted, people have a sense of both the Western paradigm and the Native paradigm. We must now find a way to link the two" (Crazy Bull, 1997, p. 23).

*People's Voice*

*So many of our children's trials and tribulations have to do with not being recognized for who they are as true indigenous people by non-Natives, and incidentally as the descendants of their ancestors. Life is a spiritual journey, and we want to be recognized, speaking in the languages of our ancestors, saying, "Recognize me." They did is so right for us: we want to do right for them. We want them to be able to recognize us.*

**There is No Question: Environmental Education for Sustainability**

The question is no longer whether culture should be included in curriculum, but instead how and when it will be included. However, the integration of culture into a comprehensive, responsible curriculum would be a natural process, not a forced one. Modern education institutions are heavily invested in a western philosophical framework, but they are now seeing the value of integrated and culturally-infused curriculum. Indigenous cultural knowledge can assist in the reorientation and transformation of modern education, moving towards philosophical foundations that promote integrated ecological consciousness.

Currently, within the K-12 education systems in Washington State, there is a movement toward embracing environmental education for sustainability (OPSI, 2008d). It is within that framework that indigenous ways of learning intersect and can continue to be integrated. This movement—known as environmental education for sustainability (EES)—presents a foundation for further infusing indigenous thought into curriculum. Indigenous concepts—that the diversity of the natural world is our central teacher and our source of regeneration—intersect and align with the ideas promoted through Washington State's EES programming (Wheeler et al., 2007).

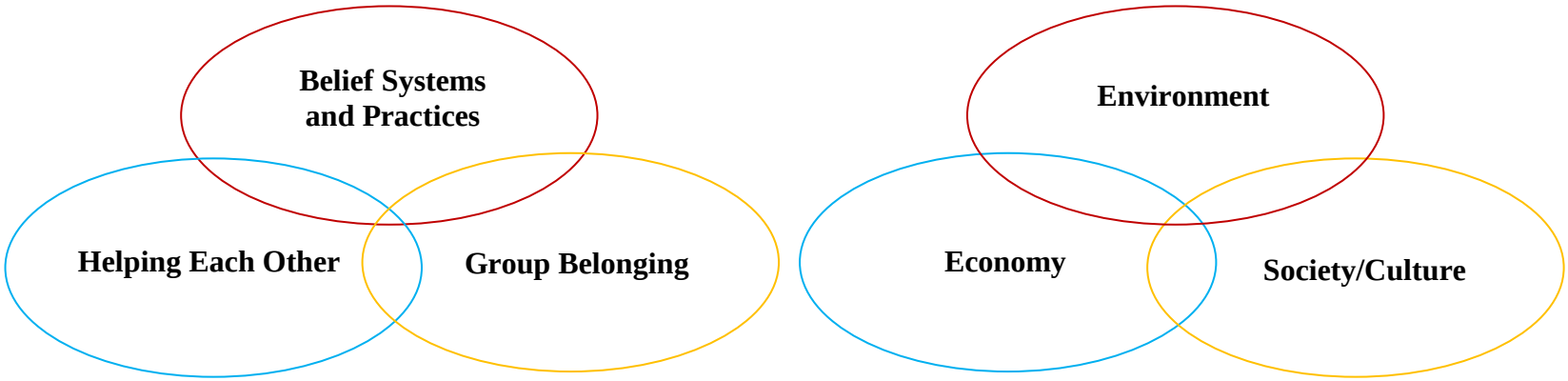
Since indigenous people are an adaptive people, resources available through the EES approach can be utilized to further incorporate indigenous culture into Washington education systems. Integrated learning helps students build background for new learning so they can understand and apply their knowledge and skills, modeling life-long learning. Instructional alignment means weaving clear relationships between curriculum, assessment and instruction. When students can connect schoolwork to their life, students are more likely to become engaged learners who are interested in solving the world's problems. The overarching outcomes of EES include expanding environmental education to a more comprehensive, holistic and interdisciplinary view of the world and the human roles within the larger systems. Environmental Education for Sustainability uses a broad systems approach to educating students about the relationships between three domains: ecology/environment, economy, and society/culture. If we consider the integration of culture into education as a

reform movement, we can see where these educational movements intersect and align with each other (see Figure 14). From an indigenous point of view, wellbeing is characterized in three domains: "helping each other (social connections), group belonging (extended family) and spiritual belief systems and practices (rituals and ceremonies)" (Goodluck, 2002, p. 13). These align well with domains within the approach promoted by EES: healthy environment, vibrant economy and equitable society and culture (Wheeler et al., 2007).

gentle immediacy. While investing in what will ultimately support mutual survival, mutual goals of student achievement can also be accomplished.

For example, students in schools that undertake systemic environmental education programs consistently have higher test scores on state standardized tests over comparable schools with more mainstream curriculum approaches (Bartosh, 2003). According to one California study, children who attended

Figure 14: Aligned Principles of Native Wellbeing and Environmental Education




**Native Domains of Wellbeing Domains of Focus for Environmental Education**

While the focus is different, these two conceptual models for these approaches to wellbeing and education are closely related. For Natives, the EES concept of environmental health is the core of many belief systems and practices; for Natives, the EES concept of vibrant economy is the reason for helping each other; for Natives, the EES concept of an equitable society and culture is the essence of group belonging. The alignment of these movements is a way to move forward with

outdoor schools significantly raised their science scores by 27%, as measured by a pre- and post-survey administered immediately upon their return to school (California Department of Education, 2005). Schools that use outdoor classrooms and other forms of experiential education produce student gains in grade-point averages and standardized test scores in social studies, science, language arts and math, while developing skills in problem solving, critical thinking and decision making; teachers note increased engagement and enthusiasm for learning and reduced discipline and classroom management problems (Leiberman & Hoody, 1998). Researchers at the

Human-Environment Research Laboratory at the University of Illinois have discovered that young children have significant reduction in the symptoms of attention-deficit disorder when they are engaged with nature (Louv, 2008). Interestingly, when environmental education approaches are integrated into schools, there is also a correlation of increased parental involvement, increased outdoor time, and increased teacher training. Perhaps then, picking the little black dots that are huckleberries will help children as they fill in the little black dots on the standardized tests.

*People's Voice*

*Seeking the quiet nurture of darkness, the child tried to get away from the lights of buildings, but acquiesced; surrounded by both nature and the physical material world created by humans, the child can value the beauty of both worlds.*

Additionally, one of the stated goals of EES is to "Achieve school and community-based collaboration, including cultural and Tribal organizations" (OSPI, 2008d). Moreover, these intersecting educational movements—education for environment and sustainability and indigenous education—can learn from each other and build upon each other. Truly, the stories and anthropologies of ecological systems and the stories and anthropologies of indigenous people have similar recent histories of devastation and resilience (Jensen & Draffan, 2003).

Though good tools are being developed, research has historically been incredibly slow to be adopted. To move with immediacy means closing the gap in time between research and practice (Cleary & Peacock, 1997). Also, EES curriculum does not always authentically include indigenous perspectives. The recent trend has been to apply indigenous culture into civics, history and environmental education (Project Learning Tree, 1989). In western educational philosophy, math and science are seen as culture-free abstractions of objective understandings, but many aspects of modern science directly contradict indigenous worldviews (Cajete, 2000; Simpson, 2002). In order to use existing resources to validate the cultural background in the students they serve, all subject matters need to include the integration of culture.

A large component of a successful application of these concepts is viewing this indigenous set of philosophies and approaches as an essential and integral part of the development processes, not as an afterthought or a vague inspiration. For example, recent EES documentation focusing on EES curriculum has a marked degree of invisibility in regard to the voices of tribes and tribal people. The lack of inclusion of tribes and tribal organizations in some of the recent OSPI environmental education publications, such as *Developing civically rich culminating projects: A district planning guide* (OSPI, 2005a), *Public review draft: Environmental and sustainability education professional development guidelines* (OSPI & EEAW, 2007), and the *Draft sustainable design project teacher manual* (Wheeler et. al., 2008) needs to be addressed.

*People's Voice*

*There is a story that is told about forest diversity. We are all different, like trees of different species in a healthy forest, alder, cedar, fir, hemlock: all these different trees' roots reach out underground forming networks of mutual support (Jensen & Draffan, 2003). We must listen to this lesson and do the same – our differing roots, when we are free to expand fully in our diverse ways, reach out to others while holding each other up.*

**E3: Working Together**

Formal environmental education began in Washington approximately a century ago and began to mature in the 1970s (Bartosh, 2003). Now, Washington continues both to set and raise the standards for excellence in environmental education (OSPI, 2007e), as well as increase environmental literacy in other arenas such as adult education and sustainable business practices. The Environmental Association of Washington (EEAW) is an organization committed to furthering the abilities of educators, agencies, organizations, businesses, and individuals to access quality environmental education and the promotion of EES place-based educational approaches. EEAW is leading the E3 (Environment-Economy-Education) Washington initiative, a statewide comprehensive environmental education plan. The E3 Washington initiative focuses on environmental education efforts for schools, communities and businesses in Washington by linking current resources, identifying gaps and creating an overall development plan to raise the environmental literacy rate of all people in Washington. E3 specifically focuses on the importance of lifelong learning (E3 Washington Case Study). "The goal of education for sustainability is to develop the capacity for society to meet the needs of today while assuring intergenerational equity – that is, creating opportunities for a positive present and a hopeful future" (Wheeler et al., 2008, p. 5). Using the environment as an integrating context for learning is a meaningful curricular framework that inspires learners and teachers of all backgrounds (Lieberman & Hoody, 1998).

Indigenous communities want their children to grow gracefully into knowledgeable adults who have the capacity to make wise decisions while living successfully in the "two worlds" of indigenous culture and the dominant/mainstream society. Effective learning takes place when it is relevant to students' lives; relevancy can create a renewed association of what lifelong learning can mean for an indigenous young person. Any child's stories are a part of a larger story like individual organisms within an ecosystem. Just like this planet's health is expressed through its diversity, we need to create healthy educational ecologies so creative diversity can thrive. When we can dedicate time for imagination—that which connects us, engages us, motivates us—the achievement happens naturally. In one Washington Native community, some elementary teachers reported that their Native students are not abstract or metaphoric thinkers yet. When Native students are allowed to learn indigenous concepts in school—like there are two worlds

that they are living in simultaneously—they may be more likely to develop abstract or metaphoric thought. This should be taught because that's their reality: they are living in two worlds at once. When they are able to recognize that their lives are the complex embodiment of abstract thinking, challenges like testing becomes easier: it is a hoop they have to jump through in order to make it to the next level.

By simultaneously promoting academic achievement and connection to cultural identity, culturally-relevant education approaches promote and catalyze healing (Jester, 2002). However, as much as EES can provide a doorway to Native student achievement, it is important to remember that indigenous indicators of success may be permanently incompatible with some western approaches. Centrally approved curriculum and uniform national standards are employed at the expense of unique community knowledge. This type of teaching and testing shows cultural bias and can even be considered illegal because of its discriminatory nature (Forbes, 2000). However, as learning and teaching about local cultural knowledge moves from a compartmentalized subject area to a foundation for all education, equity is gained for co-existing world views that are recognized as mutually beneficial, complementary and applicable to all learners (OSPI, 2000b).

> *With the many environmental challenges we face, it is critical for tribal and non-tribal communities to understand that we are all connected. That we must work together as brothers and sisters. That if we don't talk together, we can't learn together. These are the things we must do to help our children meet the challenges of the future with courage, wisdom and respect.*
>
> Billy Frank, Jr.

If our education systems are troubled ecosystems, the work we are doing now is moving our education systems to a place of balance. We are part of a giant system of caring educators – many people working from multiple levels, connecting the dots in isolation. Teaching integrated studies that are culturally-infused is a great challenge to undertake. Many teachers want to take these leaps, but they are afraid they won't have the backing. If we expect teachers to be successful in meeting these challenges, we must meet their needs by creating support systems.

*People's Voice*

*Fortunate are we who are indigenous to these beautiful lands, we who claim ancestry to these legacies and histories. And fortunate are those who are receptive to these philosophies which had sustained people on this continent for many thousands of years, because at the core, these philosophies are valuable when they are applied.*

E3 Washington recently launched a comprehensive searchable database for environmental and sustainability education resources. The same type of information clearinghouse for indigenous education resources would be a valuable tool to aid teachers in their quest to find locally-produced, community based curriculum. While many teachers understand EES, they do not always see the connections between school improvement and EES. Additionally, many teachers do not have a concrete understanding of the ways in which curriculum integration and EES are related (Kearney, 1999). The importance and impact of integrating indigenous philosophies into education also brings with it a great learning curve for teachers.

We can look at education in Washington State as an ecosystem that is coming into balance. Changes to ecosystems are not inherently bad. Less than two centuries ago, an invasive disease came and wiped out the vast majority of the indigenous people in Washington State. Following that massive disease, groups of new people settled and moved into this area, changing the landscapes, technologies and industries. Therefore, to sustain themselves in the changed ecology, all people, including indigenous people, had to adapt. Now, utilizing our technologies and our clear minds, we are coming back to a collective vision of sustainability (OSPI, 2008d) that truly reflects what we all want to do: peacefully co-exist. That's what indigenous people were saying at treaty time. That's what indigenous cultures can tell the greater community now.

Many Native students have a perception that academic success offers few rewards to them. These learners are likely to view the skill sets needed for academic success as detrimental to their own language, culture and identity. Thus, it is important to consider that cultural diversity is marked by linguistic diversity. Languages connect to a place, and in their preservation are the knowledge and the survival of ecosystems: indigenous language describes a place, a people and their relationship to it.

Language is a special local expertise that is essential to understanding a place. A place will not exist with its integrity intact if the full cultural landscape cannot be accessed, which begs the need for language preservation. The sites and all the life within a cultural landscape have names and stories. The preservation of language will preserve the ecosystem and vice versa. "How powerful it would be if our education system could reach deeply into the cultures of our diverse society, honor their knowledge systems, and respect and integrate their ways of knowing in a matter that strengthens our communities, connects our children to their place in the universe, and helps them to meet and exceed rigorous standards all at the same time" (Emekauwa, 2004, p. 9).

In the spirit of true educational reform based on listening to the people across generations, the next section will include components essential for comprehensive planning and implementation. The essential shift to relationship-based and place-based education across all systems will be articulated through the sharing of goals to move Indian education in the state of Washington forward in a manner that honors the voices of the people and celebrates the gifts of the children. As such, Washington State would then be in a position to provide leadership to promote true reform nationally through Indian students, families, educators, elders, and community members. Efforts in these directions will also be shared, highlighting some of the successes and challenges that tribes, schools, and communities around the state have been experiencing as they seek to increase Native student success.

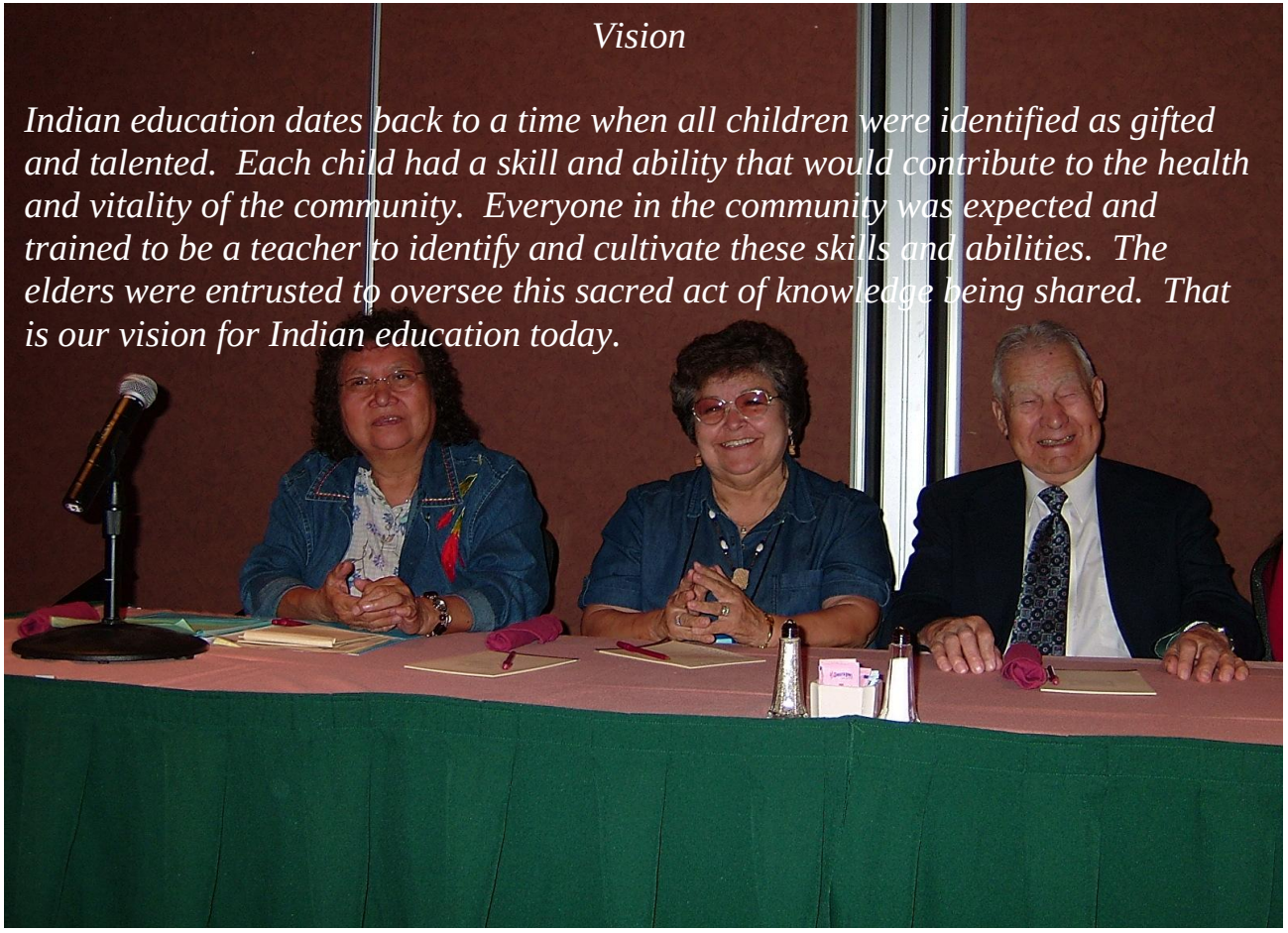
*People's Voice*

*Teachers, know that for all of us, natural resources are the core of our existence. They are our stories, our lessons, our material survival and our center of our culture. Teachers, learn from environment, from natural patterns; these patterns are intimately tied to our stories and lessons; if these inspirations no longer exist, we will no longer exist, because we are a part of these stories.*

# Section 7

# Comprehensive Education Plan to

# Increase Native American Educational Achievement



## Introduction

In the opening introduction of this report, we started with a vision and stated that this report was being presented to the legislature with an understanding of our Native legacy and a responsibility to all learners; we asked that you, the reader, listen with a constructive mind and open heart. The goals and recommendations in this report are grounded in a foundation of work that is currently being done. This will not be a plan that sits on a shelf, because the people doing the work outlined in this study are creating change now and they will continue to do so. This plan was requested because education leaders are troubled by what they are seeing: an achievement gap between Native and non-Native students. We identified why this achievement gap is happening and now this section will describe how we can close that gap within five years and eliminate the gaps by 2020. As listed on pages 104-106, we believe that our investigation confirms the need for achievement and success goals in at least four areas:

- **Teachers, Administrators, School Boards, and Tribes.** We offer four goals that speak to the critical need to develop relationships between school districts and tribes. A sustainable relationship will depend on a shared understanding of the cultural protocols and policies of each domain. This shared understanding will serve as the foundation for formal relationships to emerge and flourish. An ultimate indicator for the Native community to know whether or not a relationship evolves is the incorporation of Native language, culture, and history in the public school curriculum.

- **Health and Wellbeing.** We advance six specific goals to ensure that our Native children are given an opportunity to be their best in school and life. This means establishing measurements to monitor the health and wellbeing of Native American children, youth, adults and families that are reliable, valid and standardized based on a sample of Native Americans in Washington State. We also need culture-based prevention and intervention programs to provide important transition services and reduced rates of risk factors that lead to. Ultimately, in place will be standard assessment instruments in public and tribal schools that assess students' overall wellbeing and social and emotional functioning.

- **Academic Achievement and Educational Attainment.** We have seven goals to advocate that Native children are proficient or advanced in reading, writing, and math at various grade levels and upon high school graduation. To do so will mean increasing the number of students passing all their classes in junior and senior high school and reducing truancy and dropout rates. This needs to be complemented by increasing Native student exposure to college preparation opportunities. We will be able to ascertain progress by monitoring increases in high school graduation and college going rates.

- **Assessment of Learning.** Here we list two goals that support Native students by offering assessment of student learning that provide more intervention and direction to students and families to improve student learning. Several other primary outcomes will be an assessment that includes indicators endorsed by Native communities and to determine if all students can demonstrate mastery pertaining to the ancestral and contemporary history of tribes and urban Indian communities in Washington. The evidence of true progress will be whether or not public school districts and OSPI embrace indicators of achievement and success relevant to Native students and are equally applicable to non-Native students.

We feel that these goals are listed in order of priority; although each area has its own justification for being the focus of financial and policy support. Of course there are other equally important areas. The justification for teachers, administrators, school boards, and tribes brings attention to all the stakeholders that can provide leadership and service. Education professionals, parents, business, and the public at large possess the spirit of support for those ultimately held responsible for the education of our children. We heard this in the many listening sessions held throughout the state. Increasingly vocal was the call for Native people to be active in the mission, scope, and influence of educating their community. To do so, we highlight five straightforward recommendations (described more fully in later sections that follow):

1. **Shift the Paradigm through Relationship Building (fuller description, pp. 107-131).** From the onset, we believed that there is the possibility to develop a comprehensive plan already in action. It is a plan that represents the concerted efforts of community and political leaders over the last couple decades and that will serve us well into the future. That it is made possible when important stakeholders representing the public's interests feel that Native children are important. Although obvious, it is not always a position that bores out in today's reality. What is emerging is a movement of stakeholders that recognize that tribal sovereignty strengthens community ethos rather than weakens political agendas. Much of it simply starts with acknowledging that Native people have a language, culture, and history. That such acknowledgement raises an obvious bewilderment of, "Why haven't we done this before?" We believe that funding should support efforts to develop relationships between public school districts and tribes as well as help urban Indian education programs to integrate Native teaching and learning that benefits Native and non-Native children. We highly recommend that this support the integration of curriculum by well-trained stakeholders agreeable to the spirit of this report.

2. **Provide resources for pre- and in-service educators and stakeholders (fuller description, pp. 132-141).** We need to graduate non-Native and Native teachers/administrators/school psychologist and related service providers whose knowledge, skills, and cultural understanding will bring about the

changes needed to improve the education of Native children and youth. This approach would help assure effective and efficient use of resources, time, and talents required to implement such programs and to assure sustainability of the programs. Equitable education for Native students with or without disabilities is essential to the future of all Native peoples; as such, it is a matter of social justice. It is time for all universities/colleges in the state of Washington that are responsible for administrator/teacher/related service provider professional training to systemically address Indian education. We also need to consider the increasing degrees of sophistication being carried out in tribal schools and lessons to be learned in the areas programming, instruction, curriculum, parental involvement, and relationship building. Tribal schools include Chief Leschi, Lummi Tribal and High School, Muckleshoot Tribal School, Paschal Sherman Indian School, Quileute Tribal School, Wa He Lut Indian School and Yakama Tribal School. We are convinced that our public school colleagues can learn from the experiences of their tribal school colleagues.

3. **Improve data collection and reporting (fuller description, pp. 141-147).** Clearly, we have a chance to develop a database that reports on indicators of interest to society at large and Native populations. We can do so while protecting confidentiality and informing policy and practice. Collectively and finally, data pertaining to Native students can be used by program personnel close at hand to guide daily decisions and develop long-term strategies; and remember that we can seek higher levels of data aggregation until statistical confidence is satisfied (i.e., county or ESD level if data are limited at the school or district levels). Indicators should include noncognitive factors that influence academic achievement. Many people recognize the need for improved data collection and reporting, and we recommend following up on the opportunity to partner with ETS which has the technical capability and substantive understanding of how to do so.

4. **Develop a partnership with the National Education Association (fuller description, pp. 147-149).** NEA developed a research-based guide entitled, *C.A.R.E.: Strategies for Closing the Achievement Gap*. *C.A.R.E* stands for Culture, Abilities, Resilience, and Effort and partnering with NEA offers the opportunity to take advantage of established resources that target the very issue we are addressing in this report. Such a partnership is exciting because NEA is willing to revise any materials and resources to develop culturally competent school systems that meet the needs of Native students and communities. We anticipate that following through on a recommendation to partner with NEA will result in opportunities to share our learning and successes with national audiences through NEA conferences, the NEA website, and the trainings that NEA produces for its 3.2 million members.

5. **Increase state support and collaboration (fuller description, pp. 149-151).** We need funded mandates to expand service delivery and maintenance of existing state programs that can address issues of concern identified in this report. This means expanding OSPI's Indian Education Office while maintaining services offered in Center for the Improvement of Student Learning (CISL), Title I-Part A, Office of the Education Ombudsman (OEO), Family Policy Council (FPC), and Governor's Office of Indian Affairs (GOIA). Calls for increased levels or maintenance of funding maybe tenuous given the current economic crisis. However, this is the most important time to invest in the most renewable and sustainable resource we have, our children. To help states and tribes wrestle with funding priorities, we are setting the stage for a meeting of foundations (tribal and non-tribal) to dialogue about the report's goals and recommendations with the specific purpose of funding action strategies to close the achievement gap among Native American students.

**7.1 Achievement and Success Goals**

**Teachers, Administrators, School Boards, and Tribes**

- Goal 1: By 2010, all teachers, administrators, and school boards will have access to resource materials and strategies pertaining to Native American educational achievement and attainment in Washington. All tribes and Indian education programs will have access to resource materials and strategies on working with public school districts. By 2012, all teacher preparation and administrative certification programs in Washington will provide resource materials within the curriculum pertaining to Native Americans in Washington. By 2020 all teachers, administrators, and school board members in Washington public schools will have a working knowledge of resources, materials and strategies pertaining to Native American educational achievement and attainment. All tribes and Indian education programs will have working knowledge of resources, materials and strategies for working with public school districts.

- Goal 2: By 2012, two-thirds of the tribes will have entered into government to government relations with public schools on or near their reservation boundary; and by 2015; all of the tribes will have entered into government to government relations with public schools on or near their reservation boundary.

- Goal 3: By 2011, a third of all tribes in Washington will develop language, cultural and history curriculum to be integrated into public schools on or near their reservation boundary; by 2013, two-thirds of the tribes in Washington will develop language, cultural and history curriculum to integrated into public schools on or near their reservation boundary; and by 2015, all of the tribes in Washington will develop language, cultural and history curriculum to integrate into public schools on or near their reservation boundary.

- Goal 4: By 2011, a third of all Title VII programs (or future equivalent) in Washington will have entered into memorandums of understanding with public schools to promote Native language, culture, and history; by 2013, this will increase to two-thirds of the Title VII programs; and by 2015, all Title VII programs (or future equivalent) in Washington will have entered into memorandums of understanding with public schools to promote Native language, culture, and history.

**Health and Wellbeing**

- Goal 5: By 2012, establish measurements on health and wellbeing among Native American children, youth, adults and families.

- Goal 6: By 2012, establish reliability and validity on measures of health and wellbeing for Native American youth, children, adolescents and families with standardized norms based on a sample of Native Americans in Washington State.

- Goal 7: By 2012, establish programs that promote the stability and continuity of education and appropriate services for Native American children and adolescents during transitions such as foster care placement, residential treatment, transfers within state districts and dropout students returning to school to receive their high school diploma or equivalency (GED).

- Goal 8: By 2012, reduce the rates of risk factors among Native American youth for substance and alcohol abuse, depression, suicidality and other rates of mental health disorders.
- Goal 9: By 2012, establish culture-based prevention and intervention programs for "at risk" Native youth including those who have been placed in foster care, have history of substance of alcohol use, have been in residential treatment or have dropped out of school.

- Goal 10: By 2012, have standard assessment instruments in public and tribal schools that assess students' overall wellbeing and social and emotional functioning.

**Academic Achievement and Educational Attainment**

- Goal 11: By 2012, double the percentage of Native American students who are proficient or advanced in reading, writing, and math at various grade levels and upon high school graduation; by 2020, have 90% or more of the Native American students proficient or advanced in reading, writing, and math at various grade levels and upon high school graduation.

- Goal 12: By 2012, reduce by 50% the number of Native American students failing one or more classes in junior and senior high school, and by 2020 have 90% or more of the Native American students passing all their classes in junior and senior high school.

- Goal 13: By 2012, reduce by 50% the dropout/push out rate among Native American students, and by 2020 reduce the dropout/push out rate to zero.

- Goal 14: By 2010, the top quartile schools serving the largest concentrations of Native American students will triple the number of Advanced Placement courses and course takers. By 2012, all Native American students will have access to a college prep curriculum; by 2020, eliminate the college prep gap between Native American high school graduates and their white peers.

- Goal 15: By 2012, increase by 50% the number of Native American high school graduates in at least half of the schools with largest concentrations of Native American students, and by 2020 have 90% or more Native American students graduate from high school throughout Washington.

- Goal 16: By 2012, all high schools with 15% or more Native American student enrollment will be in partnership with two- and four-year institutions of higher education to establish a college going culture to increase the college going rates of Native students to 90% or more by 2020.

- Goal 17: By 2015, two- and four-year colleges will close the Native American college-going gap by half and eliminate it by 2020.

**Assessment of Learning**

- Goal 18: By 2010, OSPI will reform assessment of student learning to offer more intervention and direction to students and families to improve student learning. By 2012, Native American students will be able to demonstrate mastery of subject areas with assessment methods more aligned to Native cultural and community expectations. By 2020, all students will be able to demonstrate mastery pertaining to the ancestral and contemporary history of tribes and urban Indian communities in Washington with particular emphasis on sovereignty, treaty law, language, culture, and maligned effects of colonization contrasted with intergovernmental relationships that showcase collaborative strategies of communities working together.

- Goal 19: By 2010, a third of all tribes and established urban Indian organizations in Washington will develop indicators of achievement and success to be monitored in collaboration with public school districts and OSPI assessment of student learning. By 2012, two-thirds of the tribes and urban Indian organizations in Washington will develop indicators of achievement and success to be monitored in collaboration with public school districts and OSPI assessment of student learning. By 2015, all of the tribes and urban Indian organizations in Washington will develop indicators of achievement and success to be monitored in collaboration with public school districts and OSPI assessment of student learning.

## 7.2 Shift the Paradigm Through Relationship Building

*Excerpt from Governor Gary Locke's Remarks at the Washington State Tribal Education Summit, March 27, 2003*

*We must figure out how to give our Native American kids the same opportunities as everyone else. We must honor those two values we hold so important – education and diversity. One important way we will bridge the gap is to rely on vital partnerships between the tribes, communities, and schools. We are all interested in the same thing – making sure our kids get the best education possible. Working in partnership gives us the best opportunity to achieve this result between governments at all levels and between the public and private sectors. This isn't just a theory. We've already seen some very effective partnerships when it comes to Indian education. The Lower Elwha Klallam Tribe is a sterling example. Seven years ago, racist incidents at Port Angeles High School brought the issue of Native American education there to a crisis point. The Tribe could have lashed back. Or just given up. But instead, the Tribe did something positive. They reached out in the spirit of understanding and cooperation. They held potlatches to build bridges and share their living culture. A partnership for better education was born. The now yearly potlatch honors teachers, principals, aides and volunteers. It brings people together, and bringing people together brings improvements to the schools. Native American language classes have been introduced. The Tribe has hired "interventionists" for students considered "at-risk." The partnership between the tribal community and the school district is leading to specific improvements that will help Native American students. This year's potlatch was last week. The Tribe presented a basket to the principal of Dry Creek Elementary School. In the basket were books translated into the Klallam language by high school students. The non-Indian principal thanked everyone – in the Klallam language. That exchange says it all – partnerships work.*

*http://www.digitalarchives.wa.gov/governorlocke/speeches/speech-view.asp?SpeechSeq=415*

**Introduction**

The Call to Action by state leaders in the Multi-ethnic Think Tank (2001) emphasized that success for *all* students would only be achieved through a "paradigm shift from a Euro-centric to a culturally-inclusive pedagogy" that "…honors *all* students in a holistic manner – accounting for their various worldviews, languages, learning styles, cultural heritages, and multiple

intelligences" (p. 1). For Native American students, this paradigm shift extends to full recognition of their status as citizens of sovereign Tribal nations. The signing of the Centennial Accord in 1989 (see Appendix C) brought renewed attention to the status of federally-recognized Indian Tribes as sovereign nations. On a broad level, it was recognized that building government-to-government relationships would bring mutual benefit to the State of Washington and to the Tribes. A new era of cooperation for the common good was initiated and a paradigm shift centered on relationship building was set in motion.

The Millennium Agreement signed by state and Tribal leaders in 1999 (see Appendix D) reaffirmed the intention of the Centennial Accord to build government-to-government relationships between the federally recognized Indian Tribes and the state. The Millennium Agreement further expressed a commitment to strengthen relationships by "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" (p. 1).

The commitment to build Tribe-state relationships around educational issues was furthered solidified by the Government-to-Government Roundtable convened as part of the Washington State Tribal Education Summit in 2003 (Governor's Office of Indian Affairs & Office of Superintendent of Public Instruction, 2003). At that time, Tribal leaders met with Governor Gary Locke and State Superintendent of Education Terry Bergeson to discuss ways to improve education for Native American children. An outgrowth of this roundtable discussion was recognition of a need to bring Tribal culture and history into the curriculum so that Native American students would see themselves represented in their school learning.

The commitment expressed in the Millennium Agreement (1999) and the recommendations of the 2003 Washington State Tribal Education Summit provided the foundation for the passage of HB 1495 in 2005 (see Appendix E). This legislation highlighted "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" (HB 1495, Sec. 1).

**Relationship Building: Tribes and State Education Agencies**

To facilitate the implementation of HB 1495, Tribal and state education leaders saw a need to enhance the government-to-government relationships between various Washington State educational agencies and federally recognized Indian Tribes. As a consequence, Tribal and state leaders drew up a Memorandum of Agreement (see Appendix F) identifying the responsibilities that each agency and participating Tribe would assume. In addition, the agreement provided definitions for terms that would guide the implementation of HB 1495. These relationship-building efforts brought Federally Recognized Tribes into partnership with the Washington State School Directors' Association (WSSDA), the State Board of Education, and the Office of the Superintendent of Public

Instruction (OSPI). The Memorandum of Agreement (MOA) was signed by participants in 2006. Understanding of the following key terms is of particular importance to relationship-building.

> Sovereign Nation (MOA, 2006) – American Indian Tribes are recognized in federal law as possessing sovereignty over their members and their territory. Sovereignty means that tribes have the power to make and enforce laws, and to establish courts and other forums for resolution of disputes. The sovereignty that American Indian Tribes possess is inherent, which means that it comes from within the tribe itself and existed before the establishment of the United States government. Tribal sovereignty is further defined by the unique relationship of the tribes to the United States. In addition to inherent sovereignty, tribal governments may also exercise authority delegated to them by Congress. (p. 3)

> Collaboration (MOA, 2006) – Any cooperative effort between and among governmental entities (as well as private partners) through which partners work together to achieve common goals. Collaboration can range from very informal, ad hoc activities, to more planned organized and formalized ways of working together. Such collaboration should occur when any proposed policies, programs or action are identified as having a direct effect on an Indian Tribe. (p. 3)

> Government-to-Government (MOA, 2006) – Federally Recognized Indian Tribes have a special *government-to-government* relationship with the U.S. government. *Government to government* is also used to describe the relationship and protocols between tribes and other governments such as states. Key Concepts:
>
> - States/Tribes work directly with each other in a government-to-government fashion, rather than as subdivisions of other governments;
> - Take appropriate steps to remove legal and procedural impediments to working directly and effectively with each other's governments and programs;
> - Encourage cooperation between tribes, the state and local governments to resolve problems of mutual concern;
> - Incorporate these Principles into planning and management activities, including budget, program development and implementation, legislative initiatives, and ongoing policy and regulation development processes; and
> - Coordinate and provide mutual assistance as the governments assume new regulatory and program management responsibilities. (p. 3-4)

The State of Washington has a relationship with every Federally Recognized Tribe in the state. Some of these relationships have been formalized through written agreements. In some instances, Tribes have chosen to sign written agreements only at the federal level and not with the state. This aligns with the status of each of the 29 Federally Recognized Tribes, allowing them to act as independent sovereign nations in determining the type of relationships they have at the state level. Table 11 identifies the Federally Recognized Tribes involved in various government-to-government relationships.

Table 11: Government-to-Government Relationships between Federally Recognized Tribes & Washington State Entities

| Tribe | Centennial Accord (1989) | Tribal Education Summit (2003) | First Peoples' Language Certification Program (2003-2008) | MOA HB 1495 (2006) |
|---|---|---|---|---|
| Chehalis Confederated Tribes | X | X | | X |
| Confederated Tribes of the Colville Reservation | X | X | 2003-1 certified teacher | X |
| Confederated Tribes and Bands of the Yakama Nation | | X | | X |
| Cowlitz Indian Tribe | Added 2002 | X | 2003-1 certified teacher | X |
| Hoh Tribe | X | | | X |
| Jamestown S'Klallam Tribe | X | | 2003 | X |
| Kalispel Tribe | | X | 2004-5 certified teachers | X |
| Lower Elwha Klallam Tribe | X | X | 2003-3 certified teachers | X |
| Lummi Nation | X | X | 1 certified teacher | X |
| Makah Tribe | X | X | 2003-5 certified teachers | X |
| Muckleshoot Tribe | X | X | | |
| Nisqually Indian Tribe | X | X | | X |
| Nooksack Tribe | X | X | 2003 | X |
| Port Gamble S'Klallam Tribe | X | X | | X |
| Puyallup Tribe | X | | 2008-1 certified teacher | X |
| Quileute Tribe | X | X | | X |
| Quinault Nation | X | X | 2008 | X |
| Samish Nation | Added 2003 | | | X |
| Sauk-Suiattle Tribe | X | | | X |
| Shoalwater Bay Tribe | X | | | |
| Skokomish Tribe | X | X | 2003 | X |
| Snoqualmie Tribe | Added 2002 | X | | X |
| Spokane Tribe of Indians | X | X | 2003-4 certified teachers | X |
| Squaxin Island Tribe | X | X | | X |
| Stillaguamish Tribe | X | X | | X |
| Suquamish Tribe | X | X | 2004 | X |
| Swinomish Tribe | X | X | | X |
| Tulalip Tribes | X | X | 2003-4 certified teachers | X |
| Upper Skagit Tribe | X | | | X |

**Relationship-Building between Tribes & School Boards: Perspectives of School Board Chairs/Presidents**

The Washington State School Directors' Association sought to determine the status of tribe-school relationships and of the implementation of HB 1495 by conducting a survey of school board chairs/presidents in October 2006. Responses from 61 out of 212 school board chairs/presidents for whom WSSDA had email addresses (29% response rate) indicated that 34% (21) knew who tribal leaders in their community were. Similarly, responses suggested that approximately one-third (21) of the responding school districts interacted with local tribe(s). These interactions varied widely, from making initial contacts to having established an "open, working relationship" that was characterized by "mutual support of programs and mutual respect." Examination of overall responses to open-ended questions revealed three overarching themes: (a) need for communication, (b) need for sharing best practices in building relationships and implementing HB 1495, and (c) expected positive outcomes. In addition, barriers to building relationships and implementing HB 1495 were identified.

Need for Communication. Open, regular communication was perceived as a cornerstone of building tribe-school district relationships. Some schools were in the initial stages of relationship building and requested guidance in identifying the tribe(s) and tribal leaders they should be contacting. Other schools described the need to improve relationships through more "frequent, focused communication," as well as a need to understand tribal goals and how they fit with the goals of the school district. Various types of strategies were used to promote systematic communication between school districts and tribes, including regular joint school board and tribal council meetings, a written inter-local agreement, and/or inclusion of a tribal liaison in the school district. Other school districts held regular meetings with tribal educators or a tribal manager, included a prominent tribal elder on the elected school board, or held joint multi-ethnic committee meetings on a monthly basis. One school board leader from an urban school district described a "Cities & Schools" meeting that brought together representatives from the school district, tribe, three cities, and a community college every six months. Regular communication was perceived as leading to mutual understanding and trust.

Need for Sharing Best Practices in Building Relationships and Implementing HB 1495. School districts varied widely in their progress toward developing cooperative, tribe-school programs, including the development of curriculum focused on tribal history, culture, and government. It appeared that the majority of school districts represented in this study were either not involved in building tribe-school programs or were in the beginning stages of this process. Some school board leaders suggested a need for more guidance in how to develop and implement a cooperative program. A need was expressed for "understanding of the cultural values and expectations of the tribal leaders in relationship to school curriculum and program inclusion." Providing opportunities for "sharing best practices" and finding out how other school districts worked with tribes to develop curriculum was suggested. A few school districts were reported to have established working relationships with tribes and that "tribal curriculum" and/or a tribal language was represented in district programs. One school leader whose district was farther along in the process indicated "we would be willing to assist other school districts in implementing tribal/school district cooperation." Thus, there are potential

resources available to illustrate practices that can be used in building cooperative tribe-school programs in the State of Washington.

Expected Positive Outcomes. Over half of the school board chairs/presidents (39 out of 61 or 64%) described positive outcomes that could be expected from working with Tribes and from implementation of HB 1495. Some described mutual benefit to communities and Tribes with comments such as "better understanding of the traditions/culture by our communities and working together for the betterment of all parties." Another respondent saw potential for "sharing programs and supervision, communication and sharing of information, partnerships in future visions of the district, [and] developing Grant partnerships." Others focused on benefits specific to Indian students, with responses describing a sense of belonging and being wanted in a school district and improved attendance and achievement. Other school board chairs focused on positive outcomes for all students in the school with comments such as "students would know as much about local tribes as they do Lewis and Clark, they would understand culture and history of tribes, they would attend and experience events and activities that create much deeper understanding of tribal life." Another respondent highlighted the potential for "increased interaction by tribal/non-tribal students in social cohorts."

Barriers. While the survey did not directly ask for identification of barriers to building tribe-school relationships and to implementation of HB 1495, some barriers were identified within individual responses. Lack of funding associated with HB 1495 and lack of available curriculum was cited. A sense of competition for students attending a tribal school versus a public school was perceived as another barrier. Building relationships with a tribe was not seen as a priority in comparison to other issues faced by one school district (e.g., WASL preparation). Limited, inconsistent, or no communication with tribes and lack of motivation and resistance were also mentioned. Not having a Tribe within a school district was identified by some respondents as another barrier to relationship-building.

Limitations of the Survey. While this survey provides insight into the issues underlying relationship-building between Tribes and school districts, caution should be exercised in interpreting the findings. Because there was a limited response rate (61 out of 212 or 29% of school board chairs/presidents included), the results are likely not generalizable to school board chairs/presidents across the State of Washington. The email list also included representatives of only 212 out of the 296 (71%) Washington State school districts, serving as a further sampling limitation. While factors underlying non-response bias cannot be definitively determined, it is speculated that many school

board chairs/presidents may not have responded because their district was not involved in relationship-building with a Tribe. Thus, it can only be stated definitively that 21 of the school board chairs/presidents for school districts surveyed were involved in interactions with Tribes that would serve to build Tribe-school relationships. This contrasts with the total of 296 school districts in the state.

**Implications for Relationship-Building: A National Survey Contrasts American Indian & Non-Indian Perspectives**

Public Agenda, a prominent think tank created to assist the nation's leaders better understand the public's point of view, commissioned Doble and Yarrow (2007) to conduct a qualitative study exploring how Indians and non-Indians think about each other to offer a first step toward mutual understanding. Table 12 provides a summary of findings along four issues: general Indian issues, views of daily Indian life, Indian culture and identity, and the future of bridging the gap. This study provides insight into divergence in American Indian and non-Indian perspectives that will likely influence efforts in relationship-building.

Table 12: Summary of Findings from Doble and Yarrow's (2007) Study

| Issue | American Indians | Non-Indians |
|---|---|---|
| General Indian Issues | • See Indians as victims of a historical injustice comparable to the holocaust<br>• Often feel that discrimination and mistreatment continue and that the government/BIA treats Indians shabbily<br>• Often bitter non-Indians know so little<br>• Believe non-Indians are unsympathetic, indifferent or hostile towards Indians<br>• Directly connect the past and present; think about Indian-related issues in terms of the present<br>• Believe non-Indians see them through crude stereotypes | • See Indians as victims of great injustice, but little sense of history after the late 19th century<br>• Largely unaware of current mistreatment<br>• Oblivious to Indians' feelings<br>• Goodwill toward Indians among much of the general population<br>• While expressing goodwill, think about Indians mostly in terms of the past<br>• Generalizations and stereotypes colored by schoolbooks and Hollywood |
| Views of Daily Indian Life | • Often see reservations as plagued with social problems; say many Indians live at or below the poverty line<br>• Painfully aware of problems facing Indians and see them as urgent<br>• Believe non-Indians are unaware of, or indifferent toward, Indians poverty and social problems<br>• Identify themselves in complex ways—through cultural heritage<br>• Believe non-Indians think Indians are getting rich from casinos<br>• Strongly believe Indians deserve whatever they get from government as members of sovereign nation with treaty rights | • Often see reservations as plagued with problems; believe many Indians live at or below the poverty line<br>• Rarely think about Indian-related issues<br>• Aware of Indians' problems, but don't think about them often<br>• See Indians as one group instead of many different tribes<br>• Often realize that casino revenue is unevenly shared<br>• Poorly informed about treaty rights and legal status; mixed feelings about Indians getting "special treatment"; many strongly against reparations |

Table 12: Summary of Findings from Doble and Yarrow's (2007) Study continued

| Issue | American Indians | Non-Indians |
|---|---|---|
| Indian Culture and Identity | • Believe non-Indian view them as a historic relic rather than an active, vibrant culture<br>• Strong desire to defend Indian culture against pressures to reduce its influence<br>• Believe non-Indians have no interest in preserving Indian culture | • Often unaware that Indian culture is active and vibrant; to many, Indians are "invisible" people<br>• Favor preserving Indian culture, but oblivious to tensions Indians feel<br>• Disregard Indian culture; unaware that their lack of understanding may lead Indians to feel better |
| The Future: Bridging the Gap | • Believe non-Indians do not know much<br>• Believe non-Indians do not care or want to learn more about Indian history, art, culture and contemporary life<br>• Great desire far more public education about Indian-related issues | • Realize they know very little<br>• Want to learn more about Indian history, art, culture and contemporary life<br>• Want schools and museums to provide more instruction about Indian issues. |

Source: Doble, J., & Yarrow, A. L. (2007). Walking a mile: A first step toward mutual understanding. New York: PUBLIC AGENDA, p. 25. Please see: http://www.publicagenda.org/reports/walking-mile-first-step-toward-mutual-understanding.

## OSPI Office of Indian Education Facilitates Relationship Building

Establishing collaborative relationships with federally recognized Indian tribes first requires that partners understand the status of tribes as sovereign nations. Initiation of relationships between school boards and tribal councils also requires that school personnel be able to identify appropriate tribes with which to partner in developing local and/or regional curricula. A means for identifying tribes whose lands intersect with school district boundaries and/or lie nearest to the area covered by a school district must be available. HB 1495 stated that:

> 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 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. (HB 1495, Sec. 4)

The OSPI Office of Indian Education (OIE) has taken action on several levels to facilitate implementation of HB 1495 and, thus, foster the process of relationship building. OIE has (a) facilitated the development of a sovereignty curriculum that can be adapted for use in schools across the state, (b) compiled and disseminated a list that associates each school district with the tribe(s) whose lands lie within district boundaries and/or the tribe(s) nearest to each school district, (c) disseminated information regarding HB 1495 through regional, state, and

national presentations, and (d) organized a yearly Northwest Native Youth Leadership Summit focused on HB 1495.

Sovereignty Curriculum. The curriculum, *Since Time Immemorial: Tribal Sovereignty in Washington State* (OSPI, 2008f), was officially released for pilot testing on October 10, 2008. This curriculum represents the work of the OSPI Tribal Sovereignty Curriculum Advisory Committee, whose membership consists of tribal elders, tribal leaders, tribal attorneys, non-tribal and tribal educators and librarians, and representatives from the Washington State Attorney General's Office, Washington State School Directors' Association, Washington State Library, and OSPI. The focus aligns with the commitment of the Millennium Agreement (1999) to educate all youth, Native and non-Native, on American Indian tribes, tribal sovereignty, treaties, and government-to-government relationships in the contexts of historical events and contemporary issues. The sovereignty curriculum is designed (a) to be integrated into existing social studies curricula at the elementary, middle school, and high school levels; (b) to be adapted to relate to the tribe(s) in the local community; and (c) to focus on inquiry-based learning, where students take initiative in finding information. The curriculum is aligned with five Washington State tribal sovereignty learning goals (see Appendix G), the social studies EALRs, and can lead to completion of Classroom Based Assessments (CBAs).

The sovereignty curriculum will be piloted in ten schools over the 2008-2009 academic year. To qualify as a pilot school, an implementation team consisting of a school administrator, teacher(s), and a tribal representative was required. (One exception is an urban school that is partnering with the Northwest Indian Applied Research Institute.) The pilot schools were determined on a first-come basis and represent tribe-school partnerships in various parts of the state. While 20 additional schools expressed interest in participating, only 10 could be included due to funding limitations. The curriculum is scheduled for distribution in fall 2009. It is anticipated that most of the resources and materials will be available online.

Identifying Nearest Federally Recognized Indian Tribes. HB 1495 states that "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 cultural heritage and experience of their **closest neighbors**" [emphasis added] (HB 1495, Sec. 4). Thus, the first step in building a tribe-school relationship is identifying the location of federally recognized Indian tribes relative to the geographic location of school districts. The OSPI Office of Indian Education has taken the lead in developing a listing of school districts that lie in whole or in part within tribal boundaries, as well as the tribes that are nearest to the location of a school district. (see Appendix H). In some cases, two tribes are listed as nearest. The OSPI Office of Indian Education (OIE) has actively disseminated this tribe-school geographic location list to school districts throughout the state (see Appendix I for maps depicting tribe and school district information).

Information Dissemination Regarding HB 1495. Going beyond the responsibilities described in HB 1495, the OIE has actively promoted the implementation of the legislation. OIE hosted the first meeting to discuss the impact of HB 1495 held at the Puyallup Tribe's Spirit House on June 6, 2005. Participants included Tribal chairpersons, Tribal culture and language specialists, Washington State School Directors' Association staff, and OSPI staff. In addition, OIE has provided presentations on HB 1495 to school districts, tribal schools, regional, state, and national Indian education organizations, the Tribal Leaders Congress on Education, and the Affiliated Tribes of Northwest Indians.

Northwest Native Youth Leadership Summit**.** The OSPI Office of Indian Education in partnership with the Governor's Office of Indian Affairs sponsored its 5th Northwest Native Youth Leadership Summit in August 2008. This yearly one-week summit brought together high school students, freshman college students who served as team leaders, adult community members, and experts in Indian treaties, tribal sovereignty,

*Quote from Cultural Education Exchange Announcements:*

*"Education is the most powerful weapon which you can use to change the world." Nelson Mandela*

Chinook language, computer sciences, climate change, and traditional music and dancing (Brownfield, 2008). Student participants were first required to submit an essay presented in writing or in oral format (audio or videotape) pertaining to tribal sovereignty, treaties, and American Indian history. While at the summit, the students participated in projects and challenges that integrated traditional and contemporary knowledge with current technology. The intent was to prepare the students to take leadership roles in advocacy for and implementation of HB 1495 (Hurtado & Bill, 2008).

**Relationship-Building: Cultural Exchanges, Conference Presentations, & the Development of a Template**

Cultural Education Exchanges. HB 1495 identified the need "to promote dialogue and cultural exchanges that can help Tribal leaders and school leaders implement strategies to close the achievement gap" (HB 1495, Sec. 1). Three Cultural Education Exchanges have taken place since 2006. All of the exchanges were sponsored jointly by Washington State Tribal Leaders and the Washington Education Association (WEA). In addition, the National Education Association (NEA) provided financial support for all exchanges. In 2008, the Washington State School Directors' Association (WSSDA) was added as a sponsor.

The first exchange in 2006 was hosted by the Suquamish Tribe and WEA Olympic UniServ Council. It was described as "a gathering of Washington State Tribes and WEA Uniserv Councils that represent public schools on tribal land to discuss cultural awareness and common goals in education, politics, and policies for the betterment of all children." Presentations involved local tribal leaders as well as Indian education leaders from other parts of the state and WEA representatives. Time was allotted for breakout sessions to promote dialogue among school district personnel and tribal leaders. Representatives of NEA were present for the first exchange.

In 2007, the second Cultural Education Exchange was hosted by the Kalispel Tribe of Indians and the WEA Eastern UniServ Council. The event was described similarly, but specifically focused on Eastern Washington Tribes with presenters representing the Kalispel, Spokane, and Nez Perce Tribes. The last presentation provided by WEA representatives specifically focused on the topic of "From Relationship to Partnership." It was estimated that 55 people participated in the second cultural exchange.

The third cultural exchange in 2008 was hosted by the Tulalip Tribe and a WEA UniServ Council. Its stated emphasis, again, was similar to the first exchange but focused on Western Washington Tribes. The number of participants in this exchange nearly tripled that of the second exchange with an estimated total of 150 teachers, school board members, and Tribal leaders and educators in attendance. Speakers represented the local Tribes of Tulalip and Nooksack, state legislators, WEA and WSSDA leadership, and Indigenous scholars and students. Time for dialogue among the participants was allotted.

Annual and Regional Presentations – Washington State School Directors' Association. In the Memorandum of Agreement between Washington State Tribes and Washington State Education Agencies (2006), WSSDA agreed to provide time at its annual conference (a) "to discuss the intent and substantive provisions of HB 1495" (p. 1) and (b) "for state-tribal government-to-government training" (p. 2). WSSDA began including sessions pertaining to school-tribal relationships at its annual conference in 2003 and continued with presentations related to this topic in 2004, 2005, 2007, and 2008. A presentation on building government-to-government relationships was scheduled in 2006 but had to be cancelled due to airline flight difficulties. The presentation was re-scheduled for 2008. A list of WSSDA Annual Conference presentations is included in Appendix J. WSSDA did presentations on Government-to-Government relations and work related to HB1495 in each of the 15 regional meetings this fall and it was an official part of the program a meetings in Wapato, Burlington-Edison, and Burien.

Developing a Template for Government-to-Government Relationships. To facilitate tribe-school relationship building, WSSDA (MOA, 2006) agreed to develop "resources for local school boards to assist in implementing HB 1495" (p. 2). In partnership with the Tribal Leader's Congress on Education, WSSDA created a template that could be used as a framework for developing a "Memorandum of Understanding between Tribes and School Districts" (see Appendix K). This template drew from an existing inter-local agreement developed by the Lower Elwha Klallam Tribe and the Port Angeles School District. The template provides a structure to delineate what is expected of the tribe and what is expected of the school district in terms of resources to be provided, evaluation of positive

impacts, and efforts to identify future funding and its use. The template provides a statement of commitment for the school district and the tribe to "work together to develop mutually-approved local Tribal History/Culture/Government curriculum that reflects the values, cultures, traditions, history and language of _____ Tribe(s) and is integrated into the current curriculum." The school district and tribe also agrees to jointly develop and submit a plan to the curriculum committee and to report progress to a "Parent Committee, Tribal Board/Council, School Board, and WSSDA." It is unclear how and to what extent this template was disseminated and used. To facilitate this process, WSSDA has a Tribal History and Culture Project Tool Kit current underdevelopment (see Appendix L). Moreover, the WSSDA Board of Directors made the Tribal History and Culture Project a priority by allocating funds every year to facilitate the project (approximately $20,000 total since 2006) and appointing a liaison from the WSSDA Board to work with the Tribal Leaders Congress on Education. The WSSDA Board liaison is Deborah Heart, a school director from Goldendale and WSSDA Vice President.

**Current Status of Tribe-School Relationships**

Examination of tribe-school relationships for this study began with identifying public school districts that were located in whole or in part on lands of one or more of the 29 federally-recognized Tribes in Washington State. Based on records obtained from OSPI (2007b), this included 31 public school districts. Discussions with tribal leaders and educators led to identification of nine more public schools located off tribal lands that had some type of relationship with a Tribe. This resulted in identification of a total of 40 school districts. However, tribe-school district relationships were not documented for four school districts located on tribal lands. Therefore, it appeared that 36 public school districts out of the total of 297 (12%) had some type of relationship with a nearby tribe.

The 36 identified tribe-school district relationships varied greatly. Some districts were initiating discussions with a Tribe to explore possibilities for cooperation. Others were cooperating in the use of existing educational materials, such as the *Northwest Native American Reading Curriculum* (OSPI, 2002). Some schools were partnering with tribes to include a First Peoples' Language Program in their course offerings or were participating in a pilot program for the newly created sovereignty curriculum (OSPI, 2008f). Other tribal leaders and/or school district administrators reported involvement in cooperative curriculum development efforts. However, implementation of curriculum development focused on tribal culture, history, and government, as specified by HB 1495, was a relatively new element within most of these relationships. Table 13 presents examples of the cooperative actions taken by schools and tribes in building and maintaining relationships. It should be noted that this table is a living document that is continually evolving as relationships develop.

It should be noted that a few tribe-school district relationships were further along in their development. For example, one school district superintendent had partnered with his neighboring tribe, the Swinomish, to conduct research regarding attributes associated with Native American student educational success (Bruce, 2006). A partnership team involving two tribes and a school district was providing professional development for other tribal and school personnel on how they were implementing HB 1495 (Suquamish Tribe,

Port Gamble S'Klallam Tribe, & North Kitsap School District, 2007). The Port Gamble S'Klallam Tribe was also involved in a case study that examined its success in increasing high school graduation rates for their tribal members (Clegg & Associates, 2008). A second tribe-school partnership team had developed a presentation of their comprehensive, cooperative approach to fostering tribal student success (Lower Elwha Klallam Tribe & Port Angeles School District, 2008). These programs can serve as models for other schools looking to implement HB 1495 and promote Native American student achievement.

*Following the passage of HB 1495, it was necessary to develop a Memorandum of Agreement regarding roles and responsibilities. Twelve meetings were held over the course of a year to accomplish this. Representatives of the Washington State School Directors' Association and the Tribal Leaders Congress on Education participated in these meetings. Several of the meetings focused on negotiations with the Office of the Superintendent of Public Instruction and the State Board of Education regarding the MOA. The meetings involved complex issues relating to Tribal sovereignty, government-to-government relations, and Tribal intellectual property rights pertaining to curriculum. Over the course of those meetings, a draft template for a local memorandum of agreement also was developed, based on the existing agreement between the Lower Elwha Klallam Tribe and the Port Angeles School District. Although this was an extensive process, it built important relationships between the representatives of the state agencies involved and Tribal leaders that have facilitated mutual respect and cooperation in the implementation of HB 1495.*

*Martharose Laffey, Executive Director*
*WSSDA*

Table 13: This Table is a Living Document that Will Continually Evolve as Tribe-School Relationships Develop

| Tribe | School District within or near Tribal Boundary | Relationships Developing in Some Areas – Examples | Title VII Program |
|---|---|---|---|
| **Chehalis Confederated Tribes** | Oakville School District | Curriculum development | **X** |
| **Confederated Tribes of the Colville Reservation** | Paschal Sherman Indian School | First People's Language; Regular inclusion of cultural practices | |
| | Grand Coulee Dam School District (Lake Roosevelt High School) | First People's Language; Tribe shared culture & history materials | **X** |
| | Inchelium School District | Tribe shared culture & history materials | **X** |
| | Keller School District | Tribe shared culture & history materials | **X** |
| | Nespelem School District | Tribe shared culture & history materials | **X** |
| | Okanogan School District | Tribe shared culture & history materials | **X** |
| | Omak School District | First People's Language; Tribe shared culture & history materials | **X** |
| | Republic School District | Tribe shared culture & history materials | |
| | Wilbur School District | Tribe shared culture & history materials | |
| **Confederated Tribes and Bands of the Yakama Nation** | Yakama Tribal School | Sahaptin language classes; Regular inclusion of cultural practices | |
| | Mount Adams School District (White Swan) | | **X** |
| | Toppenish School District | Welcome signage includes Sahaptin language; hosted listening session for tribal community | **X** |
| | Wapato School District | Increased emphasis on advocacy for Native American students | **X** |
| **Cowlitz Tribe** | Longview School District | Sharing tribal facilities | **X** |
| **Hoh Tribe** | Quillayute Valley School District | | **X** |
| **Jamestown S'Klallam Tribe** | Sequim School District | Developing local tribal history curriculum | **X** |
| **Kalispel Tribe** | Cusick School District | Developing Kalispel history curriculum; First Peoples' Language | |
| **Lower Elwha Klallam Tribe** | Port Angeles School District | Implementing sovereignty curriculum (Port Angeles High School); Developing & implementing tribal history, culture, & government curriculum; First Peoples' Language | **X** |
| **Lummi Tribe** | *Lummi Tribal Schools* | Regular inclusion of cultural practices | |
| | Ferndale School District | Inter-local agreement | **X** |
| **Makah Tribe** | Cape Flattery School District | Implementing sovereignty curriculum (Neah Bay High School); Developing whaling curriculum | **X** |
| **Muckleshoot Tribe** | *Muckleshoot Tribal School* | Regular inclusion of cultural practices | |
| | Auburn School District | Virginia Cross Native Education Center | **X** |
| | Enumclaw School District | Implementing sovereignty curriculum (Enumclaw High School & Thunder Mt. Middle School) | **X** |

Table 13: This Table is a Living Document that Will Continually Evolve as Tribe-School Relationships Develop, cont.

| Tribe | School District within or near Tribal Boundary | Relationships Developing in Some Areas – Examples | Title VII Program |
|---|---|---|---|
| **Nisqually Tribe** | Yelm Community Schools | Implementing sovereignty curriculum (Ridgeline Middle School); 1-day professional development & cultural sharing | **X** |
| | North Thurston School District | Providing transportation to tribal education center for after-school program provided by Tribe | **X** |
| **Nooksack Tribe** | Mount Baker School District | School administrator seeking professional development | **X** |
| **Port Gamble S'Klallam Tribe** | North Kitsap School District | Implementing sovereignty curriculum (Kingston Middle School); Willingness to share approach to implementing government-to-government relationships | **X** |
| **Puyallup Tribe** | *Chief Leschi Tribal School* | Lashootseed language & cultural materials | **X** |
| | Puyallup School District | Native American Early Learning Project | **X (JOM)** |
| | Fife School District | Implementing sovereignty curriculum (Fife High School) | **X (JOM)** |
| **Quileute Tribe** | *Quileute Tribal School* | Regular inclusion of cultural practices | |
| | Quillayute Valley School District | | **X** |
| **Quinault Nation** | Taholah School District | Comprehensive staff development on Quinault culture | **X** |
| **Samish Indian Nation** | Anacortes School District | | |
| **Sauk-Suiattle Tribe** | Darrington School District | | |
| **Shoalwater Bay Tribe** | Ocosta School District | | **X** |
| **Skokomish Tribe** | Hood Canal School District | Implementing sovereignty curriculum (Hood Canal Jr. High); Tribally employed counselors at school | **X** |
| | Shelton School District | Pathways agreement to provide high school credits for culturally-based courses | **X** |
| **Snoqualmie Tribe** | Riverview School District | | |
| **Spokane Tribe** | Wellpinit School District | Elders are educators; First People's language; School website includes tribal history & culture | **X** |
| **Squaxin Island Tribe** | Shelton School District | Tribe provided professional development for all school staff; Tribally employed counselors at school | **X** |
| | Griffin School District | Incorporating culturally appropriate materials & partnering with Squaxin Island Museum | |
| **Stillaguamish Tribe of Indians** | Arlington School District | Tribe provides salmon & watershed ecology education for schools | |
| **Suquamish Tribe** | *Suquamish High School ("XeZusede")* | Curriculum development & implementation centered on tribal culture, history, sovereignty, & government | |
| | North Kitsap School District | Using Northwest Native American Reading Curriculum; Parent/teacher conferences at tribal center; Willingness to share their approach to building government-to-government relationships | **X** |

Table 13: This Table is a Living Document that Will Continually Evolve as Tribe-School Relationships Develop, cont.

| Tribe | School District within or near Tribal Boundary | Relationships Developing in Some Areas – Examples | Title VII Program |
|---|---|---|---|
| **Swinomish Tribe** | La Conner School District | Superintendent has partnered with tribe to conduct research identifying attributes linked to Native student school success | **X** |
| **Tulalip Tribe** | Lakewood School District | Participation in Cultural Education Exchange | |
| | Marysville School District | Implementing Northwest Native American Reading Curriculum; First Peoples' Language; Implementing sovereignty curriculum (Heritage High School) | **X** |
| **Upper Skagit Tribe** | **Sedro-Woolley School District** | | |

**Elements of an Effective Government-to-Government Relationship between a Tribe and a School District**

Examination of relationships between federally-recognized tribes and school districts illuminates the complexity that is involved in developing an effective relationship. The perspectives shared by Tribal members through interviews and listening sessions held across the state indicate that an effective government-to-government relationship goes beyond the development of formal curriculum to be implemented within a school classroom. It encompasses the underlying values and attitudes that shape the school district and tribal environments. It involves shared leadership in governance and in shaping joint school-tribal education policies. It extends into family, community, and tribal activities to make real the concept of "It takes a community to raise a child." An ethic of care underlies interactions with teachers and the status of elders as primary educators is recognized. The curriculum is place-based with incorporation of an array of teaching and learning strategies and content that relates to tribal history, culture, and government. An effective government-to-government relationship involves regular communication and coordinated planning and action to foster student success. It validates each student's gifts, contributions, and intrinsic worth. The elements of an effective government-to-government relationship between a school and a tribe are further delineated in Figure 15.

Figure 15: Elements of an effective government-to-government relationship between a tribe and a school (see next page).

# Elements of an Effective Government-to-Government Relationship Between a Tribe & a School

## Leadership, Governance, & Policies

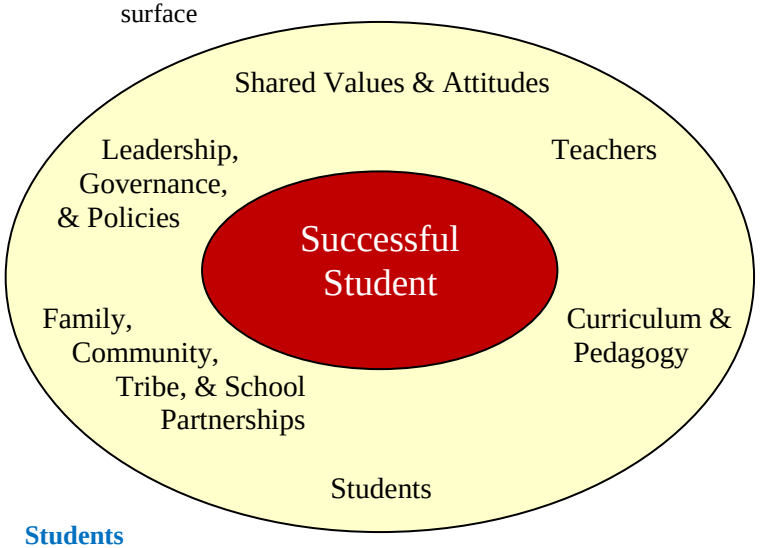
- Dialogue occurs regularly between decision-making bodies
- Equity in decision-making & policy formation
- Tribe, parents, & schools partner in making decisions about use of Title VII & Impact Aid funds
- Commitment to increase number of Native school administrators & school board members
- Meetings take place at schools & on reservation
- Administrators participate in tribal community activities (e.g., honoring ceremonies, potlatches)
- Program evaluation to ensure policy translates into practice throughout the school

## Family, Community, Tribe, & School Partnerships

- Affirm value of family, tribe, & community involvement in schools
- Community-based learning & teaching partners
- Family & community volunteers in schools
- Wrap around, coordinated services
- Outreach to families through reservation-based activities
- Hold parent-teacher conferences on reservation
- Allow tribal employees paid time to volunteer in schools
- Understand that family members may have had bad experiences with education

## Shared Values & Attitudes

- Mutual respect & trust
- High expectations & a belief that all students can learn
- Consistent message that all students will graduate
- Holistic approach – emotional, social, physical, & academic development are interwoven
- Understand that building relationships take time
- Understand tribal sovereignty
- Respect for cultural & intellectual property rights
- Understand that racism exists & should be brought to the surface




## Students

- Validation of each student's gifts, contributions, & intrinsic worth
- Individualized attention
- Active participation in decision-making about the learning process, including self-evaluation
- Clear plan for path to graduation
- Careful tracking & follow up on attendance & absences
- Youth leadership preparation
- Opportunity for all students to come to reservation to learn about culture
- Sense of responsibility to community

## Teachers

- Caring attitude
- Commitment to increase number of Native educators
- Participate in tribal community activities (e.g., honoring ceremonies, potlatches)
- Elders as educators
- Participate in professional development provided by tribe
- Regular communication with tribal program staff

## Curriculum & Pedagogy

- Authentic, tribe-specific curriculum pertaining to culture, history, & government
- Place-based learning
- Array of options for completing courses (e.g., credit retrieval opportunities, after school programs, flexible summer school)
- Diverse teaching & learning strategies
- Diverse means for demonstrating learning (assessment strategies)
- Native American Club
- Opportunity Fairs (show choices for after graduation)
- Consideration of concepts of time (e.g., wait time, past/present/future)
- Support at critical transitions (e.g., middle to high school)

When elements of an effective government-to-government relationship are enacted by schools and tribes working in unison, various positive outcomes would be expected for Native American students. When enrolled in schools, increased attendance and active engagement in learning activities would be observed. Native community members, families, and students would work together with their teachers and school administrators to infuse tribal culture, history, language, and

government into the school curriculum. Support would be in place to ensure successful transitions at various critical junctures - from preschool to elementary, elementary to middle school, middle to high school, and high school to college. Students would set and attain educational goals that led to their high school graduation and post-secondary enrollment and graduation. They would achieve career and health-related goals that they had set for themselves. They would have opportunities to "give back" to their communities through service learning opportunities facilitated by their schools. Through effective government-to-government relationships, Native students would become leaders in their tribal communities, as they build infrastructure and sustainable practices that benefit the next seven generations.

While it is critical to highlight what works in building comprehensive tribe-school government-to-government relationships, it is also important to recognize the tenuous nature of these relationships. A persistent barrier encountered in school environments is racism. While this racism may generally lie just below the surface, it often flares up during periods of controversy, such as when tribes assert their sovereignty through fishing, hunting, or whaling or when ancestral remains are uncovered and the process of building a new highway is halted. This may result in overt harassment of Native students by fellow students or more covert discrimination. Racism needs to be brought to the surface and dealt with directly in a constructive manner. It is anticipated that infusion of accurate information about tribal sovereignty, history, and culture into the curriculum will bring new cross-cultural understanding. However, this will likely not be enough. Continual reflection by all cooperative partners on the assumptions that underlie behaviors and actions will be necessary. As these assumptions are surfaced, partners in a relationship then have the opportunity to replace inappropriate assumptions with more appropriate understandings of the context surrounding particular events.

**Identification and Adoption of Curriculum – Tribal History, Culture, and Government**

All 29 federally-recognized tribes in the State of Washington are rich with educational resources, activities, and materials that can be integrated into school curricula. These resources take on many forms, including the natural elements of the environment and the teachings they provide relative to sustainable lifestyles. In addition, knowledge and skills of the people themselves are passed on through the oral tradition. Historic and cultural materials have also been developed using the written word accompanied by photographs and graphic representations.

Natural Environment and Sustainability. The inhabited geographic areas and surrounding lands historically traversed by Native American peoples provide opportunities for place-based learning to occur. Traditionally, much education took place outdoors in the natural environment. Tribal efforts currently focus on reviving the practice of learning from the patterns of nature and the inter-relationships among earth's elements - air, water, land, plants, and animals, inclusive of humans. Numerous examples can be found in Washington State tribal communities. For instance, the Stillaguamish Tribe is currently involved in the restoration of the salmon and regularly provides hands-on education at its hatchery. The Hood Canal Salmon Enhancement Group partners with the Skokomish Tribe to interconnect reading, science, and math with study of the salmon's life cycle. Through the Dungeness River Audubon Center, the Jamestown S'Klallam Tribe partners with the River Center Foundation and the Audubon Society to provide river-monitoring field trips and related educational opportunities regarding watershed management and the natural history of the Olympic Peninsula.

In addition, many Coast Salish tribes are now gathering for an annual, Intertribal Canoe Journey. This journey represents an almost 20-year old effort to revive traditional education on multiple levels. Students and families together are relearning the patterns of the waters of Puget Sound and the Strait of Georgia and surrounding land masses. Preparation for the summer canoe journey occurs year-round with the learning of associated ceremonies, songs, and dances, the construction of traditional clothing and regalia, and the carving of traditional cedar canoes. In 2008, the Intertribal Canoe Journey partnered with a U.S. Geological Survey (USGS) team to collect water quality data as a baseline for comparison with future measurements. The Canoe Journey provides a holistic learning opportunity integrating science, math, communication, social studies, geography, arts, and health topics. Many Northwest tribes participate in this journey, including the Chehalis, Cowlitz, Hoh, Lower Elwha Klallam, Lummi, Makah, Muckleshoot, Nisqually, Nooksack, Port Gamble S'Klallam, Puyallup, Quileute, Quinault, Samish, Skokomish, Swinomish, Snoqualmie, Squaxin Island, Suquamish, and Tulalip.

The efforts of tribes to reinvigorate environmental education through outdoor experiences, such as the Canoe Journey, align with state and national educational priorities. The State of Washington has mandated that, as part of Basic Education, students receive instruction in environmental and natural resource education (RCW 28A.230.020 and WAC 180-50-115). The Office of Superintendent of Public Instruction has developed the Education for Environment and Sustainability Program to facilitate implementation of this mandate. This

program integrates environmental, economic, and societal/cultural concerns and identifies a goal to "achieve school and community-based collaboration, including cultural and Tribal organizations" (OSPI, 2008d). In addition, the Washington State Professional Standards Board recently added a new teacher education standard specifying that all students be "prepared to be responsible citizens for an environmentally sustainable, globally interconnected, and diverse society" (OSPI & EEAW, 2007). At the national level, the No Child Left Inside Act was passed by the U.S. House of Representatives in September 2008. A tribal focus on bringing the natural environment back into school learning is consistent with each of these initiatives.

Learning through the Oral Tradition. Knowledge and skills of tribal peoples have traditionally been passed on across generations through the oral tradition. Children observed daily life activities carried out by elders and other community members and listened to stories that were shared as part of these observed activities in a natural context. Assessment of learning occurred as the children demonstrated application of their learning through participation in authentic tasks. The oral tradition is re-emerging in tribal teaching practices. For example, a student observes a more skilled adult carve a canoe, listens to stories about the cedar tree from which the canoe is being carved, and actively contributes to the carving process as related knowledge and skills are mastered.

This is a critical time for many tribes, as elders are passing on and traditional stories and knowledge shared through the oral tradition are in danger of being lost. In response, elders have gathered together to form the Turtle Island Storytellers' Network. This group works within a broader non-profit organization, Wisdom of the Elders, to provide presentations by exemplary Indigenous elders through the oral tradition. Some of the presentations have been recorded and shared through radio broadcast. Associated multimedia curriculum materials for schools are in development. Other efforts have been made to capture the stories of elders through video, such as in *The Chinook Trilogy* available through the Columbia River Inter-Tribal Fish Commission and *The Teachings of the Tree People* available through New Day Films.

Today's technology is also being used to bring students together with community members to develop multi-media productions incorporating the oral tradition. As was previously mentioned, the Northwest Indian Fisheries Commission (NWIFC, 2008) has developed *Shadow of the Salmon*, a one-hour video story of an adolescent boy who visits his Coast Salish relatives and learns about environmental issues from his relatives and elders. A curriculum guide has been developed to accompany this video. A second example is the video, *March Point* (Longhouse Media, 2008), depicting the story of three adolescent boys from the Swinomish Tribe who learn the art of film making as they explore cultural, historical, and industrial issues impacting their Tribal lands.

Development of Written Curricular Materials. The use of written materials to communicate knowledge represents a relatively new phenomenon for tribal communities. Because books and the written word dominate much of public school teaching, Tribes have begun developing materials in written format. For example, Tribal leaders from across the Northwest, including various Washington State Tribes, developed a series of books entitled *The Indian Reading Series* that are now available online through the Northwest Regional Education

Laboratory. The Washington State Office of Superintendent of Public Instruction collaborated with Tribal leaders to develop the *Northwest Native American Reading Curriculum* consisting of stories written and illustrated by tribal educators with accompanying curricular materials. More recently, Tribes have made some of their stories and historical information available in written format on their Tribal websites.

Many Washington State Tribes have authored books and other written materials pertaining to their tribal culture and history. Some of these materials are available through the public domain. For example, members of the Olympic Peninsula Intertribal Cultural Advisory Committee wrote a book entitled *Native Peoples of the Olympic Peninsula: Who We Are* (2002) containing chapters about each of their Tribes (i.e., Elwha Klallam, Jamestown S'Klallam, Port Gamble S'Klallam, Skokomish, Squaxin Island, Quinault, Hoh, Quileute, and Makah). The Swinomish Tribal Community authored a book describing their culture, *A Gathering of Wisdoms: Tribal Mental Health: A Cultural Perspective* (2002). Vi Hilbert, Elder of the Upper Skagit Tribe, recorded 33 stories of the Lushootseed oral tradition in the book, *Haboo: Native American Stories from Puget Sound* (1985). Examples of available tribe-specific curricular materials are listed in Appendix M.

Many other materials authored by individual Tribes are only made available after a relationship has been established with a specific Tribe. For example, the Confederated Tribes of the Colville Reservation recently published a series of CD-ROMs (i.e., *Coyote Stories along the Columbia; Building the Grand Coulee Dam: A Tribal Perspective; Grand Coulee Dam: Tribal Impacts; The Kettle Falls Fishery*) and a book entitled *Upper Columbia Book of Legends*. The Colville Tribes have shared copies of these materials with schools with whom they have relationships. The Lower Elwha Klallam Tribe has recently written and published four books providing information about their tribal lands, natural resources, and history. Again, these books are only accessible to schools who are partnering with the Tribe in educational endeavors. Other tribes have published their histories, such as the Muckleshoot, Upper Skagit, Chehalis, and Puyallup. Tribes also often house collections of resource materials, art work, and artifacts within a cultural center, a library, and/or a museum on their reservations. Gaining access to these authentic, tribally-created materials can be achieved through building a relationship with a specific Tribe.

Accessing Tribal Resources and Materials. As Tribes are asked to share their educational resources, respect for and protection of their cultural property is of great concern. To help educators understand Tribal views on intellectual and cultural property rights, the Memorandum of Agreement (2006) signed by Washington State Tribes, the Washington State Board of Education, the Washington State School Directors' Association, and the Office of Superintendent of Public Instruction stated the following:

> ***Tribal Intellectual and Cultural Property Rights*** (MOA, 2006) – Cultural property includes not only land and other tangible property, but ideas, traditions, and other "intangibles". Tribes do not generally make this distinction, as all things, including knowledge, are gifts of the Creator and have real existence, power and life. Respect for tribal intellectual and cultural property rights is fundamental for the cultural survival and

cultural sustainability of Tribes. Unlike individually-based intellectual property rights, cultural property belongs to the cultural group, rather than to an individual. As an individual has the right to control use or sale of his/her property, the cultural group has the right to control the use or sale of its property. Although individual tribal members may have exclusive rights to tell certain stories, sing certain songs or dance certain dances, and under customary law they may have the right to transfer these rights to others, the cultural property still remains under the customary laws of the Tribe as a collective right. The cultural property belongs to an Indian Tribe as a whole and not an individual, which has the ultimate authority to regulate conditions of access, transfer and use. Tribal intellectual and cultural property is entitled to protection in perpetuity and its protected status is not lost when it enters the public domain.

***Oral Histories*** – The practice or tradition of passing cultural or familial information to further generations by storytelling, word of mouth or songs. Oral histories shall be respected as Tribal intellectual and cultural property. (pp. 4)

Educational Resources – Regional and State Level Focus. In recent years, various organizations in Washington State and in the Northwest region have taken the lead in developing curriculum related to tribal history, culture, and government. Too often, past efforts to depict Native peoples through movies and educational materials have resulted in the perpetuation of stereotypes and inaccurate portrayals. Non-Native authors have frequently misunderstood Native worldviews, been misinformed about Tribal cultures, or have seen Native Americans as one monolithic group rather than as individual Tribes with distinct cultures, history, and government. Therefore, educators must be cautious in the use of educational resources that have been developed by entities other than the local Tribes themselves. At the same time some of the available materials developed by state or regional organizations hold potential for being adapted to the local context.

It is important that educators work with Tribal partners to determine if existing curricula might be adapted and, if so, how this should be accomplished. With this limitation in mind, some Washington State and regional education and curriculum projects have been identified and are included in Appendix N. These resources were selected for inclusion based on their development by organizations led by Native American people who are specifically focused on meeting the needs of Native American communities. Examples of these organizations are the Indian Land Tenure Foundation and the Northwest Indian Applied Research Institute. Materials developed by other organizations, such as the Washington State Historical Society (WSHS), were included based on the organization's willingness to consult with Native peoples to ensure that the materials included in their curriculum development efforts are accurate and to make necessary changes. A related list of additional publications specific to tribal history, culture, language, and government is included in Appendix O.

Curriculum Adoption – Tribal History, Culture, and Government. While there are a variety of educational resources available that focus on tribal culture, history, and government, the extent to which ***curricula*** involving these areas of focus

have been ***adopted*** is difficult to determine. Curriculum development requires systematic planning and preparation for the use of specific educational materials and activities. Examination of development of the *Since Time Immemorial: Tribal Sovereignty in Washington State* curriculum (OSPI, 2008f) provides insight into the complexity of the process. Twenty-three people served as advisors for the development of the sovereignty curriculum representing different stakeholder groups (e.g., tribal elders, tribal leaders, tribal attorneys, non-tribal and tribal educators and librarians, and representatives from various Washington State agencies). To meet state requirements, a curriculum guide was developed. This guide included learning objectives and suggested curriculum units for elementary, middle, and high school levels. The units provided lesson plans including materials needed, guidelines for teacher and student preparation and classroom setup, instructional procedures, and additional resources and guidelines for further study. Units were accompanied by suggestions for teaching to build complexity of cognitive thinking skills ranging from identification and understanding to analysis and evaluation. The lessons were aligned with Washington State Essential Academic Learning Requirements (EALRs), Grade Level Expectations (GLEs) and classroom based assessments (CBAs).

Many of the educational resources identified previously were not accompanied by curriculum guides that aligned them with state educational requirements. It is possible that educators were adapting their existing curriculum to integrate tribal culture, history, and government. The extent to which this might be occurring was not determined. It can be said with certainty that nine public school districts and one tribal school were participating in the pilot program for the sovereignty curriculum. While at least seven other school districts reported that they were working with their neighboring tribes to develop curriculum in response to HB 1495, for most, this development appeared to be in the initial stages. Thus, at this point it appears that approximately 5% (16 out of 397) of public school districts are ***entering*** the stage of adopting curriculum focused on tribal culture, history, and government. It should be noted that eight additional tribal schools in Washington State are known to regularly infuse cultural practices into their educational content and pedagogy and can serve as potential models for implementation of HB 1495.

Leadership. Examination of the process involved in bringing attention to the passage of HB 1495 and its implications for public schools reveals the need for leadership from multiple realms. Fostering statewide change in curriculum represents a highly complex and multi-dimensional process. As such, representatives from various stakeholder groups have stepped forward to take on leadership roles in carrying forward the implementation of HB 1495 and its underlying intent to enhance the academic achievement of Native American students. State Representative John McCoy, who was instrumental in the passage of the legislation, has continued to visibly support and advocate for the infusion of tribal history, culture, and government into the curriculum. He has been joined by other State Legislators and American Indian education leaders, Claudia Kaufman and Don Barlow, in advocating for infusion of tribal government, culture, and history into curriculum. Leaders of federally-recognized Indian Tribes came together with the Washington State School Directors' Association, the State Board of Education, and Office of Superintendent of Public Instruction (OSPI) to sign a Memorandum of Agreement (2006) that provided guidance for

the implementation of HB 1495. It is also important to note that some school district superintendents have assumed key leadership roles in building relationships with Tribes. Three of these superintendents have provided descriptions of their relationship-building efforts that are included in Appendix P.

Other state and federal organizations have stepped forward to contribute to the efforts to develop a comprehensive plan for closing the achievement gap for Native American students in Washington State. These entities (and the stakeholder groups they represent) include:

- Affiliated Tribes of Northwest Indians – tribal representatives,
- National Education Association – teachers,
- Washington Education Association – teachers and tribal communities,
- WSU Superintendent Certification Program – superintendents,
- Northwest Indian College – Oksale Native teacher graduates,
- The Evergreen State College – higher education institutional program inventory,
- OSPI Office of Indian Education – Indian education community,
- Northwest Indian Fisheries Commission – tribal communities,
- South Puget Intertribal Planning Agency – consortium tribes,
- Washington State Indian Education Association – Indian educators,
- National Indian Education Association – Indian education resources,
- Northwest Justice Project – community outreach,
- Environmental Education Association of Washington – environmental advocates,
- Washington State Library – educational resources,
- Center for the Improvement of Student Learning – families, communities, and schools..

The systemic change needed to positively impact Native American student achievement requires the broad network represented by these organizations.

Barriers to Curriculum Development and Adoption. Several barriers were identified in relation to the implementation of HB 1495. The most commonly cited barrier was lack of funding associated with the legislation. Both school districts and tribes had limited funding sources available to carry forward curriculum development and adoption themselves. Organizations, such as the Washington State School Directors' Association, that were charged with leading the tribe-school, relationship-building initiative, were also likely restricted by lack of funding tied to their responsibility. This funding limitation appeared to lead to a few educators dedicating inordinate amounts of time beyond typical work schedules to carry the initiative forward, resulting in great potential for "burnout." This was particularly true for Native educators, whose numbers are proportionately very small. "Fear of the unknown" for non-Native educators and a history of negative educational experiences for Native American families and communities served as other barriers to relationship-building. It appeared that many school districts were not aware that HB 1495 applied to them and/or did not know who to contact or how to start the process of building a relationship with a tribe.

**Summary**

The Multi-ethnic Think Tank (2001) called for a "paradigm shift" in educational policies and practices to honor the cultural background of *all* students in Washington State. Native American students hold a unique status as dual citizens of their Tribe and of the United States. This unique status necessitates recognition of the sovereignty of Tribal Nations and the associated need to build government-to-government relationships between school districts and Tribes. This emphasis is consistent with the Centennial Accord signed by Washington State and Tribes in 1989 and the subsequent Millennium Agreement in 1999. The Millennium Agreement, in part, expressed a commitment to strengthen the relationships between government entities and federally-recognized Indian Tribes by "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" (p. 1). This commitment serves as the foundation for the provisions of HB 1495 passed in 2005 that encourages (a) the building of government-to-government agreements between school boards and neighboring tribes and (b) the identification and adoption of curriculum focused on tribal history, culture, and government.

While some progress has been made toward meeting the provisions of HB 1495, it appears that the majority of school districts have not taken steps to initiate a process of relationship-building with their neighboring Tribes. Many school district leaders appeared to not be aware of the applicability of HB 1495 to their district and/or had little idea of how to start building a relationship. A small number of school districts were identified that were in various phases of relationship-building. Some were involved in making initial contacts and exploring possibilities. Others had relationships that had grown out of the First Peoples' Language Program, Title VII related activities, or sharing of cultural resources. Two school district-Tribe partnership teams were identified that were far enough along in their relationship-building to provide professional development for other school districts. This contrasts with the total of 297 school districts located in the State of Washington.

A broad range of examples of Tribal education resources available through the 29 federally-recognized Indian Tribes in Washington State was identified. These resources encompassed opportunities to explore the natural environment and sustainability practices, learning through the oral tradition, as well as written curricular materials. A need exists to develop curriculum guides to accompany many of these materials and activities so that they will meet state educational requirements that align with particular grade levels. Subsequent to this development, there is a need to provide professional development so that educators will be prepared to partner with Tribes in implementing the curriculum. One of the primary barriers to curriculum development and adoption appeared to be lack of funding allocated for implementation of HB 1495.

### 7.3 Provide Resources for Pre- and In-service Educators and Stakeholders

#### In-Service and Professional Development Standards and Competencies

It is important that teachers are prepared to meet the needs of diverse student learners. Teachers from across the state indicated they do not feel fully equipped to manage the diverse learning needs in their classrooms. One way to put this issue in context is to consider teachers' responses contrasted with their sense of their preparedness for teaching the official or intended curriculum. Teachers are noticeably less confident in their capacity to address diverse learning needs in the classroom, including (but not limited to) working with students who have identified disabilities or teaching a linguistically or racially diverse student population (Plecki, Elfers, & Knapp, 2007). We also found that there exists an admitted gap in knowledge among administrators and school board members who cite the need for targeted training and examples of best practices to help them meet the needs Native students, families, and communities.

The voices of the people and previous research have emphasized the critical nature of relationship-based educational service delivery to promote Native student success. As such, professional development has been a focus of concern on multiple levels, including pre-service training and in-service training of non-Native and Native professionals and recruitment and retention of Native professionals. In order to meet the needs of Native students, families, and communities, professionals (both Native and non-Native) need to develop cultural competency, including understanding (a) sovereignty; (b) the history of Indian education; (c) current Indian education research, policies, and laws; (d) Indigenous communication and ways of knowing; (e) Indigenous language and culture preservation and restoration; and (f) developing culturally responsive curriculum and assessment as well as teaching methods that match the Native students' ways of learning. The need for such training is evident in the literature and in the voices of the people.

Administrators (principals, superintendents, special education directors) are in a unique position as educational leaders to set the tone for the climate within a school. Leaders who facilitate shared leadership among their faculty, staff, and students create an environment that is conducive to collaboration. Within school collaboration is necessary as school personnel come together to reach out to tribal communities in the areas of curriculum development and educational reform. It is critical that administrators take the lead in developing partnerships with tribal leaders. It is also important to note that administrators are responsible for all students within their assigned schools/district. In order to be a credible leader, one must possess the necessary knowledge and skills as well as being able to mobilize people to action. Thus, administrators need professional development (pre-service and in-service) in Indian education to be effective leaders in moving educational reform in a direction that finally begins to implement recommendations that have been articulated over the past eighty years. Simultaneously, teacher training must be addressed.

Teachers are the primary service providers who have the most direct time with students apart from their families. Previous research literature and the people interviewed in this report

have voiced that caring, compassionate, respectful, culturally competent teachers are key to Native student development along with their families and communities. Teacher training has traditionally paid little to no attention to Indian education, nor have school psychology training programs; in so doing, issues such as overrepresentation in special education and underrepresentation in gifted and talented programs continue to be perpetuated. Teacher referral is the best predictor of placement in special education. School psychologists are responsible for the bulk of the diagnostic testing that contributes to mis-identification of Native students. Therefore, cultural competencies in Indian education must be addressed in preparation programs responsible for training teachers and school psychologists.

The importance of preparing educators and related service providers who have the skills to ensure that their students are not overrepresented in Special Education or underrepresented in gifted and talented programs, as is the current systemic practice in schools serving Native students (NEA, 2007b), cannot be over emphasized. In Washington State, the average percentage of Native students who leave school in each of grades 9 through 12 is 11.8%, higher than any other group and twice the rate for all students (5.7%). Similarly, the on-time graduation rate of Native students is 48%, lower than any other group, and much lower than the overall rate of 70.6% (OSPI, 2005d). Nationally, Native students with and without disabilities are forced out of school at unacceptably high rates: 44% for Native students with disabilities and 26% for Native students without disabilities (Banks, 2004). The resilience of those who persist and those who drop-out are being investigated. Schools overall have been involved in pseudo reform as opposed to authentic reform which would lead to practices that result in all students being highly valued and engaged (Charleston, 1994).

In addition to assessment issues are issues of curriculum, teaching methods, classroom management, socio-emotional support of Native students, and developing and maintaining relationships with students and families. The NEA report, among others, highlights the need to increase the number of culturally linguistically diverse teachers, the need to integrate culture and language into curriculum, and the need for cross-cultural communication competencies. Therefore, embedding Indian education into all teacher, administrator, school psychologist, and related service provider education programs as well as increasing Native teachers, administrators, and related service providers is crucial.

In an initial effort to examine university and college teacher education and educational administration programs in the state of Washington, a review of their respective web-sites was conducted. This review focused on identifying the extent to which Indian education was reflected in their programs directly and indirectly. The following explains results of a review of Washington state teacher education programs, as listed by the Office of the Superintendent of Public Instruction (http://www.k12.wa.us/certification/approvedprograms/default.aspx). All programs related to teacher education were examined in all universities and colleges listed on the website. In addition, all universities and colleges listed were examined in terms of their educational administrative programs and attention given to Indian education. Program curriculum and course listings were searched for offerings relevant to Native American students. However, not all programs revealed the same amount of information, and some websites do not list

curricular information at all. Therefore, the analysis here is as complete as possible, but it should not be assumed that because a particular program does not list a specific course or focus that this does not exist. A more thorough exploration would include contacting the individual programs, which may reveal instruction not indicated on the website. Information was taken from the course description whenever possible, but much has also been inferred from course titles when descriptions were not available. It is unknown whether individual courses were required or elective.

Many of the programs emphasized diversity in their mission statements and offered courses designed to help students teach in multicultural classrooms. Of course, the degree and nature of this emphasis varies by program. Three of the 23 programs offer specific courses regarding teaching Native American students (University of Washington, Heritage University, and Antioch University). Course listings include a class specifically geared toward teaching Native American students. In these courses, Native American learners are the primary focus, as opposed to other courses which include Native American topics among others. One college (Evergreen State College), offers a course listed as part of the teacher education program which, while not necessarily focused on *teaching*, explicitly includes information that is relevant to Native American culture. Three universities offered courses (not as a part of their teacher education programs) with titles or course descriptions that clearly state Native American issues are addressed. Native Americans are *not* the primary focus, but are included (University of Washington, Antioch, and Washington State University). Other programs offer diversity courses which may include but do not focus exclusively on Native American students; still others appear not to address Indian education within their programs. Two schools have programs specifically directed at Native American education. One is the Clearinghouse at WSU. The other is a program developed in partnership with Antioch University and the Muckleshoot Tribe.

Programs which are seriously committed to providing quality education for all their pre-service professionals to prepare them to provide equitable learning opportunities for Indigenous students would include standards and competencies within the following areas:

1. All pre-service professionals will demonstrate an understanding of tribal sovereignty, history of Indian education, and current policies and best practices in Indian education (A Foundations in Indian Education course).
2. All pre-service professionals will take part in a rigorous curriculum that incorporates indigenous knowledge, values, and practices so that it is culturally-based and responsive to the education (assessment, teaching methods, curriculum, classroom management) of Native children (across the content areas of science, math, reading, language arts, music, art, physical education, social studies, etc.).
3. All pre-service professionals will understand the importance of creating a community of learners which would be emphasized throughout a given program design. Pre-service students will be a part of the local communities and gather with the people by sharing meals, dance, community-based environmental science projects, cultural arts, etc.

These activities are critical to model for developing teachers who in turn, will be more likely to engage their students in similar activities, thereby increasing motivation, persistence, and performance. This reflects using a strengths-based paradigm and promoting the achievement of students in the "Circle of Life."

4. All pre-service professionals will participate in collaborative learning experiences that are designed to be responsive to the education of Native children. The creation of collaborative learning experiences in conjunction with consortium tribes will allow participants to engage in rich conversation with practitioners and leaders regarding Native teaching and learning. It is important to note that collaborative learning experiences during participant internships and induction years will help create a synergy among those in such programs as they share experiences of success, challenge, and change.
5. All pre-service professionals will learn about how to establish consortium agreements with their local area tribes and/or tribal organizations that will address needs by creating collaborative learning experiences for pre-service and in-service professionals that address the issues of Native student performance, curriculum development, and other long-standing tribal concerns.

We need to graduate non-Native and Native teachers/administrators/school psychologist/related service providers whose knowledge, skills, and cultural understanding will bring about the changes needed to improve the education of Native children and youth. The successful implementation of such endeavors will require strong program leadership and collaboration with all key players, sufficient resources to bridge the transition period, a collaborative governance structure, and interactive connections between all universities/colleges that provide pre-service and in-service professional development and participating tribes. A continuous quality improvement approach would facilitate the management, implementation, and evaluation of such programs as they were developed and changed. This approach would help assure effective and efficient use of resources, time, and talents, which are required to implement such programs and to assure sustainability of the programs. Equitable education for Native children and youth with and without disabilities are essential to the future of all Native peoples; as such, it is a matter of social justice. It is time for all universities/colleges in the state of Washington that are responsible for administrator/teacher/related service provider professional training to systemically address Indian education.

**Tribal Schools in Washington: Lessons to be Learned**

In the area of education, the federal government retains responsibility for assuring services to Native American children, although in many other respects it recognizes tribal governments as sovereign nations. This role has its roots in exploitative treaties of the eighteenth and nineteenth centuries between the federal government and some Native American tribes which gave responsibility for educating Native American schoolchildren to the federal government, as well as in the notoriously harmful off-reservation boarding schools whose goal was total assimilation. Today's Bureau of Indian Education (BIE), however, espouses a philosophy supportive of the needs of Native American children and respectful of

their cultural traditions and beliefs. Moreover, the No Child Left Behind Act itself reaffirmed that "[i]t is the policy of the United States to fulfill the Federal Government's unique and continuing trust relationship with and responsibility to the Indian people for the education of Indian children" (No Child Left Behind Act of 2001, 20 U.S.C.A. [section] 7101).

Today, the Bureau of Indian Education has responsibility for 184 elementary and secondary schools and dormitories. These schools and dormitories and the BIE's more than 24 post-secondary institutions are located on 63 reservations in 23 states across the United States serving approximately 60,000 students representing 238 different tribes (Bureau of Indian Education, http://www.bia.edu/bie/default.cfm). The relationship between the BIE and tribal schools can take the form of funding tribally run schools or direct operation of these schools. The majority of the schools are located in Arizona and New Mexico, with most of the schools located on the Navajo Reservation (Bureau of Indian Education). There are eight Washington schools listed on the BIE website: Chief Leschi School, Lummi School and Lummi High School, Muckleshoot Tribal School, Paschal Sherman Indian School, Quileute Tribal School, Wa He Lut Indian School and Yakama Tribal School. Our public school education professionals can learn from the experiences of their tribal school colleagues.

Tables 14 and 15 draw upon findings available from the Bureau of Indian Education's Annual Report Card for 2006 – 2007. Notably, the Paschal Sherman School, which has the highest percentage of proficient/advanced students in Reading and Math and the highest increases over the previous year, also has 100% of teachers returning *and* 100% High Quality teachers as well as a relatively long principal tenure. Lummi High School, which has the next highest increase over the previous year, also has 100% of teachers returning and 100% High Quality teachers, although its principal tenure is only one year. While it is difficult to extrapolate without additional data, stability of the teaching staff and school administration are established influencing factors on the school environment. At listening sessions held in tribal communities, participants cited teacher and principal turnover as reasons for concern and hesitation in enrolling their students in tribal schools. It should also be noted that schools with large minority student enrollment typically have disproportionately low numbers of High Quality teachers in core subjects, so the comparatively high numbers of these High Quality teachers in Washington's tribal schools is significant.

Table 14: BIE and Tribal Schools in Washington by Enrollment, Average Daily Attendance Rate, Graduation Rate, and Dropout Rate

| School | Enrollment | | % AVDAR* | | Grad Rate (HS) | DO* Rate (HS) |
|---|---|---|---|---|---|---|
| | M | F | K-8 | 9-12 | | |
| Chief Leschi | 180 | 189 | 95 | 88 | 53 | 8 |
| Lummi High | 82 | 54 | - | 85 | 37 | 7 |
| Lummi Tribal | 134 | 125 | 87 | - | - | - |
| Muckleshoot Tribal | 87 | 80 | 83 | 73 | 50 | 5 |
| Paschal Sherman | 87 | 107 | 88 | 86 | - | - |
| Quileute Tribal | 19 | 22 | 91 | 77 | 75 | - |
| Wa He Lute Indian | 50 | 48 | 93 | - | - | - |
| Yakama Tribal | 76 | 69 | 77 | 75 | 93 | 9 |
| Total Enrollment | 715 | 694 | | | | |

***AVDAR =** Average Daily Attendance Rate; **DO** = Dropout

Table 15: BIE and Tribal Schools in Washington by % Student Achievement at Proficient/Advanced (Reading & Math), Percent of New Teachers, Percent of Teachers Returning, Principal Tenure, and Percentage of High Quality Teachers in Core Subjects

| School | Student Achievement % Proficient/Advanced (% Change Previous Year) | | | | Teachers & Administrators | | | |
|---|---|---|---|---|---|---|---|---|
| | Reading | | Math | | % New Teachers | % Teachers Returning | Principal Tenure | % HQ*Core Teachers |
| Chief Leschi | 49 | (+3) | 21 | (+8) | 12 | 87 | 4 yr | 92 |
| Lummi High | 52 | (+10) | 19 | (+15) | 0 | 100 | 1 yr | 100 |
| Lummi Tribal | 15 | (+8) | 7 | (+3) | 21 | 79 | 3 yr | 100 |
| Muckleshoot Tribal | 8 | (-9) | - | - | 31 | 63 | 3 yr | 100 |
| Paschal Sherman | 77 | (+39) | 37 | (23) | 0 | 100 | 3 yr | 100 |
| Quileute Tribal | 40 | (-6) | 4 | (-12) | 12 | 87 | 4 yr | 67 |
| Wa He Lute Indian | 22 | (+5) | 16 | (+11) | 20 | 80 | 1 yr | 100 |
| Yakama Tribal | 21 | (-14) | - | - | 20 | 100 | 1 yr | 69 |

*** HQ** = High Quality

The statistics above only begin to convey a compelling story. New tribal school construction is reported nationwide. Close to home, the Lummi Nation recently dedicated a Lummi Youth Academy (http://lummiyouthacademy.org/) that is part of an impressive K-12 educational campus, and with Northwest Indian College as the flag ship tribal college in Washington, the Lummi Nation stands as an exemplar of providing comprehensive educational services. On the Muckleshoot Reservation, a planned new tribal school with a 500-student capacity is scheduled to open in the fall of 2009. These examples provide strong evidence that Native communities, in partnership with governments and other stakeholders, are seeking the responsibility to educate Native people. A consistent theme in the mission, scope, and influence of tribal schools is the adherence to principles associated with language, culture, and history. These sacred places of learning are influenced by ancestral ties to the land and current reality. The students learn about their place through language, culture and

history, all of which serve as sound foundations from which to cultivate the love of learning.

Other important factors in promoting student achievement are the availability and accessibility of supportive "wrap around" services, a term used by the Washington State Family Policy Council (http://www.fpc.wa.gov/Home.html) to describe the holistic approach to meeting critical needs of youth. Additionally, educational leadership and governance are important to student success. In all of these areas, tribal schools may have knowledge and experience from which we can gain. Clearly, a comprehensive profile of each tribal school is warranted to achieve a full appreciation of the knowledge and experience of tribal school personnel. We offer several highlights to provide insight into the possibilities of educating Native youth.

Chief Leschi (pronounced lesh-eye) is described as "a tribal school operated by the Puyallup Tribe of Indians, dedicated to serve the educational needs of all Native Americans in the area" (Chief Leschi School, http://www.leschischools.org/). The "all" in that opening statement is in keeping with Native American ways. Caring for all the Native children in the area is a stand of every tribal community and Native organization. For example, the Quileute Tribal School reports serving Quileute, Hoh, Makah, Ponca, S'Klallam, Blackfeet, Quinault, Shosone Bannock, Yakima and many other tribal reservations and bands (Quileute Nation, http://www.quileutenation.org/index.cfm?page=school_home.html). Chief Leschi has chosen to make that pronouncement clearly understood as a public school and community. The Leschi mission statement is clearly aligned to high standards, expressing that students are competent in all educational standards of the time, and state their faithfulness to "cultural pride." Leschi has a program where "Every day you will hear the echo of drums as the elementary students participate in 'Circle'. . . . Circle improves self-esteem, pride, and self-identity for children . . . . [and] promotes parental involvement because some parents help make shawls, drums and outfits for students" (Chief Leschi School).

For public school officials or policy makers seeking best practices from tribal schools, it is important to resist the temptation to dismiss these types of cultural activities as being too controversial for the entire student body to participate in (i.e., hold them as after or before school activities and ask if anybody minds, etc.). Respect and nurturing of cultural identity strengthen students' relationship to the school and school personnel and build trust between parents and the school. Strategies implemented by tribal schools commonly include teaching the Native language, culture and history and best practice principles that deeply align to core Native teachings. Tribal schools seek to educate children to be citizens capable of dealing with the complexity of the modern world while grounding them in their Native traditions, history and language.

Indeed, the vision of the Quileute Tribal School is "to be a positive place to learn, grow and develop into a productive citizen with the skills needed for an ever changing world and society" (Quileute Nation, http://www.quileute.bia.edu/mission.htm). The commitment to preserving Quileute culture and traditions while preparing its students to go out into the world is incorporated into its mission statement as well: "Our students will gain and retain knowledge and skills necessary to make them responsible, productive, citizens. They will develop problem solving skills,

communication skills, and self-sufficiency skills that will allow them to interact at all levels of society. They will protect, preserve, and enhance the Quileute language and culture for future generations" (Quileute Nation). Notably, tribal schools' missions maintain cultural teachings and preservation on par in importance and stature with academic skill preparation of students. Moreover, the integration of education and culture and of school and community is evident in the co-location of the Quileutes' A-Ka-Lat Center – the center of community activities in La Push and the high school classroom for the Quileute Tribal School. Among the community activities at the center are weekly drumming and singing.

The Quileute Tribal School has several outstanding examples of integration of Native culture into the curriculum. The canoe is an important part of traditional Quileute fishing culture and lifestyle. According to the Quileute's website, "their red cedar canoes were engineering masterworks ranging in size from two-person sport models to 58-foot ocean going freight canoes capable of hauling three tons. The graceful bow and flowing shear-lines of the hull were reportedly copied in the hull design of the American clipper ship -- which became the fastest in the world for its time. In the early 1900s, a canoe similar to those used by the Quileutes was outfitted with a mast and sailed around the world. Quileute whaling canoes traveled as far north as Southeast Alaska and as far south as California" (Quileute Nation, http://www.quileutenation.org/index.cfm?page=history.html).
At the Quileute Tribal School, the canoe is integrated into lesson plans at all grade levels. Kindergarten students each create their own individual *tabi l* (canoe) out of construction paper and learn about their friend Brown Bear, *Ka la A Kil*, as part of their learning journey about colors. High school students built two canoes from scratch, integrating cultural studies with mathematics, woodworking, team building and goal setting among other skills. They collaborated with community members and elders to complete a project that instilled pride in everyone. This multi-disciplinary, project based experiential learning is a model for all Washington schools and an incredible accomplishment for any school, especially a small school in an isolated village on the western border of the Olympic Peninsula.
The mission of the Paschal Sherman Indian School in Omak, which serves primarily Colville Indian children, "is to prepare our children to be Speakers of our Language, Guardians of our Culture, and Leaders of our Future" (2006-2007 Self Study, p. 1). The school employs an exceptionally strong cohort of student support counseling staff to provide support to the student body. There are additional services available to those students who reside at the school. Their team includes three mental health counselors, one school counselor, and a Tribal behavioral health counselor. Additionally, each grade level teacher also plays an important role in behavior management in teaching the Second Step behavioral curriculum to the students in the classroom.

Parent involvement is highly valued at the school and is reflected in the school's participation in a Parent Survey that was conducted by the Bureau of Indian Education in November 2006. Its results "tallied higher than the Bureau average on most questions" (Self Study, p. 8). Teachers and staff reportedly use the "moccasin telegraph" in addition to other means of communication to reach out to parents and families. Staff are committed to aligning curriculum and instruction to high academic standards and receive ongoing training and professional development. For example, the Success for All

Reading Program has been in place since 2002; four years later, it is accomplishing goals to help struggling students achieve grade level and enable the school personnel to have one reading philosophy. The main challenges to making more progress are high absenteeism/tardiness and the lack of reading materials available to students to take home or have at home. It is clear that school staff are resolute in addressing these challenges with a concerted effort to track attendance to monitor, adjust, and review efforts "in order that we can set up routine and procedures to improve attendance and get our scholars into their desks to learn all they can! Our data will drive our decisions and we will move on as data and the needs of the students dictate" (Self Study, p. 25).

At the Muckleshoot Reservation, there is a high level of excitement over the anticipated opening of the new tribal school. The current tribal school serves approximately 150 students, while the new one will have a capacity of 500 K-12 students. An education official there described some of the best elements of tribal schools as "the ability to provide self determination for an Indian Nation to educate its students with information not commonly available in the school system and also provide instruction in Native language and traditional art." She added, "For a population with a less than positive experience in American school system, tribal schools have potential when developed correctly, of providing resilience and strength to students to compete in the outside world." For those public schools serving Native American students who seek information and assistance in working with that population, she recommends joint meetings of school administrators from both public and tribal schools to facilitate dialogue and information-sharing.

Another possible way that tribal schools can offer insight and wisdom is in regard to parental involvement. In addition to traditional parent volunteer opportunities, tribal schools welcome family members to enhance cultural and Native language programming. One family engagement program developed specifically for BIE schools is Family and Child Education (FACE). The FACE program is based on three distinct and proven early childhood models: Parents As Teachers (PAT), Parents And Child Education (PACE) as adapted by the National Center for Family Literacy, and the High/Scope Curriculum for early childhood and K-3. Through this combination, a new paradigm in family literacy was created. This program is flexible and adaptable to the needs of the family participants, reflecting the cultural traditions and values of the community; therefore, each program is unique. FACE programs, located at 39 BIE funded schools, provide literacy services for high need parents and children up to age 8 at home and school in order to provide reading skills and to facilitate acquisition of math skills and knowledge in other subject matters.

Programs like FACE, which are based on current neuroscience research and scientifically based best practices in early childhood education, were the subject of an impact study completed by Pfannenstiel, Yarnell, Lambson, and Fowler (2005)[2] who found a number of enduring benefits where these programs:

- encourage parents to enroll their children in preschool;

[2] Pfannenstiel, J., Yarnell, Y., Lambson, T., & Fowler, S. (2005). *Family and child education Program (FACE): Impact Study Report.* Washington, DC: Bureau of Indian Education.

- assist parents with their children who might have special needs, reduce the number of children with Individual Education Plans at school entry, and increase the number of children rated by kindergarten teachers as having average or above average preparation for kindergarten instead of being identified with special needs;
- increase preparation for schooling by enabling parents to teach their child through reading, conversing, telling stories, or listening to their child read or pretend to read;
- enhance lifelong learning that helps parents overcome their low educational attainment level;
- allow Native children to enter kindergarten on a level playing field with their peers;
- narrow early gaps in demonstration of cognitive abilities;
- enable Native children to express themselves clearly through acquisition and competent use of language that correlates with literacy and school readiness;
- significantly increase the number of children's books in Native homes; and
- facilitate parental observations of classrooms and increase attendance at teacher-parent conferences, classroom events, school events, and school workshops or meetings for parents that leads them to provide culturally related assistance to teachers.

The existence of tribal schools in Washington offers a valuable resource to policy makers and education leaders responsible for teaching the majority of the state's Native American and Alaskan Native children. Tribal schools' experience in developing culturally relevant curriculum, incorporating Native culture and traditions into the school day and year, and their engagement and involvement of parents and other family and community members should be tapped for broader application. The relationship between public schools and tribal schools should be mutually supportive, providing benefit to both. A major challenge for tribal schools is economy of scale. Most tribal schools are too small to offer a full array of elective courses typically available in larger public schools. Additionally, enrollment in tribal schools is too small to field most sports teams.

Agreements between tribal schools and their local schools districts often address these issues by allowing tribal school students to take courses or join sports teams at their local public school. Nonetheless, as the Muckleshoot educator we interviewed suggests, tribal school administrators and teachers do not enjoy the benefits of a larger, structured education community of peers with whom to share best practices and learn new information. Development of a regular, structured means to ensure this type exchange would benefit public and tribal school personnel and, most importantly, Native American schoolchildren. Some possible lessons to be learned are suggested here. Further exploration of tribal schools will certainly render more. There are clearly benefits to be gained by all through the development of partnerships and both formal and informal relationships between public and tribal schools.

### 7.4 Improve Data Collection and Reporting

There is indeed a need for new narratives and new perspectives in Indigenous learning and education. In the listening sessions, one message was consistently clear: Everyone wants Native youth and families to have a quality education. As was

articulated by many people and what we found in our analysis is that the achievement gap may not actually reflect performance of academic indicators alone; it may also reflect the disconnection between the goals of an education by government standards in comparison to cultural standards. A prevailing and widely supported view is that using the WASL as the benchmark of effective education has resulted in curriculum designed to teach to the test rather than to teach life-long learning and skills. This disconnection between goals appears to be consistent across Native Americans in urban and rural settings. One educational director pointed out that he wanted students to do well in school, but he also wanted the children to know themselves and their culture. His educational goal for them was to learn life skills that have been passed down from generation to generation. For many parents and Native educators, a holistic view of educational achievement and success was shared.

It is important to provide some empirical support demonstrating this gap between standardized tests and life-long goals for children and youth. Standardized test scores are not related to significant goals/values that were expressed among many Native Americans in the listening sessions. Additionally, these goals and values are very much congruent with Native communities as well as U.S. society. If data is to be collected on Native students then there needs to be some degree of validity, and if we intended to collect data across the population then it would be wise to have some degree of reliability. Pretending that variables having little or no significance to Native student measure achievement or success hurts students and communities alike.

We used the Educational Longitudinal Study (ELS) dataset with only Native American participants (n = 131) to understand what educational, family and individual factors were related to standardized test scores. More importantly is the untold story, specifically what factors are not related to standardized test scores. The purpose of this inquiry was to clarify if the standardized test scores are an effective benchmark for evaluating our schools, Native students' progress and their ability to become productive, healthy citizens within their community and the US.

Variables from the ELS study were selected and categorized into specific domains related to education. These variables were then correlated with standardized test scores for reading, math or a composite score of the two. If the variables were significantly correlated to any of the three standardized test scores, it was then evaluated as being related to standardized test scores. If there were no significant findings between the variables within a domain, then this domain was deemed as being not related to standardized test scores. It should be noted that the Native Americans in this study represent a national sample rather than solely Native students in the state of Washington. However, given the data gap that exists about specific educational areas of domains as it relates to Native Americans living in the US, this dataset was used to provide some possible alternative methods of assessment of our educational system and performance indicators of Native students in the future.

The following domains were created: family demographic variables, students' attitudes and affiliation with and about the school, ratings of school environment, truancy indicators, boundaries and expectations, safety issues in the school,

acknowledgement of scholarly achievement, students' use of resources, students' use of programs in schools, time spent on school related activities and preparedness for class, participation in work activities, importance of values and life goals, others' influence and desires for students after high school, utilization of resources about college, planning and future educational goals, family resources (economic), parental monitoring and communication, and students' behaviors and attitudes towards assignments and tests.

The domains that were significantly correlated with standardized testing were family demographics (parents' highest level of education, SES), students' attitudes about classes (e.g., "classes are interesting and challenging") and participation in after school activities (e.g., "plays on a team or belongs to a club"). Socioeconomic status and how far a parent went in her education (mother's education level) and attitudes and participation seemed to play a role in higher standardized test scores. This finding, especially for socioeconomic status, supports the comments made in the listening session about the potential impact of poverty on the WASL. Another key factor was students' use of resources, especially in relation to math classes and the use of computers. Participation only in some programs were related to lower test scores including international baccalaureate programs, remedial English, remedial math or career academy. Interestingly, advanced placement program participation, dropout prevention programs, special education programs or college preparatory programs were not related to standardized test scores.

How Native students spend their time was also a significant factor related to standardized test scores. The amount of time spent on homework in school was associated with higher test scores as well as time spent on English homework out of school. Valuing good grades by the student was also related to higher scores. Interestingly, hours spent on homework outside of school in general and for math and not being prepared for class were not related to standardized test scores.

Participation in work activities were partially related to standardized test scores, but only those activities that were related to community, mentoring, school based enterprises, internship or cooperative education experience, working around the house or related to future job after one's education. Having a job for pay and the amount of hours working in a part time job was not related to standardized test scores. Other people's desires including family (father, mother, close relative) and school personnel (favorite teacher and coach) were also associated with higher standardized test scores.

Utilization of resources about college and seeking out information on applying to college were related to higher standardized test scores. If they had plans related to going to college, such as taking the PSAT or hoping to receive a scholarship, these were also related to higher scores. Family resources based on socioeconomic status such as daily newspapers, magazines, books, computer, internet access, DVD player, electric dishwasher, clothes dryer and fax machine were related to higher scores. Parental monitoring and communication also appears to play a role in standardized test scores. Many variables related to students' attitudes about school (e.g., "thinks reading is fun") and self-efficacy ("I can learn something really hard" and "remembers most important things when studies") were also related to higher standardized test scores. All of the domains that were found to be

significantly related to at least one standardized test score are listed in Table 16 in the left column.

Table 16: Factors relating to standardized test scores

| Factors Related to Standardized Test Scores | Factors Not Related to Standardized Test Scores |
|---|---|
| Family/Demographic Variables (gender; parents' highest level of education, SES) | School environment |
| Students' attitudes and affiliation with and about school | Truancy |
| Students' use of resources | School boundaries and expectations |
| Some programs in school | Safety issues in the school |
| Time spent on school related activities and preparedness for class | Acknowledgement for scholarly achievement |
| Participation in work activities | Some programs in school |
| Others influence and desires for student after high school | Time spent on school related activities and preparedness for class |
| Utilization of resources about college | Participation in work activities |
| Planning and future educational goals | Importance of future goals and values |
| Family resources (SES) | Planning and future educational goals |
| Parental monitoring and communication | |
| Students' attitudes towards assignments and tests | |

Upon examination of the table, one can see some factors are listed in both columns. The reason is that some items related to these domains were found to be significantly related to standardized testing and some were not. Clarification of these different findings is found here upon review of each of the factors.

The untold story can actually be seen in the data, specifically the factors that were found not to be correlated with Native students' test scores (see right column of Table 9). The first domain was the school environment. Having a sense of identity with the school, such as school spirit, and positive ratings about school (e.g., "the teaching is good") was not found to be related to test scores. Additionally, school environment as it relates to negative perceptions about the school and teacher (e.g., "in class I often feel put down by students") were not found to be correlated with standardized test scores.

One of the most interesting findings as part of the untold story was the issue of truancy. Truancy was found not to be correlated with standardized test scores. In fact, being late for school, skipping or cutting classes, being absent, getting into trouble, being in school suspension, or put on probation were not related to standardized test scores. One possible explanation for this is the study focused on beginning 10$^{th}$ graders. For many Native students, those that would be considered "truant" may have already been pushed out or dropped out of the school. This is an issue that clearly needs to be addressed as many parents, adults and students shared their stories about these types of experiences.

Boundaries and expectations within the school, such as knowing the school rules and perceiving them as fair, were not related to standardized test scores. Safety issues in the school such as theft, drugs, physical fights or bullying were not related to scores on math and reading. Acknowledgement of scholarly achievement, such as winning an academic award or being recognized for good grades, was not related to test scores. This may be due to a low number of Native students being acknowledged for their scholarly work or a limited number of students who have received these types of awards.

Although some resources used by students, such as computers in class, were associated with higher scores in math standardized tests, other resources and activities were not. Use of textbooks, notes from the board, problem-solving skills, calculators, and participation in class were not found to be significantly related to math or reading test scores. Other program resources also were not found to be related to test scores including advanced placement, part time program, bilingual or bicultural class, English as a second language, dropout prevention, special education, distance learning and programs designed to help students prepare for college.

Although time spent on homework (math and reading assignments) in class was related to higher test scores, study behaviors at home were not found to be related. Hours per week spent on homework outside of school in general for math or not having materials in class did not seem to be related to math and reading test scores.
Some planning after high school was not related to test scores. Plans to take the SAT or ACT or to continue education after high school were not related to standardized test scores. Additionally, negative attitudes about college or plans after school were also not related to standardized test scores.

The most interesting finding that supports the untold story of Native students is the lack of a relationship between standardized test scores and the importance of certain values and goals for one's life. For example, standardized test scores were not related to students' desire to (a) be successful in life or work, (b) marry the right person and have a happy family, (c) have lots of money, (d) have strong friendships, (e) be able to find steady work, (f) give children better opportunities, (g) live close to parents and relatives, (h) have children, and (i) get a good education. Although many Native participants endorsed these values and goals for themselves, none were related to standardized test scores.

This finding seems to support the disconnection between the school's standards and the standards and goals set by one's Native culture, family and community. This lack of connection also suggests that using standardized test scores as an indicator of academic achievement or success may be limiting and may not capture the whole picture. The message that was clearly heard across all the listening sessions was, "We want our Native youth to have an education." However, what standards are used to measure this "education" may not be measuring success as defined by one's family and community. The disconnection between test scores and the future goal of getting a good education seems to demonstrate that standardized test scores are not necessarily the most effective assessment tool for academic achievement and success.

Emerging work by Dr. Richard Roberts and his colleagues at ETS is resulting in a program called *Ready Edge* that targets

noncognitive factors—i.e., conscientiousness, time management, test anxiety, and teamwork skills—which hold greater promise to predict achievement throughout the education process, including college (MacCann, Minsky, & Roberts, submitted; Roberts, Schulze, & MacCann, 2007; Roberts, Schulze, & Minsky, 2006; Wang, Zhuang, Liu, MacCann, & Roberts, submitted). This work is particular attractive in that effects of noncognitive skills do not end in school, but continue on through the transition to the workforce. This trend can be seen in studies that have shown the effects of noncognitive skills, particularly conscientiousness and ethics (integrity), on job performance and labor economic outcomes. Many of these constructs were identified by respondents in the listening sessions who responded that important educational outcomes for their children include examples such as "being respectful" and "starting and finishing projects." Noncognitive predictors of academic potential and performance appear well-established, and below we provide a brief overview of a selection of noncognitive constructs that could serve viable predictors of Native American student outcomes.

- *Time Management*. The advantages associated with effective time management in education form the crux of many advisory pieces and counseling services given to students. Moreover, poor time management practices, such as not allocating time properly for work assignments, cramming for exams, and failing to meet deadlines can result in added stress and poor academic performance.
- *Test Anxiety*. Test anxiety, often described as "WASL fallout" by many listening session participants, has a detrimental effect on academic performance and educational attainment. Moreover, test anxiety can be experienced at virtually every educational level.
- *Test-taking Strategies*. There is the widespread belief that the knowledge and subsequent implementation of test taking strategies leads to academic success. Thus, the presence of high levels of test-*wiseness* strategies predicts academic performance and standardized assessment performance.
- *Career Planning*. The usefulness of career interventions is well known in our society. Career planning interventions are effective in producing positive career planning outcomes that increase levels of motivation to finish high school and pursue a college degree.
- *Further Constructs*. Other noncognitive constructs might include teamwork, self-discipline, conscientiousness and especially the facet of achievement striving, ethics and integrity, emotional stability (or resilience) and study skills, to name but a few.

Ways to assist in translating these ETS terminology and constructs into viable comprehensive life skills can greatly help build a connection between academic test taking indicators and life and work planning skills that can benefit Native families and communities. Life-long skills to build strong families and communities include managing timelines, dealing with anxiety around evaluation and assessment, strategizing best practices towards meeting goals, facilitating team work and promoting one's integrity and resilience. The translation of western concepts into viable communal Native skills is important to build a bridge between measures of cognitive performance and

the acquisition of life skills that Native people consistently identified as important educational outcomes. We recommend engaging in a dialogue with ETS researchers to see how we can identify meaningful noncognitive, life-promoting factors among Native American students and incorporate intervention assessments to improve academic achievement and attainment.

### 7.5 Develop a Partnership with the National Education Association

We reached out to the National Education Association (NEA) because there was widespread attention given to the importance of quality teaching that Native students experience. Given the whole hearted receptivity of NEA to be of service and assist in meeting the goals of this report, we recommend developing a partnership with NEA. A number of resources are available to help close the Native American educational gap. The *C.A.R.E.: Strategies for Closing the Achievement Gaps* (NEA, 2007a) guide was developed by NEA to enhance the pedagogical skills of educators in order to close the gaps in student achievement, particularly among minority and low-income students. The C.A.R.E. guide examines the research on working with culturally and linguistically diverse student populations and offers research-based suggestions for creating a learning environment in which diverse students can attain higher academic achievement. The guide and the specialized training available to schools focus on student strengths and the four C.A.R.E. themes: culture, abilities, resilience and effort/motivation.

> These themes represent a current and solid research foundation on what works best for poor and/or culturally and linguistically diverse students . . . . Traditional school reform has focused on four "cornerstones" for improvement: (1) curriculum, instruction, and assessment; (2) staff development; (3) family, school, and community engagement; and (4) school organization. When we combine what research tells us about the C.A.R.E. themes with these cornerstones, we can change schools so they can address students' unique needs. The Priority Learner Framework that follows shows how all of these pieces fit together. The framework helps to pose such questions as:
>
> - How would we engage families differently if we valued their cultural differences?
> - How would instruction change if we were focusing on what students know, rather than what they don't know?
> - What would staff development be like if we wanted to increase the resilience of all students? (NEA, 2007a, p. 1-3)

NEA's C.A.R.E. guide is intended to help educators "reflect on the causes of low student achievement and how we can change the system of public education by using innovative, comprehensive approaches to school reform" (p. 1-3). In doing so, educators are encouraged to think about the students they serve, revisit prior assumptions on how learning occurs, and use research-based, classroom-proven strategies to close the achievement gaps and meet accountability standards.

Each C.A.R.E. theme correlates to one or two key Standards for Effective Pedagogy, developed by the Center for Research on Education, Diversity, and Excellence (CREDE). Building

on over 30 years of extensive research on pedagogy for culturally and linguistically diverse students and students living in poverty, CREDE has gleaned five core principles of pedagogy that are critical for the success of students historically at-risk of being "left behind." CREDE has also identified two additional standards that are specifically relevant for the success of American Indian/Alaska Native students. CREDE's Seven Standards for Effective Pedagogy, in brief, are listed in the chart below. The standards marked with an asterisk are particularly important when working with American Indian/Alaska Native students. The CREDE standards align with the C.A.R.E. themes to create a coherent map for classroom practice that leads from the research on systemic change to classroom practices that promote success for diverse students.

NEA has prepared classroom educators and state staff members in more than 30 states to be trainers of the C.A.R.E.: Strategies for Closing the Achievement Gaps. In turn, these trainers have shared this asset-based approach to instruction widely. For example, in Washoe County (Reno, NV), all the guidance counselors and most of the elementary school educators have received the C.A.R.E. training. North Carolina focused on several targeted high schools at first, and then extended the training to elementary and middle schools in the high schools' feeder systems. Their initial target group of trainees was building administrators. And, Mississippi's trainers, including several National Board Certified Teachers, have brought the training to low-income and minority districts in the Delta area. Preliminary findings from an evaluation that was begun in July 2008 show that:

- As a direct result of the training, trainers expected their trainees to be more likely to consciously think about how they teach, to have improved relationships with their diverse students and to include culture in their lessons
- More than three-quarters of the trainers thought the trainees discussed what they learned in C.A.R.E. Strategies training in their schools and more than 60% thought trainees discussed the training in their school districts.

In addition to NEA's work on closing student achievement gaps, the Association is also developing a training module on cultural competence for educators that will be delivered in conjunction with the C.A.R.E. training in the future. NEA has just completed a state advocacy and action guide on preventing future high school dropouts (www.nea.org/dropout/index.html) and is delivering training for helping regular classroom teachers be more effective. The coherence of these topics to the issues of relevance to improving the achievement of Washington's Indian student population will be emphasized in our partnership with NEA.

NEA's work in the creation of strategies and products for helping to close the student achievement gaps has reinforced their belief in the need for the entire school community, including families, the business and faith communities, as well as the social service systems, to be involved in supporting high achievement for all students. NEA provides guidance and support to local districts interested in organizing public engagement conversations about closing the achievement gaps. These conversations lead to community-initiated actions that help to keep stakeholders active in their support of the high

achievement of low-income and minority students. For example, in Oklahoma and Wyoming, participants saw a greater engagement of both the Hispanic and Native American communities in the public schools. Similarly, in Holmes County, MS, the quality of communication across the entire community improved. We anticipate that our partnership with NEA will result in opportunities to share our learning and successes with national audiences through NEA conferences, the NEA website, and the trainings that NEA produces for its 3.2 million members.

### 7.6 Increase State Support and Collaboration

At least three observations substantiate the need to increase state support of Indian education and collaboration among key stakeholders in the state:

1. We do not need to advance unfunded mandates.
2. Some degree of accountability and named responsibility are necessary to initiate, monitor, and improve upon efforts to increase Native American educational achievement and attainment.
3. No single person or program can carry out a comprehensive plan to increase Native American student educational achievement and attainment; it is a shared opportunity.

To follow up on this report, it is imperative that the state legislature appropriate at least $250,000 to hire additional personnel (Associate Director and another Administrative Assistant) and provide program support for OSPI's Indian Education Office. OSPI's Indian Education Office has the primary responsibilities align to the needs identified in this report:

- Assist American Indian/Alaska Native students achieve their basic education goals as well as meet the state's performance standards.
- Provide technical assistance to administrators, teachers, counselors, parents, and others involved in the education of Native students.
- Dissemination of Indian education materials, curriculum materials, and scholarship information as well as serve as a clearinghouse for information relative to Indian education issues to public schools, post-secondary institutions, organizations, etc.
- Serve as a resource to Tribes, Tribal communities, Indian organization relative to educational issues affecting Indian students.

OSPI's Indian Education Office needs to focus on Indian education and be supported at the level enjoyed by our colleagues in other states like Alaska, Oregon, and Montana (which has five full-time staff to assist with seven tribes and various Indian education programs in the state). It is a good time to amp up the support for the State's Indian Education Office as our study revealed it is providing leadership on many different levels. With additional support, the Office has the opportunity to leverage assistance among an extensive network of Indian education advocates at the tribal, state, regional and national levels.

Two other programs needing continued support are the Center for the Improvement of Student Learning (CISL) and Title I, Part A of the Elementary and Secondary Education Act

(ESEA). In 2006 legislation reinstituted CISL and created the governor's office of Education Ombudsman and with new direction. The focus of CISL is to initiate and support efforts throughout the state in building partnerships among schools, families and communities to address the academic achievement gap for all identified groups including special education and poverty. CISL works closely with the governor's ethnic commissions and office of Indian Affairs. CISL also works in partnership with other departments within OSPI in this work. Native American/Alaska Native students in our state have the highest dropout rate, some districts having rates as high as 80%. CISL has been able to assist the OSPI Indian Education Office on initiatives to build successful partnerships between school, families and tribes. The goal of Title I is to provide extra instructional services and activities which support students identified as failing or most at risk of failing the state's challenging performance standards in mathematics, reading, and writing. Meeting the educational needs of low-achieving children in our state's highest poverty schools, limited English proficient children, migratory children, children with disabilities, Indian children, neglected or delinquent children, and young children in need of reading assistance by holding schools, districts and states accountable for improving the academic achievement for all students.

Examples of programs at the Governor's level that need to be maintained include the Office of the Education Ombudsman (OEO), Family Policy Council (FPC), and Governor's Office of Indian Affairs (GOIA). There is a widespread call to involve and respect the role of parents and guardians. The Office of the Education Ombudsman (OEO) promotes equity in education and the academic success of all students attending elementary and secondary public schools in Washington by providing information to students, families, and communities regarding the school system, promoting family and community involvement in education, helping resolve conflict between families and schools, and by providing policymakers with recommendations to improve the education system.

The health and wellbeing of children and families is critical to closing the educational achievement gap. Established by law in 1992, the Family Policy Council (FPC) of Washington State is charged with making systemic changes to improve outcomes for children and families. One of the Council's main activities is working with the State's Community Public Health and Safety Networks to prevent important social problems such as child abuse and youth substance abuse. These networks are community-based, volunteer boards, developed to give local communities more autonomy, resources to help improve the lives of children and families in their communities, and provide recommendations for policy changes to improve state and local child and family serving systems.

The Governor's Office of Indian Affairs, recognizing the importance of sovereignty, affirms the government-to-government relationship and principles to promote and enhance tribal self-sufficiency and serves to assist the state in developing policies consistent with those principles. In 1969, the office was established to function as an Advisory Council to the Governor. After ten years, the Council was abolished and replaced by a gubernatorially appointed Assistant for Indian Affairs. Renamed the Governor's Office of Indian Affairs, it has continued to serve as liaison between state and tribal governments in an advisory, resource, consultation, and educational capacity. Another degree of accountability can

also be achieved in reporting progress made during the Governor's annual centennial accord meetings.

**An Additional Recommendation**

Increasing financial support and collaboration for Indian education and following the recommendations could, on the surface, be tenuous given the current economic crisis. However, this is an important time to invest in the most renewable and sustainable resource we have, our children. We recommend that there be a meeting of foundations (tribal and non-tribal) to dialogue about the report's goals and recommendations with the specific purpose of funding action strategies to close the achievement gap among Native American students. These action strategies could focus on relationship building, health and wellbeing, pre-service and professional development, early childhood education, critical transitions from junior to senior high school, and postsecondary access and achievement. Dr. Samuel Smith, President Emeritus of WSU and a founding board member of The College Success Foundation (http://www.collegesuccessfoundation.org/), The Talaris Institute (http://www.talaris.org/), and The Western Governors University (https://www.wgu.edu/) was contacted and he would be pleased to help facilitate such a meeting.

# Conclusion and Summary

*Son, I am an ordained minister and I have buried a lot of those dropouts. Tell the Governor that.*

**Introduction**

There is a persistent recurring theme in the literature. The Merriam Report (1928) recommended inclusion of Native languages and culture in the school system. The report entitled *Indian Education: a National Tragedy - A National Challenge*

(U.S. Senate, 1969) recommended inclusion of Native languages and cultures to address the needs of Native people. The heralded report, *Indian Nations at Risk* (1991) advanced a goal to maintain Native languages and cultures from early childhood education through higher education to increase educational achievement and attainment. The *White Conference on Indian Education* (1992) recommended inclusion of Native languages and cultures to strengthen quality education services for Native children. The *American Indian Research Agenda* (Research Agenda Working Group, Strang & Von Glatz, 2001) focused on success and cited Native languages and cultures as being paramount to Native student success. One of the leading Native researchers in the country, Demmert (2001) found that Native language and cultural programs in school improved academic performance among Native students.

We found that the health and wellbeing of our youth and their families are primary concerns due the historical circumstances that conspired against Native American educational achievement. It is clear that to do our best in school and life, we have the physical, emotional, and spiritual balances in place to really cultivate our intellectual skills and abilities. We found that quantitative indicators do suggest an achievement gap. However, it was equally important to find that standardized indicators are not good predictors of educational achievement among Native American students and that improvement in data collection and reporting are necessary to guide policy and practice.

The Multi-Ethnic Think Tank's (2001) "Call to Action" for Washington State leaders advocated a education system that honors our students' languages and cultural heritages and this was reaffirmed by Native people throughout in many listening session we held to document the people's voice. We would do ourselves a favor to honor our first teachers, the plants and the animals, and to do so in a way that respects the environment together. Because it is so important, a plan emerged to establish goals around pre-service training and professional development for critical stakeholders, the health and wellbeing or youth and their families, academic achievement and

attainment, and assessment of student learning. To realize these goals, it was recommended that we: (a) shift the paradigm through relationship building between schools and tribes or Indian education programs that leads to integration of Native language, culture and history into the public school system; (b) provide resources for pre- and in-service educators and stakeholders; (c) improve data collection and reporting to better inform policy and practice to help student learning; (d) develop a partnership with the National Education Association to better align with teachers; and increase state support and collaboration to increase Native American educational achievement because the most renewable and sustainable resource we have is our children.

*It was after one listening session that I was pulled aside by an elder. She has watched me grow up and always encouraged me in my education. She gestured to me to sit with her and as we held hands she asked, "CHiXapkaid, do you know any traditional stories about respect?" I responded, "Yes, I do. There is a wonderful story of a massive Elk that needed to learn how to respect the dignity of other people. There are stories of Blue Jay and about the importance of respecting other people's gifts and abilities." "Tell me those stories. I'd love to hear them," the elder said softly. It took a bit of time as I retold each story in the dramatic detail of our ancestors. All the while this elder smiled. When I was done, there was a pause, and the elder asked, "Did you learn those stories in public school?" "No," I replied. "Thought so . . . we all need to hear those stories and they need to be part of our education. Tell that to the legislature."*

*CHiXapkaid*

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# Appendix A

# History of Indian Education in the United States and Washington State

Pre-contact Period

Traditional education: Place-based, oral tradition, family and community focus, First Peoples' languages, elders are educational leaders, everything is interconnected, authentic and holistic assessment

| Period | National | Washington |
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| Mission | • Catholic Missionaries<br>  ○ Spanish encomienda system enslaves Natives as laborers<br>  ○ 1537 Pope Paul declares that Natives should receive the Catholic Faith<br>  ○ Catholic missions and schools is built to assimilate Indians<br>• 1568 Jesuits build school in Havana, Florida<br>  ○ 1573-1704 Jesuits and Franciscan Gray Friars establish multiple missions in Florida<br>  ○ 1598 first New Mexico Mission<br>  ○ 1769 first California Mission established by Father Junipero Serra<br>  ○ After 1611 Jesuits have missions in Main, New York, Wisconsin, Michigan, Ohio, Illinois and Louisiana<br>• Protestant Missionaries<br>  ○ 1606 first royal Charter for the Colony of Virginia notes desire to bring Indians to Christianity<br>  ○ 1617 King James collects money to build churches in Virginia, intended to Christianize Native Americans<br>  ○ 1629 first Charter for Massachusetts Bay Colony declares Christianization of Natives to be its primary purpose | • Fur traders are the first non-Indians (Europeans, Americans, Chinese, Hawaiians) to have sustained contact with Native Americans in this area.<br>  ○ 1792 George Vancouver at Puget Sound<br>  ○ 1775 Bruno de Hezeta-Juan Francisco de la Bodega y Quadra expedition<br>  ○ 1805 North West Company on the Plateau<br>  ○ 1811 American traders in Lower Colombia, Pacific Fur Company<br>  ○ 1812 Donald McKenzie establishes fur trading post with Nez Perce<br>  ○ 1820s Hudson's Bay Company<br>  ○ 1840s Fur trade plummets<br>• Explorers<br>  ○ 1774 British ships begin visiting Northwest coast<br>  ○ 1805 Lewis and Clark<br>  ○ 1811 David Thompson builds Fort Astoria at Columbia River<br>  ○ 1838 to 1842 United States Exploring Expedition<br>• Very little missionary activity in the Northwest until the British and American governments established territory.<br>  ○ 1789 European priests with the Nootka<br>  ○ 1825 Spokane Garry and Kutenai Pelly educated as educated at Red River mission school<br>  ○ 1829 Spokane Garry and Kutenai Pelly spread "Columbia Religion" |

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| | ○ 1631 John Eliot establishes a school near Boston<br>○ 1651 – 1674 John Eliot founds 14 "praying towns" where Natives are instructed in European lifestyle<br>○ 1636 Harvard University founded to educate Indian youth, although few Native students actually attend<br>○ 1663 1500 copies of the *Indian Bible* printed in Massachussetts dialect of Algonquin<br>○ 1693 The College of William and Mary founded to Christianize Natives.<br>○ 1734 John Sergeant opens a school in Stockbridge, Massachusetts<br>○ 1740s Eleazar Wheelock's Moor's Indian Charity School emphasizes religious education, farm work and home economics<br>▪ Native missionaries Samson Occom and Joseph Brant are educated here<br>○ 1769 Dartmouth College founded for the education of Indians<br>funds raised by Samson Occom<br>▪ few Native students actually accepted<br>• Other Religious Groups<br>○ 1700s – Moravians establishes missions in New York and Connecticut | ○ 1834 Methodist Jason Lee among Nisqually, Clatsop and Dalles<br>○ 1838 Jesuit Fathers Blanchet and Demers with Cowlitz, Salish, Nisqually, others<br>○ 1839 introduction of Catholic Ladder by Father Blanchet<br>○ 1842 Father Pierre Jean de Smet with Flathead, Coeur d'Alene<br>○ 1842 Father Nicolas Point builds mission on St. Joe River<br>○ 1847 Whitman Massacre – leads to retaliation by George Abernathy who attacks the Cayuse, Walla Walla and Umatilla<br>○ 1848 Jesuits build mission in Kettle Falls<br>• Oregon Trail and Settlement by Europeans<br>○ 1818 – 1836 "Oregon Country" jointly occupied by British and Americans<br>○ 1840s American settlers begin to arrive via the Oregon trail<br>○ 1846 boundary line between America and Canada drawn |
| Treaty | • 1776 – 1781 American Revolution<br>• Treaties with the United States recognize tribes as sovereign nations<br>• 1787 *Northwest Ordinance* states that Indian lands should not be taken without their consent nor their rights disturbed<br>• Late 1700s – despite government sanctions and declarations regarding Indian rights, settlers continue to encroach and wars ensue, usually with the Native | • 1846 Organic Act – created Oregon Territory as part of American holdings; Natives are assured lands would not be taken<br>• 1850 Donation Land Act<br>• 1854-1855 Pacific Railroad Surveys<br>• 1850s and 1860s Canadian gold rush brings rush of people through Indian Country<br>• 1860 gold found in Idaho and Washington area, boomtowns like Lewiston and Oro Fino follow (some on Nez Perce land)<br>• 1860s congress authorizes military wagon roads and railroads |

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| | people on the losing side<br>• 1778 first congressionally approved treaty (with Delaware tribe)<br>• 1794 Treaty with Oneida, Tuscarrora and Stockbridge<br>• 1803 Treaty with Kaskaskias provides for the provision of a priest to serve the tribe, paid for by United States<br>• 1802 The Trade and Intercourse Act mandates the death penalty for anyone killing "friendly" Indians<br>• 1800s – 400 treaties signed, 120 with educational components<br>  ○ Approximately 1 billion acres of land ceded; the government sees this as trading land for education<br>• 1817 American Board of Commissioners for Foreign Missions involved in missionary work<br>• 1818 Baptists found The Choctaw Academy<br>• 1819 Indian Civilization Fund Act funds religious groups who wish to educate Indians<br>• Leads to the establishment of 18 new schools for this purpose<br>• 1824 Bureau of Indian Affairs created within the Department of War<br>• 1830 Indian Removal Act passed allowing Indians to be forcibly removed from ancestral lands<br>• 1838 4, 000 Cherokees die on "Trail of Tears"<br>  ○ After relocation the "Five Civilized Tribes" set up a school system financed by the tribes and relying primarily on locally trained teachers (as opposed to missionaries)<br>• 1839 Commissioner of Indian Affairs officially provides for the development of training schools for manual labor<br>• 1842 Choctaw set up a system of tribal schools<br>• 1867 Congress' "Peace Commission" denounces Whites' attack on Natives, yet continues to promote assimilation<br>• 1868 Commission declares Native languages should be blotted out to encourage assimilation; states | which cut through reservation lands<br>• 1882 Indian Shakerism, John Slocum<br>• 1851 Treaties of Tansey Point – not ratified by federal government<br>• Stevens Treaties:<br>  ○ Treaty with the Nisqually, Puyallup, and Other Tribes at Medicine Creek (Nisqually, Puyallup, Squaxin Island and other tribes or bands), 1854<br>  ○ Treaty with Duwamish, Suquamish and Other Tribes at Point Elliott (Duwamish, Suquamish, and other tribes or bands), 1855<br>  ○ Treaty with the S'Klallam at Point No Point (S'Klallam, Skokomish and other tribes or bands), 1855<br>  ○ Treaty of Neah Bay with the Makah Tribe 1855.<br>  ○ Treaty with the Walla Walla, Cayuse and Umatilla Tribe, 1855<br>  ○ Treaty with the Yakima Nation (Yakima and other tribes or bands), 1855<br>• 1857 Muckleshoot reservations created<br>• 1855 Treaty with Quinault, Queets, Hoh and Quileute on Quinault River, Agent M.T. Simmons<br>• 1855-1856 – Puget Sound uprising led by Chief Leschi – Nisqually, Puyallup, Sahaptin<br>• 1860s Washington Superintendent established separate agencies charged with the task of "civilizing" – included the establishes of boarding schools<br>• 1863 second Nez Perce Treaty, reduces size of reservation and cedes lands of Chief Joseph in Oregon (not party to treaty)<br>• 1864 Klamath Treaty<br>• 1865 Second Treaty with Warm Springs tribes<br>• 1868 Third Nez Perce treaty<br>• Warfare<br>  ○ Cayuse War (1848)<br>  ▪ i)1847 Whitman Massacre<br>  ○ Yakima War (1855-1858)<br>  ○ Ends in September 1858 when Col. Wright enacts a scorched earth policy<br>  ○ 1877 – 1873) Modoc and Nez Perce Wars<br>• 1870's Grant's Peace Policy (assimilationist) |

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| | schools should be established for this purpose<br>• 1869 Grant's "Peace Policy"<br>  ○ Appoints Ely S. Parker, a Seneca, as Commissioner of Indian Affairs – first Indian to head the Indian Bureau<br>  ○ Appoints Board of Indian Commissioners which supervises the appointment of teachers, agents and farmers, and divides Indian agencies up among religious groups<br>• 1869 transcontinental railroad effectively ends isolation of western tribes<br>• 1871 treaty making with Indian tribes ends by Congressional decree<br>• 1873 Civilization Fund repealed, federal government becomes more directly involved in Indian Schools<br>• 1878 Annual Report of the Commissioner of Indian Affairs –education of children the quickest way to civilize Indians<br>  ○ Children held at boarding schools to ensure parents' good behavior<br>• 1880 Indian Bureau declares all instruction must be in English in mission and government schools<br>• 1881 Sun Dance banned<br>• 1885 traditional religious ceremonies banned | ○ Indian agencies turned over to Christian churches<br>○ Creation of Indian police forces on reservations<br>• 1883 treaty forcing Chief Moses' band of Nez Perce to cede Columbia Reservation and move to Colville Reservation, ratified 1884<br>• 1889 Washington granted statehood |
| Mission Schools and Government Boarding Schools | • 1869 Federally funded contract school system supports schools run by missionary groups<br>  ○ Catholic and Protestant groups compete for funds<br>  ○ Manual labor significant part of curriculum<br>  ○ Assimilation as goal of curriculum<br>• 1894 -1900 contract school funding to missionaries is eliminated in favor of secular education<br>• Government Boarding Schools<br>  ○ Army is involved<br>  ○ Half day of academics and half day of vocation/labor<br>  ○ Compulsory attendance : the military is sometimes used to force students to attend, | • 1850s treaties negotiated with tribes included provisions for the support of Indian education<br>• 1854 Medicine Creek treaty calls for a free agricultural school to be paid for by federal government<br>• 1860 – founding of Cushman Indian School in Tacoma – one room day school<br>• 1900 had became a large industrial boarding school<br>  ○ 1920 closed<br>• Mission schools<br>  ○ 1857 school opened at Priest's Point (Tulalip) by Reverend E.C. Chirouse<br>  ▪ 1860 taken over by Sisters of Providence<br>  ▪ first federally funded contract school<br>  ▪ 1900 federal government takes over school |

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| | and students who ran away are severely punished<br>○ Schedules strict and regimented<br>○ Student/teacher ratio high and instruction poor, teachers of poor moral character<br>○ English - only rules<br>• 1933 ¾ of all Native American students enrolled in boarding schools<br>• 1878 -1912 Hampton Institute, first off-reservation, government-run boarding school, founded in Florida by Lt. Richard Henry Pratt<br>• 1879 – 1918 Carlisle Indian School in Pennsylvania founded by Lt. Pratt<br>○ Assimilation and "civilization" as primary goal, forget and remove all Indian culture<br>○ Pratt opposed all efforts at maintaining Indian culture both in the school and as national policy<br>○ English only policy<br>○ Students undernourished<br>○ Outing" system places Native students in White households, ostensibly to live as another son or daughter and to learn White ways. In reality this program provided White households with cheap "servants".<br>• 1879 – 1905, 20 more off-reservation boarding schools founded | ○ Saint Ignatius on the Flathead Reservation<br>• Boarding Schools<br>○ 1870s -1880s Reservation boarding schools constructed on Chehalis, Skokomish and Makah Reservations<br>▪ Closed and replaced by days schools by 1896<br>○ 1885 Chemawa Indian School in Forest Grove, Oregon founded<br>▪ largest boarding school in the area- draws Washington students<br>○ 1859 Fort Simcoe converted to school forYakama<br>○ 1900 Fort Spokane Boarding School<br>▪ 1914 closed in favor of reservation day schools<br>○ 1905 Tulalip Indian School replaces Priest's Point (mission school)<br>○ Other schools on Colville and Coeur d'Alene Reservation |
| Allotment | • 1887 The General Allotment Act aka Dawes Severalty Act – breaks up tribal lands into parcels of 80 and 160 acres<br>○ Goals of Dawes Act<br>▪ Break up tribal life<br>▪ Assimilation (civilization)<br>▪ Protect remaining Indian land holdings<br>▪ True purpose was to open up land for White settlement<br>• 1906 Burke Act causes many Indians to lose their lands due to non-payment of taxes | • Mid 1800s – Allotment at Puyallup, Tulalip and Nisqually<br>• 1874 – Allotment begins on Skokomish and Squaxin reservations<br>• 1885/1888 Umatilla allotments diminish reservation<br>• 1890 Nez Perce allotments<br>• 1893 Nez Perce forced to sell "surplus" lands<br>• 1892 Quinault, Colville allotments<br>• 1896 Colville Reservation opened for mineral exploration<br>• 1902 Spokane Reservation opened for mineral exploration<br>• 1904 Flathead allotments<br>• 1904 Yakima lands opened to settlement<br>• 1909 "surplus" Flathead lands opened to settlement |

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| | • Other events of the period<br>  ○ 1881 *A Century of Dishonor* by Helen Hunt Jackson describes mistreatment of Native Americans, heralds new "scientific" (less assimilationist) view<br>  ○ 1904 Indian Bureau stops employing army officers and Indian agents<br>  ○ Formal government inspection of schools starts | • 1907 Queets and Quileute acquire allotments on Quinault reservation<br>• 1911 Hoh, Ozette allotted Quinault land<br>• 1913 Northwest Federation of American Indians founded to defend treaty rights and the rights of landless tribes<br>• 1917 – U.S. Army occupies and expropriates 2/3 of Nisqually reservation<br>• 1932 Chehalis, Chinook, Cowlitz allotted Quinault land |
| Meriam Report and the New Deal Period | • 1923 Secretary of the Interior assembles the "Council of One Hundred" to consider changes to Indian Policy. Council includes several prominent Indian scholars and leaders.<br>  ○ Council calls for:<br>  ▪ Better school facilities and personnel<br>  ▪ Increasing the number of Native American students in public schools<br>  ▪ High school and college scholarships<br>  ▪ On reservation schools through sixth grade and off reservation schools through eighth grade<br>• 1923 John Collier writes a series of articles criticizing the Indian Bureau and the treatment of Native Americans<br>• 1928 Meriam Report "The Problem of Indian Administration"<br>  ○ Criticizes policies including allotment and interference in Indian affairs<br>  ○ Details poor conditions in boarding schools and recommends against sending elementary age children to them<br>• 1929 Director of Indian Education W. Carson Ryan, Jr. develops three point plan:<br>  ○ Create and improve community schools<br>  ○ Get Indian children into public schools<br>  ○ Gradually eliminate boarding schools<br>  ○ Also supports other recommendations in | • 1934 Indian Reorganization Act<br>  ○ Flathead Reservation is the first in the country to accept the law<br>  ○ rejected by Colville, Klamath and Yakima reservations<br>  ○ nearly 200,000 acres of land was returned to the reservation<br>• "New Deal" Era Changes<br>  ○ Civilian Conservation Corps, Indian Division aids timber preservation and resource development on reservation lands |

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| | Merriam Report including deemphasizing White values in Indian schools<br>• 1928 – 1933 number of boarding schools decreases but number of students in remaining schools increases<br>  ○ Younger children allowed to live at home and attend day schools<br>• 1933 John Collier appointed Commissioner of Indian Affairs, he is instrumental in implementing some of the Merriam Report's recommendations<br>  ○ Supported more culturally relevant instruction in schools<br>• 1934 Indian Reorganization Act (Wheeler-Howard)<br>  ○ Ends allotment<br>  ○ Improves Indian autonomy in terms of religious freedom and self-government<br>  ○ Gives Native Americans a say in employees of Bureau of Indian Affairs<br>• 1934 Johnson- O'Malley Act – federal government pays for Native students to attend public schools run by the states<br>  ○ This money is not always used to support Native students<br>  ○ Some schools resist having Native students<br>• 1936 Willard Beatty becomes Director of Indian Education<br>  ○ Builds more day schools on reservations and closed some boarding schools<br>  ○ Native language textbooks are written<br>  ○ Greater emphasis on Native culture and language within schools<br>• 1939-1945 World War II<br>  ○ Government funding moves from education to the war effort and many gains in Native education are lost<br>  ○ 2400 Indians serve including Navajo code talkers who code based on their Native language proved unbreakable<br>• 1943 2/3 of all Native American students are in day schools<br>• 1946 Special Navajo Five Year Program | |

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| Fishing Rights | | • Late 1880s – commercial fishing and canning operations reduce number of fish and push out Native fishers<br>• 1897 *United States et al. v. Alaska Packers Association* judge rules against Lummi, who have to abandon fishing at Point Roberts<br>• 1905 *United States v Winans* U.S. Supreme Court upholds Indian right to fish at "usual and accustomed place"<br>• 1916 Washington State Supreme Court rules that Indians are subject to state regulations when not fishing on reservations<br>• 1951 *Makah Indian Tribe v. Schoettler* declare State could not prohibit Indian net fishing<br>• 1963 State Supreme Court declares state able to periodically prohibit fishing in certain areas for conservation purposes – Indians denied fishing rights in Puget Sound<br>• 1974 Boldt decision – *United States v. State of Washington* restored Indian fishing rights to 50% of harvestable fish<br>• 1983/1985 Pacific Salmon Treaty Acts solidify trial rights |
| Termination (1944) | • 1944-1969 Termination- Congress "frees" the Indian people by terminating the reservations<br>a. Reservations lose status as federal trusts and lands are redistributed among tribal members<br>b. States become responsible for the public education of all Indian students<br>• 1944 House Select Committee to Investigate Indian Affairs and Conditions condemns days schools and reinstituted off-reservation boarding schools<br>a. Native language use in BIA schools decreases<br>• 1944 National Congress of American Indians founded – this and other Native American groups instrumental in derailing termination<br>• 1946 Federal Indian Claims Commission Act permits legal claims to be filed against the United States for lands illegally usurped.<br>• 1953 Impact Aid laws, designed to provide financial compensation to schools serving students living on non-taxable lands, is extended to include Indians living on reservations. | • 1946 Confederated Tribes of Colville file suit against the U.S. government after the passage of Indian Claims Commission Act<br>a. Not completely settled until 1994<br>• 1946 – present – settlements awarded for about 70% of Plateau area lands under Claims Commission<br>• 1950s Inter-Tribal Council of Western Washington bands together tribes to oppose termination<br>Unable to stop the closing of Cushman Indian Hospital which signaled a significant loss of health care services<br>• 1952 BIA run schools in Washington are closed<br>• 1956 Steilacoom awarded under Indian Claims Commission<br>• 1957 Quinault establish own school board<br>• 1958 -1974 landless tribes recognized under Indian Claims Commission include Samish, Duwamish, Snohomish, Snoqualmie, and Steilacoom |

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| | • 1959 Center for Indian Education established at Arizona State University.<br>• 1970 Termination policy ends | |
| Civil Rights Era | • 1960s Treatment of all minorities receives increased attention<br>• 1964 Civil Rights Act requires equitable educational opportunities<br>• 1967 -1971 National Study of American Indian Education directed by Robert J. Havighurst and published in (1972) *To Live on This Earth* by Estelle Fuchs and Robert J. Havighurst<br>• 1965 Elementary and Secondary Education Act funds disadvantaged students under Title I. BIA schools are included in 1966.<br>• 1968 foundation of The American Indian Movement (AIM) activist group<br>• 1969 National Indian Education Association formed<br>• 1969 – "The Kennedy Report" Special Senate Subcommittee on Indian Education results in a seven volume report (1969) *Indian Education: A National Tragedy, A National Challenge* (The Kennedy Report)<br>  ○ Made recommendations similar to those in the Meriam Report<br>  ○ Most common suggestion made my Native parents is that schools should pay more attention to Native culture<br>• 1969 "Indians of All Tribes" occupies Alcatraz Island and demands it be turned into an cultural and educational center<br>• 1972 American Indian Movement (AIM) seizes BIA headquarters and later the village of Wounded Knee. Also organizes sit-ins and walkouts in high schools, demanding more Native material in the curriculum | • 1953 foundation of the Affiliated Tribes of Northwest Indians, an organization made up of 54 tribal governments from 6 states and committed to tribal self-determination<br>• 1960 Indian Claims Commission awards money for ceded lands to the Confederated Salish and Kootenai Tribes<br>• Late 1960's founding of the Small Tribes Organization of Western Washington to petition for federal recognition<br>• Mid 1960's Indian Education Office founded in the Washington State Office of Superintendent of Publish Instruction to liaise between the office and the tribes<br>• 1960's confrontations between tribal fisherman and state authorities result in "Fish-ins" and other actions organized to protest the restriction of fishing rights<br>• 1960's Survival of American Indians Association<br>• 1960's Lumber becomes an important revenue source for many tribes<br>• 1960 Indian Claims Commission awards $3 million to Kalispel Tribe<br>• 1962 Chehalis Tribe accepts a land payment under the Indian Claims Commission of approximately $.90 an acre<br>• 1963 Muckleshoot Heat Start program initiated<br>• 1965 Skokomish awarded under Indian Claims Commission<br>• 1965 Suquamish adopt constitution<br>• 1969 Quinault close their beaches to all non-tribal use in an effort to preserve them<br>• 1971 Quinault block Chow Chow Bridge to protest deforestation |
| Self-Determination | • 1971 Coalition of Indian Controlled School Boards forms<br>• 1972 Indian Education Act establishes Office of | • 1960s-1980s Swinomish use federal funds to create Indian Community Action Projects<br>• 1970 Economic Development Administration project begins |

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| | Indian Education (OIE):<br>○ Funds programs addressing the special needs of Indian students on and off the reservations<br>○ Funds programs for the education of adult Indians including literacy programs<br>• 1974 Johnson O'Malley programs require parental involvement<br>• 1975 Indian Education Act amended to:<br>○ requires parental involvement in the development of special programs<br>○ encourages development of community-run schools<br>○ emphasizes culturally appropriate and bilingual curriculum<br>• 1975 Indian Self-Determination and Education Assistance Act (P.L. 93-638) passed to support Indian involvement in government and education<br>○ development of community run contract<br>○ schools such as Rock Point community school (Navajo)<br>• 1978 Bilingual Education Act (1968) is amended to include funds for Limited English Proficiency (LEP) students including Native American students<br>• 1978 Federal Acknowledgement Program created by the Bureau of Indian Affairs<br>• 1978 Indian Child Welfare Act<br>• 1980s Tribal governments pass resolutions supporting the instruction and preservation of Native languages<br>• 1984 Bilingual Education Act expanded to fund various types of programs including those for Native American students<br>• 1988 Indian Gaming Regulatory Act allows tribes to use lands for casinos and entertainment<br>• 1990 Native American Languages Act passed to protect Native languages<br>• 1990 Native American Graves Protection and Repatriation Act passed to protect Native American remains | rehabilitation of Quinault lands<br>• 1970s Samish Tribe seeks recognition<br>• 1979s Yakama establish Stanley Smartlowit Education Center<br>• 1971-1976 Nooksack, Upper Skagit, Sauk-Suiattle, and Stillaguamish become federally acknowledged<br>• 1971 Samish awarded $5,000 under Indian Claims Commission<br>• 1974 Upper Skagit establish a constitution<br>• 1974 – Boldt Decision; Northwest Indian Fisheries Commission established<br>• 1974 Nisqually construct a comprehensive development plan<br>• 1975 Sauk-Suiattle sign constitution<br>• 1975 Constitution of the Quinault Indian Nation ratified<br>• 1976 Stillaguamish federally recognized<br>• 1976 and 1980 Puyallup stage a sit-in to recover the use of a Indian hospital<br>○ Puyallup operate first medical clinic in the nation dedicated to Native American patients<br>○ 1993 completion of the Takopid Health Center funded by the Indian Health Service<br>• 1977 Salish Kootenai College and Two Eagle River School founded<br>• 1977 Kalispel begin land acquisition program<br>• 1978 Makah Cultural and Research Center institutes a language preservation program<br>• 1978 Chinook Indian Tribe enters the Federal Acknowledgement Project<br>• 1979 – Western Washington Native American Education Association established to provide assistance across programs<br>• 1979 Muckleshoot Group Home founded to stop the removal of Indian children from parents<br>• 1979 founding of Quileute tribal school<br>• 1980s Heritage College opens on Yakama reservation<br>• 1980s Confederated Tribes of Colville Reservation begin land repurchasing program<br>• 1980s resurgence of potlatch ceremony<br>• 1982 Cowlitz Tribe enters the Federal Acknowledgement Project<br>• 1981 Jamestown Klallam federally acknowledged<br>• 1984 - Washington State Indian Education<br>• Association established |

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| | • 1991 "Indian Nations at Risk: An Educational Strategy for Action" report submitted to the U.S. Secretary of Education<br>  ○ recommendations have yet to be adopted<br>• 2004 Executive Order No. 1336 "American Indian and Alaska Native Education" passed to support students meet No Child Left Behind in a culturally competent way<br>• 2007 Esther Martinez Native American Languages Act | • 1985 Muckleshoot Tribal School founded<br>• 1987 Samish are refused federal acknowledgment<br>• 1988 Self-Governance Demonstration Project passes control of programs formerly administered by the BIA to the tribal governments of the Jamestown Klallam, Quinault, Squaxin, and Lummi<br>• 1989 Centennial Accord agreement struck by the State of Washington and the Federally Recognized Tribes there<br>• 1989 Puyallup develop first tribally controlled Indian Health Service<br>• 1989 "Paddle to Seattle" organized by Quileute Tribe to encourage canoe-building and indigenous unity<br>• 1990s Yakama establishes Indian Health Center<br>• 1993 WA Basic Education Act<br>• 1999 Makah Tribe returns to whaling and have been seeking legal protection since<br>• 1999 Millenium Accord<br>  ○ bolster the government-to-government relationship<br>  ○ improve the knowledge the general population has about Native Americans in Washington<br>• 1999 Northwest Native American Applied Research Institute established at Evergreen<br>State College by the Washington Legislature<br>  ○ Assist tribes with issues such as governance, economic sustainability, natural resources and cultural revitalization<br>  ○ (http://www.evergreen.edu/nwindian)<br>• 2005 Governor's Proclamation reaffirmed government- to-government relationship between Washington State and federally recognized Indian Tribes<br>• 2005 House Bill 1495 passed in Washington<br>  ○ State to promote the addition of culture and history of local tribes to public school curricula<br>• 2007 |

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| | | Engrossed Substitute Senate Bill 5269<br>○ entitled "First People's Language, Culture, and<br>○ Oral Tribal Traditions Teacher Certification Act: Honoring Our Ancestors" passed |

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# Appendix B

# Numbers Do Tell a Story and The Untold Story

Contents

Table 17: National Assessment of Educational Progress (NAEP) *data not available or MISSING* for Native Americans for grade 4 as of November 2008

| 4th Grade | Math | Reading | Writing | Science |
|---|---|---|---|---|
| **Student Factors** | -Likes math<br>-understand most of math class | Difficulty of this reading test (2005)<br>-Effort on this reading test (2005)<br>-Importance of success on this reading test (2005)<br>-learn a lot when reading books<br>-Reading is a favorite activity<br>-Writing helps share ideas<br>- Writing stories or letters is a favorite activity | -Race/Ethnicity<br>-writing helps share ideas<br>-writing stories or letters is a favorite activity | Difficulty of this science test (2005)<br>Effort on this science test (2005)<br>Good at science (2005)<br>Importance of success on this science test (2005)<br>Like science (2005)<br>Science is boring (2005)<br>Science useful for problem solving (2005) |
| **Academic Record & School Experience** | -days of school missed | -days absent from school | -days absent from school | -days absent from school |

| Instructional Content & practice | | | | |
|---|---|---|---|---|
| **4th Grade** | **Math** | **Reading** | **Writing** | **Science** |
| **Curriculum** | -follow district state math curriculum<br>-Address algebra and functions<br>-Address communicating math ideas<br>- Address data analysis, statistics, probability<br>- Address geometry<br>- Address math facts and concepts<br>- Address measurement<br>- Address numbers and operations<br>- Address reasoning for unique problems<br>-time spent on math at grade 4 | | | |
| **Classroom Management** | -Amount of time required for math instruction<br>-Get special help for math<br>-Parents as guest teachers<br>-Parents used as aides in classrooms<br>-Role in teaching language arts<br>-Role in teaching mathematics (2003)<br>-Role in teaching mathematics (2005+) | -amount of time required for math instruction<br>-role in teaching mathematics<br>-time per week on math instruction | -role in teaching language arts<br>-time spent on language arts | -amount of time required for math instruction<br>-role in teaching mathematics<br>-time per week on math instruction |

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| | -time spent per week on math instruction | | | |

| 4th Grade | Math | Reading | Writing | Science |
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| **Modes of Instruction & Classroom activities** | -Assess math w/short/long written responses (<2003)<br>- Assess math w/short/long written responses (1992)<br>-Assess math w/short/long written responses (2003)<br>- Assess math with individual/group projects (<2003)<br>- Assess math with individual/group projects (2003)<br>-Assess math with multiple-choice tests (1992)<br>- Assess math with multiple-choice tests (1996-2000)<br>- Assess math with multiple-choice tests | -Read books or magazines for math<br>-Read books or magazines for reading<br>-Read books or magazines for science<br>Read books or magazines for social studies/history<br>Read own books for reading assignment<br>Students answer questions in writing (2005)<br>Students check proper spelling, grammar (2002)<br>Students define purpose and audience (2002)<br>Students describe style/structure | Organize story or report before writing<br>Orientation to writing<br>Students check proper spelling, grammar (2002)<br>Students define purpose and audience (2002)<br>Students make formal outline (2002)<br>Students plan their writing (2002)<br>Students write more than one draft (2002)<br>Teacher talks about what you are writing (2002)<br>Time spent on appreciation/analysis of literature<br>Time spent on reading skills and strategies | Hands-on work with chemicals<br>Hands-on work with electricity<br>Hands-on work with living things<br>Hands-on work with magnifying glass/microscope<br>Hands-on work with none<br>Hands-on work with rocks or minerals<br>Hands-on work with simple machines<br>Hands-on work with thermometer/barometer<br>Help students understand new words (2005)<br>Kind of calculator used during mathematics lessons<br>Prepare written report (2005) |

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| | (2003)<br>- Assess math with portfolios<br>- Assess math with problem sets | (2005)<br>Students discuss interpretations (2005)<br>Students do group activity/project (2005)<br>Students explain/support what is read (2005)<br>Students make formal outline (2002)<br>Students make generalizations (2005)<br>Students plan their writing (2002)<br>Students predict outcome of reading (2005)<br>Students read aloud (2005)<br>Students read books of own choosing (2005)<br>Students read silently | Time spent on student writing<br>Use computer for writing<br>Use computer to change story or report<br>Use computer to write story or report<br>Use Internet for story or report<br>Work with other students in pairs or groups<br>Write a letter<br>Write a report<br>Write a story or poem<br>Write a true story<br>Write at least a paragraph for math | Read science book or magazine (2005)<br>Read science textbook (2005)<br>Read to students from science textbook (2005)<br>Students answer questions in writing (2005)<br>Students describe style/structure (2005)<br>Students discuss interpretations (2005)<br>Students discuss science in the news (2005)<br>Students do group activity/project (2005)<br>Students do hands-on |

| **Teachers Factors** | | | | |
|---|---|---|---|---|
| **4th Grade** | **Math** | **Reading** | **Writing** | **Science** |
| **Preparation, Credentials, Experiences** | -Leader for mathematics<br>-Leader for reading/language arts<br>-Mathematics education | Advanced mathematics courses<br>Efforts in AYP and accountability outside school | Days for prof development on language arts<br>Days for professional development<br>Discuss books on | Prof dev interpreting and analyzing literature<br>Prof dev on strategies for teaching |

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| | courses<br>-Prof dev interpreting and analyzing literature<br>-Prof dev on strategies for teaching language arts<br>-Prof dev using language arts across curriculum<br>-Prof dev-content standards in math<br>-Prof dev-curricular materials available<br>-Prof dev-effective use of calculators<br>-Prof dev-effective use of manipulatives<br>-Prof dev-how students learn math<br>-Prof dev-instructional methods for math<br>-Prof dev-issues related to ability grouping<br>- Prof dev-math theory or applications<br>-Prof dev-method for assessing students in math<br>-Prof dev-prep for district, state assessments<br>-Prof dev-students from diverse | Efforts in AYP and accountability with school<br>Grad major/minor education w/elementary<br>Grad major/minor English (2001+)<br>Grad major/minor mathematics<br>Grad major/minor mathematics education<br>Grad major/minor other language arts<br>Grad major/minor other mathematics<br>Grad major/minor reading, lang arts (2001+)<br>Highest academic degree (1996+)<br>Hold valid certification from another state<br>Leader for mathematics<br>Leader for reading/language arts<br>Mathematics education courses<br>Prof dev interpreting and analyzing literature<br>Prof dev on strategies for teaching | education with other teachers<br>Discuss student work with other teachers<br>Discuss teaching with teacher who observed you<br>Discuss workshop experience with other teachers<br>Grad major/minor elementary education (2001+)<br>Grad major/minor English (2001+)<br>Grad major/minor other language arts<br>Grad major/minor reading, lang arts (2001+)<br>Leader for reading/writing/language arts education<br>National Board certification (2002)<br>Observe another teacher teaching<br>Prof dev activities include follow-up activities<br>Prof dev helps improve knowledge of content<br>Prof dev helps improve teaching of language arts | language arts<br>Prof dev using language arts across curriculum<br>Prof dev-co-teaching/team teaching-lang arts<br>Prof dev-co-teaching/team teaching-math<br>Prof dev-co-teaching/team teaching-no<br>Prof dev-co-teaching/team teaching-science<br>Prof dev-college course after certif-lang arts<br>Prof dev-college course after certif-math<br>Prof dev-college course after certif-no<br>Prof dev-college course after certif-science<br>Prof dev-committee on curriculum-language arts<br>Prof dev- |

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| | backgrounds | language arts | | committee on curriculum-math<br>Prof dev-committee on curriculum-no<br>Prof dev-committee on curriculum-science<br>Prof dev-conference or assoc meeting-lang arts |

| 4th Grade | Math | Reading | Writing | Science |
|---|---|---|---|---|
| **Preparation, Credentials, Experiences** | -Prof dev-use of computers or other technology<br>-Prof development on reading and writing process<br>-Prof development-co-teach/team teach-lang arts<br>- Prof development-co-teach/team teach-math<br>-Prof development-co-teach/team teach-no<br>-Prof development-college course-lang arts<br>-Prof development-college course-math<br>-Prof development-college course-no<br>-Prof development- | Prof dev using language arts across curriculum<br>Prof dev-content standards in math<br>Prof dev-curricular materials available<br>Prof dev-effective use of calculators<br>Prof dev-effective use of manipulatives<br>Prof dev-how students learn math<br>Prof dev-instructional methods for math<br>Prof dev-issues related to ability | Prof dev helps increase collaboration w/teachers<br>Prof dev helps increase enthusiasm for teaching<br>Prof dev helps to increase confidence as teacher<br>Prof dev helps to meet needs of diverse students<br>Prof dev in analysis of student work<br>Prof dev in analysis of teaching situation<br>Prof dev in being coached or mentored | Prof dev-conference or assoc meeting-math<br>Prof dev-conference or assoc meeting-no<br>Prof dev-conference or assoc meeting-science<br>Prof dev-consult subject specialist-lang arts<br>Prof dev-consult subject specialist-math<br>Prof dev-consult subject specialist-no<br>Prof dev-consult subject specialist-science |

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| | committee/task force-lang arts<br>-Prof development-committee/task force-math<br>-Prof development-committee/task force-no<br>-Prof development-conference/assoc-lang arts<br>-Prof development-conference/assoc-math<br>-Prof development-conference/assoc-no<br>-Prof development-consult specialist-lang arts<br>-Prof development-consult specialist-math<br>-Prof development-consult specialist-no | grouping<br>Prof dev-math theory or applications<br>Prof dev-method for assessing students in math<br>Prof dev-prep for district, state assessments<br>Prof dev-students from diverse backgrounds<br>Prof dev-use of computers or other technology<br>Prof development on reading and writing process<br>Prof development-co-teach/team teach-lang arts<br>Prof development-co-teach/team teach-math<br>Prof development-co-teach/team teach-no | Prof dev in classroom management<br>Prof dev in coaching or mentoring a teacher<br>Prof dev in collaborating with other teachers<br>Prof dev in development of class materials<br>Prof dev in development of lesson plans<br>Prof dev in follow-up support<br>Prof dev in how to teach a particular lesson<br>Prof dev in instructional strategies for lang arts<br>Prof dev in interpreting and analyzing literature<br>Prof dev in understanding reading/writing process | Prof dev-content standards in math<br>Prof dev-curricular materials available<br>Prof dev-discussion or study group-lang arts<br>Prof dev-discussion or study group-math<br>Prof dev-discussion or study group-no<br>Prof dev-discussion or study group-science<br>Prof dev-effective use of calculators<br>Prof dev-effective use of manipulatives<br>Prof dev-formal mentoring, coaching-lang arts<br>Prof dev-formal mentoring, coaching-math |

| 4th Grade | Math | Reading | Writing | Science |
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| **Preparation,** | -Prof development- | Prof development-college | Prof dev in use | Prof dev-formal |

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| **Credentials, Experiences** | discussion/study group-lang arts<br>-Prof development-discussion/study group-math<br>-Prof development-discussion/study group-no<br>-Prof development-independent reading-lang arts<br>-Prof development-independent reading-math<br>-Prof development-independent reading-no<br>-Prof development-indiv/collab research-lang arts<br>-Prof development-indiv/collab research-math<br>-Prof development-indiv/collab research-no<br>-Prof development-mentor/observation-lang arts<br>-Prof development-mentor/observation-math<br>-Prof development-mentor/observation-no<br>-Prof development-observational visit-lang arts<br>-Prof development-observational visit-math<br>-Prof development- | course-lang arts<br>Prof development-college course-math<br>Prof development-college course-no<br>Prof development-committee/task force-lang arts<br>Prof development-committee/task force-math<br>Prof development-committee/task force-no<br>Prof development-conference/assoc-lang arts<br>Prof development-conference/assoc-math<br>Prof development-conference/assoc-no<br>Prof development-consult specialist-lang arts<br>Prof development-consult specialist-math<br>Prof development-consult specialist-no<br>Prof development-discussion/study group-lang arts<br>Prof development-discussion/study group-math<br>Prof development-discussion/study group-no<br>Prof development- | of language arts across curriculum<br>Prof dev in use of textbook supplements<br>Prof dev in ways to link instruction to standards<br>Prof dev in ways to use assessment data<br>Prof dev includes developing classroom materials<br>Prof dev includes teachers collaborating<br>Prof dev interpreting and analyzing literature<br>Prof dev on linking instruction to standards<br>Prof dev on strategies for teaching language arts<br>Prof dev plan and analysis of achievement data<br>Prof dev plan and individual teacher needs<br>Prof dev plan | mentoring, coaching-no<br>Prof dev-formal mentoring, coaching-science<br>Prof dev-how students learn math<br>Prof dev-independent reading-language arts<br>Prof dev-independent reading-math<br>Prof dev-independent reading-no<br>Prof dev-independent reading-science<br>Prof dev-individual/collab research-lang arts<br>Prof dev-individual/collab research-math<br>Prof dev-individual/collab research-no<br>Prof dev-individual/collab research-science<br>Prof dev-instructional methods for math<br>Prof dev-issues |

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| | observational visit-no<br>-Prof development-teacher collaborative-lang arts<br>-Prof development-teacher collaborative-math | independent reading-lang arts<br>Prof development-independent reading-math | and input from parents<br>Prof dev plan and school improvement<br>Prof dev plan and state/district standards<br>Prof dev provides opportunities for feedback<br>Prof dev using language arts across curriculum<br>Prof development based on student needs | related to ability grouping<br>Prof dev-math theory or applications<br>Prof dev-method for assessing students in math<br>Prof dev-prep for district, state assessments<br>Prof dev-students from diverse backgrounds |

| 4th Grade | Math | Reading | Writing | Science |
|---|---|---|---|---|
| **Preparation, Credentials, Experiences** | -Prof development-teacher collaborative-no<br>-Prof development-workshop/training-lang arts<br>-Prof development-workshop/training-math<br>-Prof development-workshop/training-no<br>-Type of teaching certificate (2001+)<br>-Undergrad major/minor education w/elementary<br>-Undergrad major/minor | Prof development-independent reading-no<br>Prof development-indiv/collab research-lang arts<br>Prof development-indiv/collab research-math<br>Prof development-indiv/collab research-no<br>Prof development-mentor/observation-lang arts<br>Prof development-mentor/observation-math | Prof development conducting activities<br>Prof development content decisions<br>Prof development designing and planning<br>Prof development evaluated systematically<br>Prof | Prof dev-teacher collaborative/network-lang arts<br>Prof dev-teacher collaborative/network-math<br>Prof dev-teacher collaborative/network-no<br>Prof dev-teacher collaborative/network-science<br>Prof dev-use of computers or other technology<br>Prof dev-visit to |

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| | English (2001+)<br>-Undergrad major/minor mathematics<br>-Undergrad major/minor mathematics education<br>-Undergrad major/minor other language arts<br>-Undergrad major/minor other mathematics (2005+) | Prof development-mentor/observation-no<br>Prof development-observational visit-lang arts<br>Prof development-observational visit-math<br>Prof development-observational visit-no<br>Prof development-teacher collaborative-lang arts<br>Prof development-teacher collaborative-math<br>Prof development-teacher collaborative-no<br>Prof development-workshop/training-lang arts<br>Prof development-workshop/training-math<br>Prof development-workshop/training-no<br>Type of teaching certificate (2001+) | development has a written plan<br>Prof development includes active participation<br>Prof development includes follow-up activities<br>Prof development includes teaching strategies<br>Prof development on classroom management<br>Prof development on reading and writing process<br>Prof development on ways to use assessment data<br>Prof development part of monthly routine<br>Prof development-co-teach/team teach<br>Prof development-college course<br>Prof development- | another school-language arts<br>Prof dev-visit to another school-math<br>Prof dev-visit to another school-no<br>Prof dev-visit to another school-science<br>Prof dev-workshop or training session-lang arts<br>Prof dev-workshop or training session-math<br>Prof dev-workshop or training session-no<br>Prof dev-workshop or training session-science |

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| | | | committee or task force<br>Prof development-conference, association<br>Prof development-consult lang arts specialist | |

| School Factors | | | | |
|---|---|---|---|---|
| **4th Grade** | **Math** | **Reading** | **Writing** | **Science** |
| **Organization** | -Number of students in this class<br>-School identified as charter (National Public)<br>-School type is alternative<br>-School type is magnet or special emphasis<br>-School type is other<br>-School type is private independent<br>-School type is private religious<br>-School type is privately run public<br>- School type is regular elementary<br>-School type is regular with magnet program<br>-School type is special | Number of students in this class<br>School identified as charter (National Public)<br>School type is alternative<br>School type is magnet or special emphasis<br>School type is other<br>School type is private independent<br>School type is private religious<br>School type is privately run public<br>School type is regular elementary<br>School type is regular with magnet program | Number of students in this class<br>School identified as charter (National Public)<br>School type is alternative<br>School type is magnet or special emphasis<br>School type is other<br>School type is private independent<br>School type is private religious<br>School type is privately run public<br>School type is regular elementary<br>School type is regular with magnet program | Number of students in this class<br>School identified as charter (National Public)<br>School type is alternative<br>School type is magnet or special emphasis<br>School type is other<br>School type is private independent<br>School type is private religious<br>School type is privately run public<br>School type is regular elementary<br>School type is regular with magnet program |

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|---|---|---|---|---|
| | education | School type is special education | School type is special education | School type is special education |
| **Community Factors** | -Census division<br>-large city for urban district comparison<br>-region of the country | -Census division<br>-large city for urban district comparison<br>-region of the country | -Census division<br>-large city for urban district comparison<br>-region of the country | -Census division<br>-large city for urban district comparison<br>-region of the country |
| **Factors Beyond School** | -talk about studies at home<br>-books at home<br>-computers at home<br>-pages read in school for homework<br>-newspapers in home | -talk about studies at home<br>-books at home<br>-computers at home<br>-pages read in school for homework<br>-newspapers in home | -talk about studies at home<br>-books at home<br>-computers at home<br>-pages read in school for homework<br>-newspapers in home | -talk about studies at home<br>-books at home<br>-computers at home<br>-pages read in school for homework<br>-newspapers in home |

Table 18: National Assessment of Educational Progress (NAEP) data *not available or MISSING* for Native Americans for grade 8 as of November 2008

| 8th Grade | Math | Reading | Writing | Science |
|---|---|---|---|---|
| **Student Factors** | -like math<br>-understand most of math class | -Difficulty of this reading test (2005)<br>- Effort on this reading test (<1998)<br>- Effort on this reading test (1998-2000)<br>Effort on this reading test (2005)<br>Importance of success on this rdg test (1998-2000)<br>Importance of success on this reading test (<1998)<br>Importance of success on this reading test (2005)<br>Kind of reader you think you are<br>Learn a lot when reading books<br>Questions correct on this reading test<br>Reading for enjoyment: Orientation to reading | Difficulty of this writing test<br>Education you expect to receive<br>Effort on this writing test<br>Effort on this writing test (2007)<br>Good at writing<br>Importance of success on this writing test<br>Importance of success on this writing test (2007)<br>Learn a lot when reading books<br>Like to write<br>Reading is a favorite activity<br>Writing helps share ideas<br>Writing stories or letters is a favorite activity | Importance of success on this science test (2005)<br>Learning science is memorization<br>Like science<br>Like science (2005)<br>Questions correct on this science test<br>Science is boring<br>Science is boring (2005)<br>Science is difficult<br>Science useful for problem solving<br>Science useful for problem solving (2005) |
| **Academic record & school experience** | -days of school missed | -days of school missed | | -days of school missed |

| 8th Grade | Math | Reading | Writing | Science |
|---|---|---|---|---|
| **Curriculum** | -Follow district/state arts curriculum<br>-Follow district/state English curriculum<br>-Follow district/state math curriculum<br>-Follow district/state science curriculum<br>-Follow no district/state curriculum<br>-Instruction | | | |
| **Classroom Management** | -time per week on math instruction | -how language arts instruction is organized | -time spent instructing in writing | -time per week on science instruction |
| **Modes of Instruction & classroom activities** | Use computer for math (<2003)<br>-Use computer for math (2003)<br>-Use computer for math games in math class<br>-Use computer for math games outside math class<br>-Use computer for math help from outside source | Help students understand new words (<2005)<br>Homework/projects to share with family<br>Importance of accomplishing writing purpose<br>Importance of length of paper - teacher<br>Importance of organization and coherence<br>Importance of quality, creativity - teacher<br>Importance of spelling, | Assess writing w/essays, reports<br>• Assess writing with multiple-choice tests<br>• Assess writing with paragraph-length response<br>• Assess writing with portfolios<br>• Assign homework to do with parents<br>• Assigned essay or | Assess science with group projects<br>Assess science with hands-on activities<br>Assess science with homework<br>Assess science with in-class essays<br>Assess science with individual projects<br>Assess science with lab notebook/journal<br>Assess science |

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| | -Use computer for math tests to individuals<br>-Use computer for math tests to whole class<br>- Use computer in after-school program or tutoring<br>-Use computer to chat about math class<br>-Use computer to develop math curricula<br>- Use computer to get math homework from teacher | punctuation - teacher | letter to persuade others<br>• Assigned essay or theme to analyze something<br>• Assigned report or summary<br>• Assigned story or narrative<br>• Brainstorm with others to decide what to write<br>• Contribute writing to a collection | with multiple-choice tests (<2005)<br>Assess science with portfolios<br>Assess science with self/peer evaluations<br>Assess science with short/long written responses |

| 8th Grade | Math | Reading | Writing | Science |
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| **Modes of Instruction & classroom activities** | -Use computer to look up math info on Internet<br>-Use computer to post homework on the Web<br>-Use computer to present math concepts<br>-Use computer to use a gradebook program<br>-Use computers to demonstrate new math topics<br>-Use data collection devices for math lessons<br>-Use drawing program for math class | | Define purpose and audience<br>Discuss writing in pairs/small groups<br>Engaging in various stages of the writing process<br>Give reading quizzes or tests (1998+)<br>Help students understand new words (<2005)<br>Homework/projects to share with family<br>Importance of accomplishing writing purpose | |

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| | -Use geometry sketchbook for math lessons<br>-Use graphing calculator for math schoolwork<br>-Use graphing calculator in math class<br>-Use Internet to learn things for math class<br>-Use measuring instruments/geometric solids (<2003)<br>-Use measuring instruments/geometric solids (2003)<br>- Use personal digital devices for math lessons<br>-Use program for new lessons on problem-solving<br>-Use program to drill on math facts<br>-Use scientific calculator | | | |

| 8th Grade | Math | Reading | Writing | Science |
|---|---|---|---|---|
| **Preparation, credentials, experiences** | -Prof dev interpreting and analyzing literature<br>-Prof dev on strategies for teaching language arts<br>-Prof dev using language arts across curriculum<br>-Prof dev-content standards in math<br>-Prof dev-curricular materials available<br>-Prof dev-effective | Prof dev activities include follow-up activities<br>Prof dev helps improve knowledge of content<br>Prof dev helps improve teaching of language arts<br>Prof dev helps increase collaboration w/teachers<br>Prof dev helps | Prof dev activities include follow-up activities<br>Prof dev helps improve knowledge of content<br>Prof dev helps improve teaching of language arts<br>Prof dev helps increase collaboration w/teachers<br>Prof dev helps | Prof dev interpreting and analyzing literature<br>Prof dev on strategies for teaching language arts<br>Prof dev using language arts across curriculum<br>Prof dev-co-teaching/team teaching-science<br>Prof dev-college course after certif-science<br>Prof dev-committee on curriculum-science<br>Prof dev-conference or |

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| | use of calculators<br>-Prof dev-effective use of manipulatives<br>-Prof dev-how students learn math<br>-Prof dev-instructional methods for math<br>-Prof dev-issues related to ability grouping<br>-Prof dev-math theory or applications<br>-Prof dev-method for assessing students in math<br>-Prof dev-prep for district, state assessments<br>-Prof dev-students from diverse backgrounds<br>-Prof dev-use of computers or other technology<br>-Prof development math-co-teaching/team teaching<br>-Prof development math-college course<br>-Prof development math-committee or task force | increase enthusiasm for teaching<br>Prof dev helps to increase confidence as teacher<br>Prof dev helps to meet needs of diverse students<br>Prof dev in analysis of student work<br>Prof dev in analysis of teaching situation<br>Prof dev in being coached or mentored<br>Prof dev in classroom management<br>Prof dev in coaching or mentoring a teacher<br>Prof dev in collaborating with other teachers<br>Prof dev in development of class materials<br>Prof dev in development of lesson plans<br>Prof dev in follow-up support<br>Prof dev in how | increase enthusiasm for teaching<br>Prof dev helps to increase confidence as teacher<br>Prof dev helps to meet needs of diverse students<br>Prof dev in analysis of student work<br>Prof dev in analysis of teaching situation<br>Prof dev in being coached or mentored<br>Prof dev in classroom management<br>Prof dev in coaching or mentoring a teacher<br>Prof dev in collaborating with other teachers<br>Prof dev in development of class materials<br>Prof dev in development of lesson plans<br>Prof dev in follow-up support<br>Prof dev in how | assoc meeting-science<br>Prof dev-consult with lang arts specialist-science<br>Prof dev-discussion or study group-science<br>Prof dev-formal mentoring, coaching-science<br>Prof dev-independent reading-science<br>Prof dev-individual/collab research-science<br>Prof dev-teacher collaborative/network-science<br>Prof dev-visit to another school-science<br>Prof dev-workshop or training session-science<br>Prof development on reading and writing process |

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| | | to teach a particular lesson<br>Prof dev in instructional strategies for lang arts | to teach a particular lesson<br>Prof dev in instructional strategies for lang arts | |

| 8th Grade | Math | Reading | Writing | Science |
|---|---|---|---|---|
| **Preparation, credentials, experiences** | -Prof development math-conference, association<br>-Prof development math-consult specialist<br>-Prof development math-discussion or study group<br>-Prof development math-individual/collab research<br>-Prof development math-mentor or peer observation<br>-Prof development math-observational visit<br>-Prof development math-regular independent reading<br>-Prof development math-teacher collaborative<br>-Prof development math-workshop or training<br>-Prof development on reading and writing process<br>-Seminar in abstract/linear algebra<br>- Seminar in calculus<br>- Seminar in college algebra<br>- Seminar in elementary math methods | Prof dev in interpreting and analyzing literature<br>Prof dev in understanding reading/writing process<br>Prof dev in use of language arts across curriculum<br>Prof dev in use of textbook supplements<br>Prof dev in ways to link instruction to standards<br>Prof dev in ways to use assessment data<br>Prof dev includes developing classroom materials<br>Prof dev includes teachers collaborating<br>Prof dev interpreting and analyzing literature<br>Prof dev on linking instruction to standards<br>Prof dev on strategies for teaching language arts<br>Prof dev plan and | Prof dev in interpreting and analyzing literature<br>Prof dev in understanding reading/writing process<br>Prof dev in use of language arts across curriculum<br>Prof dev in use of textbook supplements<br>Prof dev in ways to link instruction to standards<br>Prof dev in ways to use assessment data<br>Prof dev includes developing classroom materials<br>Prof dev includes teachers collaborating<br>Prof dev interpreting and analyzing literature<br>Prof dev on linking instruction to standards<br>Prof dev on strategies for teaching language arts<br>Prof dev plan and | |

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| | - Seminar in geometry<br>- Seminar in measurement<br>- Seminar in number systems and numeration<br>-Seminar in probability/statistics | analysis of achievement data<br>Prof dev plan and individual teacher needs<br>Prof dev plan and input from parents<br>Prof dev plan and school improvement<br>Prof dev plan and state/district standards<br>Prof dev provides opportunities for feedback<br>Prof dev using language arts across curriculum | analysis of achievement data<br>Prof dev plan and individual teacher needs<br>Prof dev plan and input from parents<br>Prof dev plan and school improvement<br>Prof dev plan and state/district standards<br>Prof dev provides opportunities for feedback | |

| 8th Grade | Math | Reading | Writing | Science |
|---|---|---|---|---|
| **Preparation, credentials, experiences** | | Prof development based on student needs<br>Prof development conducting activities<br>Prof development content decisions<br>Prof development designing and planning<br>Prof development evaluated systematically<br>Prof development has a written plan<br>Prof development includes active participation<br>Prof development includes follow-up activities<br>Prof development includes | Prof dev using language arts across curriculum<br>Prof development based on student needs<br>Prof development conducting activities<br>Prof development content decisions<br>Prof development designing and planning<br>Prof development evaluated systematically<br>Prof development has a written plan<br>Prof development includes active participation<br>Prof development includes | |

| | | | | |
|---|---|---|---|---|
| | | teaching strategies<br>Prof development on classroom management<br>Prof development on reading and writing process<br>Prof development on ways to use assessment data<br>Prof development part of monthly routine<br>Prof development-co-teach/team teach<br>Prof development-college course<br>Prof development-committee or task force<br>Prof development-conference, association<br>Prof development-consult lang arts specialist | follow-up activities<br>Prof development includes teaching strategies<br>Prof development on classroom management<br>Prof development on reading and writing process<br>Prof development on ways to use assessment data<br>Prof development part of monthly routine<br>Prof development-co-teach/team teach<br>Prof development-college course<br>Prof development-committee or task force<br>Prof development-conference, association | |

| 8th Grade | Math | Reading | Writing | Science |
|---|---|---|---|---|
| **Organization** | -School identified as charter (National Public)<br>-School not a special-focus school<br>-School type is alternative<br>-School type is magnet or special emphasis<br>-School type is other<br>-School type is private independent<br>-School type is private religious | School identified as charter (National Public)<br>School type is alternative<br>School type is magnet or special emphasis<br>School type is other<br>School type is private independent<br>School type is private religious | School identified as charter (National Public)<br>School type is alternative<br>School type is magnet or special emphasis<br>School type is other<br>School type is private independent<br>School type is private religious | School identified as charter (National Public)<br>School not a special-focus school<br>School type is alternative<br>School type is magnet or special emphasis<br>School type is other<br>School type is private independent<br>School type is private religious |

| | | | | |
|---|---|---|---|---|
| | - School type is privately run public<br>- School type is regular middle or secondary<br>-School type is regular with magnet program<br>- School type is special education<br>-School with special focus on arts<br>-School with special focus on English/lang arts<br>-School with special focus on math<br>- School with special focus on other<br>-School with special focus on science | School type is privately run public<br>School type is regular middle or secondary<br>School type is regular with magnet program<br>School type is special education | School type is privately run public<br>School type is regular middle or secondary<br>School type is regular with magnet program<br>School type is special education | School type is privately run public<br>School type is regular middle or secondary<br>School type is regular with magnet program<br>School type is special education<br>School with special focus on arts<br>School with special focus on English/lang arts<br>School with special focus on math<br>School with special focus on other<br>School with special focus on science |
| **Community Factors** | -Census division<br>-large city for urban district comparison<br>-region of the country | -Census division<br>-large city for urban district comparison<br>-region of the country | -Census division<br>-large city for urban district comparison<br>-region of the country | -Census division<br>-large city for urban district comparison<br>-region of the country |

| **8th Grade** | **Math** | **Reading** | **Writing** | **Science** |
|---|---|---|---|---|
| **Factors beyond school** | -talk about studies at home<br>-books at home<br>-computers at home<br>-pages read in school for homework<br>-newspapers in home | -talk about studies at home<br>-books at home<br>-computers at home<br>-pages read in school for homework<br>-newspapers in home | -talk about studies at home<br>-books at home<br>-computers at home<br>-pages read in school for homework<br>-newspapers in home | -talk about studies at home<br>-books at home<br>-computers at home<br>-pages read in school for homework<br>-newspapers in home |

Table 19: Positive/Negative correlations of Native American students demographics and WASL scores by grade and subject for 2007

| | Grade 3 | | Grade 4 | | | Grade 5 | | | Grade 6 | | Grade 7 | | | Grade 8 | | | Grade 10 | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | **Reading** | **Math** | **Reading** | **Writing** | **Math** | **Reading** | **Math** | **Science** | **Reading** | **Math** | **Reading** | **Writing** | **Math** | **Reading** | **Math** | **Science** | **Reading** | **Writing** | **Math** | **Science** |
| Percent of Native American Students in District | – | – | – | – | – | – | – | – | – | – | | | | | – | – | – | – | – | – |
| Percent of European Americans Students in District | + | + | + | + | + | | + | + | + | + | | | + | | + | + | + | + | + | + |
| Percent Male | | | – | – | | | | | | | | | | | | | | | | |
| Percent Female | | | + | + | | | | | | | | | | | | | | | | |
| Student Per Classroom | + | | + | + | + | + | + | + | | | | | | | + | | + | | | |
| Native American Dropout Rate | | – | – | – | | | | | | | | | | | | | | | | |
| Size of Cohort | | | + | + | + | + | + | + | + | + | | | | | | + | + | + | + | + |
| Annual Dropout Rate | | | – | – | | | | | | | | – | – | | | | | | | |
| Number of Native American Students in School | | – | | | | | | | | | – | – | – | | | | | | | |
| Total Native American Males | – | – | | | | | | | | | – | – | – | | | | | | | |
| Total Native American Females | – | – | | | | | | | | | – | – | – | | | | | | | |
| Individual Education Plan | + | | + | + | + | + | + | + | + | | | | | | | | + | | + | + |
| Advanced Placement | | | + | | | | | | | + | | | | | | | | | | |
| Career Technical Education | – | – | | | | | | | | | – | – | – | | | | | | | |
| Gifted | – | – | | | | | | | | | – | – | – | | | | | | | |
| Disabilities PK-12 Native Americans | | – | | | | | | | | | – | – | – | | | | | | | |

Table 20: Positive/Negative correlations of economic factors by grade and subject for 2007

| | Grade 3 | | Grade 4 | | | Grade 5 | | | Grade 6 | | Grade 7 | | | Grade 8 | | | Grade 10 | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | **Reading** | **Math** | **Reading** | **Writing** | **Math** | **Reading** | **Math** | **Science** | **Reading** | **Math** | **Reading** | **Writing** | **Math** | **Reading** | **Math** | **Science** | **Reading** | **Writing** | **Math** | **Science** |
| Free or Reduced Priced Meals | - | - | - | - | - | - | - | - | - | - | | - | - | | - | - | - | - | - | - |
| Median Family Income | + | + | + | + | + | + | + | + | + | + | | | + | | | + | + | + | + | + |
| Occupied Housing 1 to 2 Person | | | + | | | | | | | | | | | | | | | | | |
| Occupied Housing 3 to 4 Person | | | + | + | + | + | + | + | | + | | | | | | | + | + | | + |
| Occupied Housing 5 + | | | + | | | + | + | + | | | | | | | | | + | | | + |
| Total Population At or Above Poverty | | | + | + | | + | + | + | | | | | | | | | + | + | | + |
| Population Below Poverty 5 to 17 yrs | + | | | | | | | | | | | | | | | | | | | |
| Population At or Above Poverty 5 to 17 yrs | | + | + | + | + | + | + | + | + | | | | | | | + | + | + | + | + |
| Population Above Poverty Male | | | + | + | | + | + | + | | | | | | | | | + | + | | + |
| Population Above Poverty Female | | | + | + | | + | + | + | | | | | | | | | + | + | | + |
| Population Above Poverty Male 5 to 17 yrs | + | + | + | + | + | + | + | + | + | | | | | | | + | + | + | + | + |
| Population Above Poverty Female 5 to 17 yrs | + | + | + | + | + | + | + | + | + | | | | | | | + | + | + | + | + |

Table 21: Positive/Negative correlations of school personnel by grade and subject for 2007

| | Grade 3 | | Grade 4 | | | Grade 5 | | | Grade 6 | | Grade 7 | | | Grade 8 | | | Grade 10 | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | **Reading** | **Math** | **Reading** | **Writing** | **Math** | **Reading** | **Math** | **Science** | **Reading** | **Math** | **Reading** | **Writing** | **Math** | **Reading** | **Math** | **Science** | **Reading** | **Writing** | **Math** | **Science** |
| Average Years Educational Experience | | | | | | | | | | | | + | | | | | | | | |
| % of Teachers with at least a Masters Degree | | + | + | + | + | + | + | + | + | + | | | | | | + | + | + | + | + |
| Total Staff (District) | + | + | + | + | + | + | + | + | + | | | | | | | + | + | | | + |
| Pupil/Teacher Ratio (District) | + | + | + | + | + | + | + | + | + | | | | | | + | | + | + | | |
| FTE Teachers (School) | + | + | + | + | + | + | + | + | + | | | | | | | + | + | | + | + |
| FTE Teachers (District) | + | + | + | + | + | + | + | + | | | | | | | | + | + | | + | + |
| Instructional Aids (District) | + | + | + | + | + | + | + | + | | | | | | | | | + | + | + | + |
| Instructional Coordinator (District) | | | + | + | + | + | + | + | | | | | | | | | | | | |
| Elementary Guidance Counselors (District) | | | + | | | + | | | + | | | | | | | | | | | |
| Elementary Teachers (District) | + | + | + | + | + | + | + | + | | | | | | | | + | + | | + | + |
| LEA Administrators (District) | | | + | + | | + | + | + | | | | | | | | | | | | |
| LEA Administrative Support Staff (District) | | | + | + | | + | | + | + | | | | | | | | | | | + |
| Librarians/Media Specialists (District) | + | + | + | + | + | + | + | + | | | | | | | | + | + | + | | + |
| Library Media Support Staff (District) | + | + | + | + | + | + | + | + | | | | | | | | | + | | | + |
| Other Support Service Staff (District) | + | | | | | | | + | + | | | | | | | | | | | + |

| | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| School Administrators (District) | + | | + | + | + | + | + | + | + | | | | | | | | + | | | + |
| School Administrative Support Staff (District) | + | | + | + | + | + | + | + | | | | | | | | | + | | | + |
| Secondary Guidance Counselors (District) | + | + | + | + | + | + | + | + | | | | | | | | | + | | + | + |
| Secondary Teachers (District) | + | + | + | + | + | + | + | + | + | + | | | | | | + | + | | + | + |
| Student Support Services Staff (District) | + | + | + | + | + | + | + | + | + | | | | | | | | + | | + | + |
| Total Guidance Counselors (District) | + | + | + | + | | + | + | + | | | | | | | | | | | | + |
| Ungraded Teachers (District) | | | + | | | | | | | | | | | | | | | | | |

Table 22: Correlations of Native American students demographics and WASL scores by grade and subject for 2007

| | Grade 3 | | Grade 4 | | | Grade 5 | | | Grade 6 | | Grade 7 | | | Grade 8 | | | Grade 10 | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | **Reading** | **Math** | **Reading** | **Writing** | **Math** | **Reading** | **Math** | **Science** | **Reading** | **Math** | **Reading** | **Writing** | **Math** | **Reading** | **Math** | **Science** | **Reading** | **Writing** | **Math** | **Science** |
| Percent of Native American Students in District | -0.384 | -0.358 | -0.435 | -0.354 | -0.495 | -0.275 | -0.485 | -0.505 | -0.374 | -0.388 | | | | | -0.265 | -0.296 | -0.452 | -0.401 | -0.436 | -0.477 |
| Percent of European American Students in District | 0.339 | 0.385 | 0.309 | 0.348 | 0.451 | | 0.374 | 0.52 | 0.321 | 0.493 | | | 0.282 | | 0.36 | 0.387 | 0.397 | 0.405 | 0.482 | 0.491 |
| Percent Male | | | -0.328 | -0.27 | | | | | | | | | | | | | | | | |
| Percent Female | | | 0.328 | 0.27 | | | | | | | | | | | | | | | | |
| Student Per Classroom | 0.27 | | 0.361 | 0.287 | 0.372 | 0.324 | 0.493 | 0.373 | | | | | | | 0.263 | | 0.296 | | | |
| Native American Dropout Rate | | -0.293 | -0.484 | -0.453 | | | | | | | | | | | | | | | | |
| Size of Cohort | | | 0.409 | 0.31 | 0.279 | 0.412 | 0.359 | 0.39 | 0.315 | 0.29 | | | | | | 0.277 | 0.412 | 0.347 | 0.316 | 0.42 |
| Annual Dropout Rate | | | -0.269 | -0.327 | | | | | | | | -0.376 | -0.29 | | | | | | | |
| Number of Native American Students in School | | -0.387 | | | | | | | | | -0.409 | -0.532 | -0.359 | | | | | | | |

| | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Total Native American Males | -0.339 | -0.38 | | | | | | | | | -0.392 | -0.52 | -0.338 | | | | | | | |
| Total Native American Females | -0.358 | -0.39 | | | | | | | | | -0.424 | -0.54 | -0.379 | | | | | | | |
| Individual Education Plan | | | | | | 0.278 | | | | | | | | | | | | | | |
| Advance Placement | 0.271 | | 0.42 | 0.287 | 0.292 | 0.393 | 0.369 | 0.391 | 0.267 | | | | | | | | 0.383 | | 0.302 | 0.41 |
| Career Technical Education | | | 0.879 | | | | | | | 0.866 | | | | | | | | | | |
| Gifted | -0.38 | -0.49 | | | | | | | | | -0.382 | -0.45 | -0.335 | | | | | | | |
| Disabilities PK-12 Native American | -0.307 | -0.339 | | | | | | | | | -0.406 | -0.476 | -0.285 | | | | | | | |

Table 23: Correlations of economic factors by grade and subject for 2007

| | Grade 3 | | Grade 4 | | | Grade 5 | | | Grade 6 | | Grade 7 | | | Grade 8 | | | Grade 10 | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | **Reading** | **Math** | **Reading** | **Writing** | **Math** | **Reading** | **Math** | **Science** | **Reading** | **Math** | **Reading** | **Writing** | **Math** | **Reading** | **Math** | **Science** | **Reading** | **Writing** | **Math** | **Science** |
| Free or Reduced Priced Meals | -0.34 | -0.439 | -0.484 | -0.453 | -0.452 | -0.414 | -0.58 | -0.647 | -0.397 | -0.559 | | -0.326 | -0.377 | | -0.348 | -0.419 | -0.49 | -0.44 | -0.554 | -0.512 |
| Median Family Income | 0.309 | 0.388 | 0.54 | 0.447 | 0.535 | 0.359 | 0.562 | 0.647 | 0.28 | 0.396 | | | 0.317 | | | 0.295 | 0.539 | 0.565 | 0.649 | 0.579 |
| Occupied Housing 1 to 2 Person | | | 0.3 | | | | | | | | | | | | | | | | | |
| Occupied Housing 3 to 4 Person | | | 0.403 | 0.294 | 0.288 | 0.356 | 0.325 | 0.363 | | 0.27 | | | | | | | 0.352 | 0.307 | | 0.352 |
| Occupied Housing 5 + | | | 0.372 | | | 0.349 | 0.31 | 0.326 | | | | | | | | | 0.36 | | | 0.361 |
| Total Population At or Above Poverty | | | 0.372 | 0.272 | | 0.324 | 0.293 | 0.328 | | | | | | | | | 0.346 | 0.311 | | 0.328 |
| Population Below Poverty 5 to 17 yrs | 0.274 | | | | | | | | | | | | | | | | | | | |
| Population At or Above Poverty 5 to 17 yrs | | 0.277 | 0.438 | 0.322 | 0.308 | 0.408 | 0.375 | 0.407 | 0.281 | | | | | | | 0.279 | 0.394 | 0.317 | 0.329 | 0.425 |
| Population Above Poverty Male | | | 0.371 | 0.271 | | 0.323 | 0.292 | 0.328 | | | | | | | | | 0.347 | 0.314 | | 0.327 |
| Population Above Poverty | | | 0.372 | 0.272 | | 0.324 | 0.294 | 0.328 | | | | | | | | | 0.345 | 0.309 | | 0.329 |

| | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Female | | | | | | | | | | | | | | | | | | | | |
| Population Above Poverty Male 5 to 17 yrs | 0.276 | 0.281 | 0.438 | 0.322 | 0.31 | 0.409 | 0.378 | 0.413 | 0.283 | | | | | | | 0.282 | 0.398 | 0.324 | 0.333 | 0.428 |
| Population Above Poverty Female 5 to 17 yrs | 0.273 | 0.274 | 0.438 | 0.321 | 0.306 | 0.407 | 0.371 | 0.402 | 0.278 | | | | | | | 0.276 | 0.39 | 0.311 | 0.325 | 0.422 |

Table 24: Correlation of school personnel by grade and subject for 2007

| | Grade 3 | | Grade 4 | | | Grade 5 | | | Grade 6 | | Grade 7 | | | Grade 8 | | | Grade 10 | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | **Reading** | **Math** | **Reading** | **Writing** | **Math** | **Reading** | **Math** | **Science** | **Reading** | **Math** | **Reading** | **Writing** | **Math** | **Reading** | **Math** | **Science** | **Reading** | **Writing** | **Math** | **Science** |
| Average Years Educational Experience | | | | | | | | | | | | 0.275 | | | | | | | | |
| % of Teachers with at least a Masters Degree | | 0.38 | 0.353 | 0.358 | 0.276 | 0.285 | 0.335 | 0.386 | 0.375 | 0.475 | | | | | | 0.303 | 0.385 | 0.47 | 0.387 | 0.346 |
| Total Staff (District) | 0.284 | 0.27 | 0.429 | 0.307 | 0.289 | 0.411 | 0.372 | 0.399 | 0.276 | | | | | | | 0.259 | 0.373 | | | 0.402 |
| Pupil/Teacher Ratio (District) | 0.317 | 0.287 | 0.483 | 0.4 | 0.462 | 0.314 | 0.472 | 0.397 | | | | | | | 0.285 | | 0.38 | 0.311 | | |
| FTE Teachers (School) | 0.28 | 0.266 | 0.437 | 0.313 | 0.296 | 0.411 | 0.379 | 0.415 | 0.276 | | | | | | | 0.276 | 0.382 | | 0.293 | 0.407 |
| FTE Teachers (District) | 0.281 | 0.268 | 0.439 | 0.311 | 0.299 | 0.412 | 0.379 | 0.407 | 0.285 | | | | | | | 0.271 | 0.376 | | 0.293 | 0.406 |
| Instructional Aids (District) | 0.294 | 0.272 | 0.414 | 0.314 | 0.267 | 0.409 | 0.342 | 0.362 | | | | | | | | | 0.4 | 0.297 | 0.302 | 0.413 |
| Instructional Coordinator (District) | | | 0.406 | 0.323 | 0.401 | 0.386 | 0.295 | 0.342 | | | | | | | | | | | | |
| Elementary Guidance Counselors (District) | | | 0.341 | | | 0.312 | | | | | | | | | | | | | | |
| Elementary Teachers (District) | 0.302 | 0.277 | 0.441 | 0.323 | 0.298 | 0.427 | 0.388 | 0.413 | 0.28 | | | | | | | 0.277 | 0.378 | | 0.305 | 0.418 |
| LEA Administrators (District) | | | 0.378 | 0.267 | | 0.32 | 0.283 | 0.32 | | | | | | | | | | | | |
| LEA Administrative | | | 0.375 | 0.305 | | 0.291 | | 0.345 | | | | | | | | | | | | 0.299 |

| | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Support Staff (District) | | | | | | | | | | | | | | | | | | | | |
| Librarians/Media Specialists (District) | 0.282 | 0.28 | 0.419 | 0.297 | 0.33 | 0.388 | 0.384 | 0.416 | 0.287 | | | | | | | 0.263 | 0.387 | 0.324 | | 0.362 |
| Library Media Support Staff (District) | 0.266 | 0.266 | 0.465 | 0.34 | 0.31 | 0.372 | 0.359 | 0.359 | | | | | | | | | 0.353 | | | 0.363 |
| Other Support Service Staff (District) | 0.299 | | | | | | 0.276 | 0.319 | | | | | | | | | | | | 0.371 |
| School Administrators (District) | 0.276 | | 0.411 | 0.293 | 0.272 | 0.4 | 0.363 | 0.385 | 0.27 | | | | | | | | 0.365 | | | 0.392 |
| School Administrative Support Staff (District) | 0.271 | | 0.41 | 0.275 | 0.272 | 0.415 | 0.362 | 0.382 | 0.27 | | | | | | | | 0.344 | | | 0.377 |
| Secondary Guidance Counselors (District) | 0.293 | 0.291 | 0.405 | 0.292 | 0.276 | 0.426 | 0.376 | 0.402 | | | | | | | | | 0.375 | | | 0.388 |
| Secondary Teachers (District) | 0.292 | 0.291 | 0.434 | 0.316 | 0.306 | 0.367 | 0.321 | 0.373 | | | | | | | | | 0.349 | | 0.308 | 0.397 |
| Student Support Services Staff (District) | 0.309 | 0.297 | 0.461 | 0.346 | 0.313 | 0.45 | 0.4 | 0.435 | 0.31 | 0.271 | | | | | | 0.293 | 0.388 | | 0.333 | 0.438 |
| Total Guidance Counselors (District) | 0.294 | 0.292 | 0.409 | 0.295 | 0.281 | 0.429 | 0.379 | 0.406 | 0.267 | | | | | | | | 0.378 | | 0.294 | 0.393 |
| Ungraded Teachers (District) | | | 0.416 | 0.277 | | 0.357 | 0.298 | 0.334 | | | | | | | | | | | | 0.326 |

Table 25: Regression Analyses for Elementary School Grades

| ELEMENTARY SCHOOL | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Grade 3 | | | | Grade 4 | | | | | | Grade 5 | | | | | |
| | Math | | Reading | | Math | | Writing | | Reading | | Math | | Reading | | Science | |
| **Number of Districts** | 55 | | 55 | | 55 | | 55 | | 55 | | 56 | | 56 | | 56 | |
| | | | | | | | | | | | | | | | | |
| | **β** | **$\Delta R^2$** | **β** | **$\Delta R^2$** | **β** | **$\Delta R^2$** | **β** | **$\Delta R^2$** | **β** | **$\Delta R^2$** | **β** | **$\Delta R^2$** | **β** | **$\Delta R^2$** | **β** | **$\Delta R^2$** |
| **Step1: Demographics Factor** | | .138* | | .161* | | .252* | | .126* | | .195* | | .242* | | .079* | | .265* |
| **Percentage of Native American Students** | -.37* | | -.40* | | -.50* | | -.36* | | -.44* | | -.43* | | -.28* | | -.51* | |
| **Step 2: Economic Factor** | | .001 | | .002 | | .013 | | .001 | | .004 | | .000 | | .031 | | .000 |
| **Free and Reduced Lunches** | -.03 | | .04 | | -.13 | | -.04 | | .07 | | .00 | | .20 | | -.02 | |
| **Step 3: School Personnel Factors** | | .177* | | .069 | | .138* | | .241* | | .242* | | .185* | | .194* | | .271* |
| **Percentage of Teachers with at least a Masters Degree** | .26± | | .17 | | .13 | | .24± | | .20± | | .14 | | .16 | | .17 | |
| **Student/Teacher Ratio** | -.11 | | -.06 | | .08 | | .14 | | .22 | | .15 | | .16 | | -.12 | |
| **Full-Time Employed Teachers (District)** | -.83 | | -.94 | | .99 | | -.03 | | .88 | | .97 | | -.04 | | 1.13 | |
| **Student Support Personnel** | 1.60± | | 1.37 | | -.24 | | .98 | | .04 | | .01 | | 1.09 | | .15 | |

* p < .05; ± < .10

Table 26: Regression Analyses for Middle School

| MIDDLE SCHOOL | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | Grade 6 | | | | Grade 7 | | | | | | Grade 8 | | | | | |
| | Math | | Reading | | Math | | Writing | | Reading | | Math | | Reading | | Science | |
| **Number of Districts** | 55 | | 55 | | 54 | | 54 | | 54 | | 59 | | 59 | | 59 | |
| | | | | | | | | | | | | | | | | |
| | **β** | **$\Delta R^2$** | **β** | **$\Delta R^2$** | **β** | **$\Delta R^2$** | **β** | **$\Delta R^2$** | **β** | **$\Delta R^2$** | **β** | **$\Delta R^2$** | **β** | **$\Delta R^2$** | **β** | **$\Delta R^2$** |
| **Step1: Demographics Factor** | | .150* | | .150* | | .070± | | .002 | | .018 | | .072* | | .019 | | .087* |
| **Percentage of Native American Students** | -.38* | | -.39* | | -.26± | | .04 | | -.14 | | -.27* | | -.14 | | -.30* | |
| **Step 2: Economic Factor** | | .004 | | .000 | | .037 | | .049 | | .026 | | .000 | | .002 | | .000 |
| **Free and Reduced Lunches** | -.07 | | .01 | | -.21 | | -.24 | | -.18 | | .00 | | .05 | | .003 | |
| **Step 3: School Personnel Factors** | | .267* | | .137± | | .128 | | .068 | | .061 | | .112 | | .047 | | .129± |
| **Percentage of Teachers with at least a Masters Degree** | .20 | | .12 | | .00 | | .06 | | -.06 | | .08 | | -.01 | | .17 | |
| **Student/Teacher Ratio** | -.19 | | -.14 | | -.46* | | -.04 | | -.24 | | .19 | | .23 | | -.04 | |
| **Full-Time Employed Teachers (District)** | 2.52* | | 1.79± | | -.31 | | -.01 | | -1.08 | | 1.68± | | .97 | | 1.03 | |
| **Student Support Personnel** | -1.79 | | -1.20 | | .96 | | .60 | | 1.41 | | -1.34 | | -.79 | | -.43 | |

* $p < .05$; ± $< .10$

Table 27: Regression Analyses for High School

| High School | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Grade 10 | | | | | | | | |
| | **Reading** | | **Writing** | | **Math** | | **Science** | |
| **Number of Districts** | 46 | | 46 | | 46 | | 46 | |
| | | | | | | | | |
| | **β** | **$\Delta R^2$** | **β** | **$\Delta R^2$** | **β** | **$\Delta R^2$** | **β** | **$\Delta R^2$** |
| **Step1: Demographics Factor** | | .207* | | .159* | | .194* | | .215* |
| **Percentage of Native American Students** | -.46* | | -.40* | | -.44* | | -.46 | |
| **Step 2: Economic Factor** | | .001 | | .017 | | .023 | | .007 |
| **Free and Reduced Lunches** | .03 | | -.14 | | -.17 | | .09 | |
| **Step 3: School Personnel Factors** | | .165± | | .297* | | .304* | | .219* |
| **Percentage of Teachers with at least a Masters Degree** | .18 | | .31* | | .13 | | .13 | |
| **Student/Teacher Ratio** | .00 | | -.10 | | -.26 | | .22 | |
| **Full-Time Employed Teachers (District)** | -.48 | | -.57 | | -.11 | | -.14 | |
| **Student Support Personnel** | 1.33 | | 1.65± | | 1.38 | | .85 | |

* $p < .05$; ± $< .10$

# Appendix C

# Centennial Accord (1989)

### Centennial Accord between the Federally Recognized Indian Tribes in Washington State and the State of Washington

**I. Preamble and Guiding Principles**

This Accord dated August 4, 1989, is executed between the federally recognized Indian tribes of Washington signatory to this Accord and the State of Washington, through its governor, in order to better achieve mutual goals through an improved relationship between their sovereign governments. This Accord provides a framework for that government-to-government relationship and implementation procedures to assure execution of that relationship.

Each Party to this Accord respects the sovereignty of the other. The respective sovereignty of the state and each federally recognized tribe provide paramount authority for that party to exist and to govern. The parties share in their relationship particular respect for the values and culture represented by tribal governments. Further, the parties share a desire for a complete Accord between the State of Washington and the federally recognized tribes in Washington reflecting a full government-to-government relationship and will work with all elements of state and tribal governments to achieve such an accord.

**II. Parties**

There are twenty-six federally recognized Indian tribes in the state of Washington. Each sovereign tribe has an independent relationship with each other and the state. This Accord, provides the framework for that relationship between the state of Washington, through its governor, and the signatory tribes.

The parties recognize that the state of Washington is governed in part by independent state officials. Therefore, although, this Accord has been initiated by the signatory tribes and the governor, it welcomes the participation of, inclusion in and execution by chief representatives of all elements of state government so that the government-to-government relationship described herein is completely and broadly implemented between the state and the tribes.

**III. Purposes and Objectives**

This Accord illustrates the commitment by the parties to implementation of the government-to-government relationship, a relationship reaffirmed as state policy by gubernatorial proclamation January 3, 1989. This relationship respects the sovereign status of the parties, enhances and improves communications between them, and facilitates the resolution of issues.

This Accord is intended to build confidence among the parties in the government-to-government relationship by outlining the process for implementing the policy. Not only is this process intended to implement the relationship, but also it is intended to institutionalize it within the organizations represented by the

parties. The parties will continue to strive for complete institutionalization of the government-to-government relationship by seeking an accord among all the tribes and all elements of state government.

This Accord also commits the parties to the initial tasks that will translate the government-to-government relationship into more-efficient, improved and beneficial services to Indian and non-Indian people. This Accord encourages and provides the foundation and framework for specific agreements among the parties outlining specific tasks to address or resolve specific issues.

The parties recognize that implementation of this Accord will require a comprehensive educational effort to promote understanding of the government-to-government relationship within their own governmental organizations and with the public.

**IV. Implementation Process and Responsibilities**

While this Accord addresses the relationship between the parties, its ultimate purpose is to improve the services delivered to people by the parties. Immediately and periodically, the parties shall establish goals for improved services and identify the obstacles to the achievement of those goals. At an annual meeting, the parties will develop joint strategies and specific agreements to outline tasks, overcome obstacles and achieve specific goals.
The parties recognize that a key principle of their relationship is a requirement that individuals working to resolve issues of mutual concern are accountable to act in a manner consistent with this Accord.

The state of Washington is organized into a variety of large but separate departments under its governor, other independently elected officials and a variety of boards and commissions. Each tribe, on the other hand, is a unique government organization with different management and decision-making structures.

The chief of staff of the governor of the state of Washington is accountable to the governor for implementation of this Accord. State agency directors are accountable to the governor through the chief of staff for the related activities of their agencies. Each director will initiate a procedure within his/her agency by which the government-to-government policy will be implemented. Among other things, these procedures will require persons responsible for dealing with issues of mutual concern to respect the government-to-government relationship within which the issue must be addressed. Each agency will establish a documented plan of accountability and may establish more detailed implementation procedures in subsequent agreements between tribes and the particular agency.

The parties recognize that their relationship will successfully address issues of mutual concern when communication is clear, direct and between persons responsible for addressing the concern. The parties recognize that in state government, accountability is best achieved when this responsibility rests solely within each state agency. Therefore, it is the objective of the state that each particular agency be directly accountable for implementation of the government-to-government relationship in dealing with issues of concern to the parties. Each agency will facilitate this objective by identifying individuals directly responsible for issues of mutual concern.

Each tribe also recognizes that a system of accountability within its organization is critical to successful implementation of the relationship. Therefore, tribal officials will direct their staff to communicate within the spirit of this Accord with the particular agency which, under the organization of state government, has the

authority and responsibility to deal with the particular issue of concern to the tribe.

In order to accomplish these objectives, each tribe must ensure that its current tribal organization, decision-making process and relevant tribal personnel is known to each state agency with which the tribe is addressing an issue of mutual concern. Further, each tribe may establish a more detailed organizational structure, decision-making process, system of accountability, and other procedures for implementing the government-to-government relationship in subsequent agreements with various state agencies. Finally, each tribe will establish a documented system of accountability.

As a component of the system of accountability within state and tribal governments, the parties will review and evaluate at the annual meeting the implementation of the government-to-government relationship. A management report will be issued summarizing this evaluation and will include joint strategies and specific agreements to outline tasks, overcome obstacles, and achieve specific goals.

The chief of staff also will use his/her organizational discretion to help implement the government-to-government relationship. The office of Indian Affairs will assist the chief of staff in implementing the government-to-government relationship by providing state agency directors information with which to educate employees and constituent groups as defined in the accountability plan about the requirement of the government-to-government relationship. The Office of Indian Affairs shall also perform other duties as defined by the chief of staff.

**V. Sovereignty and Disclaimers**

Each of the parties respects the sovereignty of each other party. In executing this Accord, no party waives any rights, including treaty rights, immunities, including sovereign immunities, or jurisdiction. Neither does this Accord diminish any rights or protections afforded other Indian persons or entities under state or federal law. Through this Accord parties strengthen their collective ability to successfully resolve issues of mutual concern. While the relationship described by this Accord provides increased ability to solve problems, it likely will not result in a resolution of all issues. Therefore, inherent in their relationship is the right of each of the parties to elevate an issue of importance to any decision-making authority of another party, including, where appropriate, that party's executive office.

Signatory parties have executed this Accord on the date of August 4, 1989, and agreed to be duly bound by it commitments.

# Appendix D

# Millennium Agreement (1999)

**Institutionalizing the Government-to-Government Relationship in Preparation for the New Millennium**

The work of the 1999 Tribal and State Leaders' Summit will be the foundation upon which our children will build. A stronger foundation for tribal/state relations is needed to enable us to work together to preserve and protect our natural resources and to provide economic vitality, educational opportunities, social services and law enforcement that allow the governments to protect, serve and enhance their communities.

The undersigned leaders of American Indian Nations and the State of Washington, being united in Leavenworth, WA on November 1, 2 and 3, 1999 in the spirit of understanding and mutual respect of the 1989 Centennial Accord and the government-to-government relationship established in that Accord, and desiring to strengthen our relationships and our cooperation on issues of mutual concern, commit to the following:

Strengthening our commitment to government-to-government relationships and working to increase the understanding of tribes' legal and political status as governments;

Continuing cooperation in the future by developing enduring channels of communication and institutionalizing government-to-government processes that will promote timely and effective resolution of issues of mutual concern;

Developing a consultation process, protocols and action plans that will move us forward on the Centennial Accord's promise that, "The parties will continue to strive for complete institutionalization of the government-to-government relationship by seeking an accord among all the tribes and all elements of state government."

Enhancing communication and coordination through the Governor's commitment to strengthen his Office of Indian Affairs and the member tribes' commitment to strengthen the Association of Washington Tribes;

Encouraging the Washington Legislature to establish a structure to address issues of mutual concern to the state and tribes;

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 to move us forward on the Centennial Accord's promise that, "The parties recognize that implementation of this Accord will require a comprehensive educational effort to promote understanding of the government-to-government relationship within their own governmental organizations and with the public.";

Working in collaboration to engender mutual understanding and respect and to fight discrimination and racial prejudice; and,

Striving to coordinate and cooperate as we seek to enhance economic and infrastructure opportunities, protect natural resources and provide the educational opportunities and social and community services that meet the needs of all our citizens.

We affirm these principles and resolve to move forward into the new millennium with positive and constructive tribal/state relations.

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.

CHRISTINE GREGOIRE

**Governor of the State of Washington**

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 NAFZIGER

**Chief Clerk**

FILED

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

**Secretary of State**
**State of Washington**

# SUBSTITUTE HOUSE BILL 1495

AS AMENDED BY THE SENATE

Passed Legislature - 2005 Regular Session

**State of Washington 59th Legislature 2005 Regular Session**

**By** House Committee on Education (originally sponsored by Representatives McCoy, Roach, Simpson, P. Sullivan, McDermott, Santos, Appleton, Darneille, Williams, Hunt, Haigh, Chase, Sells, Conway, Kenney, Kagi, Moeller, Ormsby and Blake)

READ FIRST TIME 03/07/05.

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.

**Appendix F**

**Memorandum of Agreement (2006)**



THE NORTHWEST TRIBES

Tribal Leader Congress on Education

Washington State School Directors' Association

# Memorandum of Agreement Between The Tribal Leader Congress on Education, Washington State School Directors Association, the State Board of Education, and the Office of the Superintendent of Public Instruction

*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 contribution of Indian nations to the state of Washington." HB 1495 Sec. 1.*

The Parties are entering into this Memorandum of Agreement for the purpose of enhancing the government-to-government relationship between the participating tribes and the state agency parties on issues related to education in the areas of tribal history and culture, and to help further the legislature's stated intent in enacting HB1495.

The Tribal Leader Congress on Education, by authority vested through their respective Tribal Governments as sovereign nations, the Washington State School Directors' Association, the Washington State Board of Education and the Washington State Office of the Superintendent of Public Instruction agree in the spirit of mutual interest and good faith effort to the following duties and responsibilities.

<u>The Washington State School Directors' Association agrees to:</u>

- Submit by Dec. 1, 2008, in collaboration with the Tribal Leader Congress on Education, a biennial report which will include 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 to the education committees of the legislature.
- Provide time at regional WSSDA/tribal meetings and WSSDA's annual conference to discuss the intent and substantive provisions of HB 1495.

- Provide time at regional WSSDA/tribal meetings and WSSDA's annual conference meetings for state-tribal government-to-government training.
- Develop guidelines and resources for local school boards to assist in implementing HB 1495; such as guidelines for creating and successfully implementing government-to-government relationships, agreements promoting board liaison positions to enhance school board-Tribal relationships, and other resources aimed at fostering cooperative relationships with Tribes on education.
- Encourage school board members to meet with Tribal leaders to identify the extent and nature of the achievement gap and strategies necessary to close it.
- Increase school board's awareness and understanding of the importance of accurate high quality curricular materials about the history, culture and government of local Tribes
- Actively encourage school boards to identify and adopt curriculum that includes Tribal experiences and perspectives.

The Tribal Leader Congress on Education agrees to:

- Encourage individual TLC tribes to agree to host at least one local school board meeting yearly.
- Encourage and support Tribes in providing authentic training opportunities to local school district staff on tribal history and culture.
- Beginning in 2008, collaborate with the Washington State School Director's Association in preparing and submitting a biennial report which will include the progress made in the development of effective government to government relations, the narrowing of the achievement gap, and the identification and adoption of Tribally approved curriculum regarding Tribal history, culture and government.
- Provide information to the Office of Superintendent of Public Instruction identifying which school districts are on or near the reservations or ceded areas of each tribe.



The Washington State Board of Education agrees to: (This section will be negotiated upon completion of the reorganization of the Washington State Board of Education.)

- Initiate the process to formally consider the inclusion of Tribal history, culture and government as a graduation requirement by Dec. 1, 2006.
- On or before December 1, 2006, begin meetings and active consultation with the Tribal Leader Congress on Education and the Washington State School Directors Association on the inclusion of Tribal history, culture and government as a graduation requirement.
- Reach a decision on including Tribal history, culture and government as a graduation requirement by Dec. 1, 2007.

The Washington State Office of the Superintendent Public Instruction agrees to:

- Collaborate with school districts and Tribes on curricular areas and projects that are statewide in nature and contribute to the overall accomplishment of the intent of HB 1495.
- Help local 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.
- Report annually to the Tribes, TLC, the WSSDA, and the State Board of Education on how OSPI is assisting school districts to close the Native American student achievement gap.
- Provide accurate data on Native American student achievement and completion rate statistics to the Tribes, TLC, the WSSDA, the State Board of Education, including information on the reasons Native students are dropping out and ways to overcome barriers.
- Seek funding and other resources in participation with TLC, WSSDA, and others to develop curriculum resources and develop a Clearing House of existing authentic resources.

DEFINITIONS


***Sovereign Nation*** – American Indian Tribes are recognized in federal law as possessing sovereignty over their members and their territory. Sovereignty means that tribes have the power to make and enforce laws, and to establish courts and other forums for resolution of disputes. The sovereignty that American Indian Tribes possess is inherent which means that it comes from within the tribe itself and existed before the establishment of the United States government. Tribal sovereignty is further defined by the unique relationship of the tribes to the United States. In addition to inherent sovereignty, tribal governments may also exercise authority delegated to them by Congress.

***Collaboration*** – Any cooperative effort between and among governmental entities (as well as with private partners) through which partners work together to achieve common goals. Collaboration can range from very informal, ad hoc activities, to more planned organized and formalized ways of working together. Such collaboration should occur when any proposed policies, programs or actions are identified as having a direct effect on an Indian Tribe.

***Government-to-Government*** – Federally Recognized Indian Tribes have a special *government-to- government* relationship with the U.S. government. *Government to government* is also used to describe the relationship and protocols between tribes and other governments such as states. Key Concepts:

- States/Tribes work directly with each other in a government-to-government fashion, rather than as subdivisions of other governments.

- Take appropriate steps to remove legal and procedural impediments to working directly and effectively with each other's governments and programs.
- Encourage cooperation between tribes, the state and local governments to resolve problems of mutual concern.
- Incorporate these Principles into planning and management activities, including budget, program development and implementation, legislative initiatives, and ongoing policy and regulation development processes.
- Coordinate and provide mutual assistance as the governments assume new regulatory and program management responsibilities.

***Achievement Gap*** – The achievement gap is a race and poverty gap in education achievement.

***Federally Recognized Indian Tribe*** – "Federally Recognized" means these tribes and groups have a special, legal relationship with the U.S. government. There are more than 550 federally recognized tribes in the United States, including 223 village groups in Alaska.

***Guidelines*** – Documents published by various compliance agencies (tribal or non-tribal) for the purpose of clarifying provisions of a law or regulation and indicating how an agency will interpret its law or regulation.

***Oral Histories*** – The practice or tradition of passing cultural or familial information to further generations by storytelling, word of mouth or songs. Oral histories shall be respected as Tribal intellectual and cultural property.


***Tribal Intellectual and Cultural Property Rights*** - Cultural property includes not only land and other tangible property, but ideas, traditions, and other "intangibles". Tribes do not generally make this distinction, as all things, including knowledge, are gifts of the Creator and have real existence, power and life. Respect for tribal intellectual and cultural property rights is fundamental for the cultural survival and cultural sustainability of Tribes. Unlike individually-based intellectual property rights, cultural property belongs to the cultural group, rather than to an individual. As an individual has the right to control use or sale of his/her property, the cultural group has the right to control the use or sale of its property. Although individual tribal members may have exclusive rights to tell certain stories, sing certain songs or dance certain dances, and under customary law they may have the right to transfer these rights to others, the cultural property still remains under the customary laws of the Tribe as a collective right. This cultural property belongs to an Indian Tribe as a whole and not an individual, which has the ultimate authority to regulate conditions of access, transfer and use. Tribal intellectual and cultural property is entitled to protection in perpetuity and its protected status is not lost when it enters the public domain.

The State agency parties further agree to respect Tribal intellectual and cultural property rights and customary law in Tribally-created materials, Tribal stories and oral histories that are used in school curriculum. Access and use of Tribal intellectual and cultural property can only be made through the prior informed consent of Tribal authorities based on mutually agreeable terms.

The parties to this Memorandum of Agreement further agree to meet in good faith to resolve any issues of disagreement in implementing this Agreement and HB1495. Such dispute resolution meeting shall occur within 30 days of notice being provided requesting a dispute resolution meeting and identifying the parts of the agreement and issues that are in dispute.

This Memorandum of Agreement will become effective upon the signatures of the parties. The parties shall meet and review progress under this agreement on an annual basis. The Memorandum of Agreement may be amended by written agreement of the parties at any time. Any party may withdraw from this Memorandum of Agreement by giving the other parties 30 days written notice of its intent to withdraw.

Nothing in this agreement is intended to preclude or affect in any way the authority of individual Tribal governments, whether they are participating in the TLC or not, to work independently with State agencies and school districts on implementation of HB 1495.

IN WITNESS WHEREOF this signed Agreement becomes effective on the dates attested to below.

**Signatures and Dates**
**State Agency Parties**

Washington State School Director's Association — Date: May 25, 2006

Washington State Office of Superintendent of Public Instruction — Date: 5/25/06

Washington State Board of Education — Date: 12/13/06

**Signatures and Dates**
**Tribal Leader Congress on Education by participating Tribes**

| Tribal Chairman/Delegate | Tribe | Date |
|---|---|---|
| Danny Murray | Colville | 5/24/06 |
| Marie M. Zackuse | Suquamish Tribe | 5-25-06 |
| Leonard Forsman | Suquamish Tribe | 5-25-06 |
| Cindael Kelly | Nooksack Indian Tribe | 5-25-06 |
| Anna Bluff-Pope | Kalispel Tribe | 5-25-2006 |
| Vern Cooper | Squaxin Island Tribe | 5-25-2006 |
| John Barrett | Cowlitz | 6-13-06 |
| W. Ron Allen | Jamestown S'Klallam | 6-13-06 |
| Frances G. Charles | Lower Elwha Klallam | 06/13/06 |

| | | |
|---|---|---|
| Elizabeth M. Lee | Hoh Tribe | 6.13.06 |
| Tribal Chairman/Delegate | Tribe | Date |
| Evelyn Jefferson | Lummi Nation | 6/13/06 |
| Tribal Chairman/Delegate | Tribe | Date |
| [illegible] | MAKAH | 6/13/06 |
| Tribal Chairman/Delegate | Tribe | Date |
| [illegible] | Nisqually | 6/13/06 |
| Tribal Chairman/Delegate | Tribe | Date |
| [illegible] | Muckleshoot | 6/15/06 |
| Tribal Chairman/Delegate | Tribe | Date |
| [illegible] | Port Gamble S'Klallam | 6-13-06 |
| Tribal Chairman/Delegate | Tribe | Date |
| [illegible] | Quinault Indian Nation | 6/13/06 |
| Tribal Chairman/Delegate | Tribe | Date |
| Chris E. Morganroth, III | Quileute | 6-13-06 |
| Tribal Chairman/Delegate | Tribe | Date |
| HERMAN DILLON SR. | Puyallup | 6/13/06 |
| Tribal Chairman/Delegate | Tribe | Date |
| Janet Castilleja | Samish | 6/13/06 |
| Tribal Chairman/Delegate | Tribe | Date |

| | | |
|---|---|---|
| Gloria Green | Sauk-Suiattl Chairwoman | 6/13/06 |
| Tribal Chairman/Delegate | Tribe | Date |
| | Snoqualmie | 6/13/06 |
| Tribal Chairman/Delegate | Tribe | Date |
| | Spokane | 6/13/06 |
| Tribal Chairman/Delegate | Tribe | Date |
| | Squaxin Island | 6-13-06 |
| Tribal Chairman/Delegate | Tribe | Date |
| | Stillaguamish | 6-13-06 |
| Tribal Chairman/Delegate | Tribe | Date |
| Mary M. Scott | Upper Skagit Indian Tribe | 6-13-06 |
| Tribal Chairman/Delegate | Tribe | Date |
| Ralph R. Sampson Jr | Yakama Nation | 6-13-06 |
| Tribal Chairman/Delegate | Tribe | Date |
| Stan Jones Sr Chairman | Tulalip tribes | 6 13 06 |
| Tribal Chairman/Delegate | Tribe | Date |
| Glen Gobin BOD | Tulalip tribes | 6.13.06 |
| Tribal Chairman/Delegate | Tribe | Date |

| Tribal Chairman/Delegate | Tribe | Date |
|---|---|---|
| Brian Cladoosby | Swinamish | June 13, 2006 |
| Lawrence Willem | Stokomish | June 13, 06 |
| David Burnett | CHEHALIS | Dec 13, 2006 |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |
| | | |

# Appendix G

## "The Big 5" – Tribal Sovereignty

### Since Time Immemorial: Tribal Sovereignty in Washington State
### "The Big 5" – Tribal Sovereignty Objectives for all Washington State Students

By the time Washington state students leave elementary school, they will

- understand that over 500 independent tribal nations exist within the United States today, and that they deal with the United States, as well as each other, on a government-to-government basis;
- define tribal sovereignty as "a way that tribes govern themselves in order to keep and support their cultural ways of life";
- understand that tribal sovereignty predates treaty times;
- explain how the treaties that tribal nations entered into with the United States government limited their sovereignty; and
- identify the names and locations of tribes in their area.

By the time Washington state students leave middle school, they will know the above, and in addition they will

- understand that according to the U.S. Constitution, treaties are "the supreme law of the land", consequently treaty rights supersede most state laws;
- explain that tribal sovereignty has a cultural, as well as political, basis;
- understand that tribes are subject to federal law and taxes, as well as some state regulations;
- understand that tribal sovereignty is ever-evolving and therefore levels of sovereignty and status vary from tribe to tribe; and
- explain that there were and are frequent and continued threats to tribal sovereignty that are mostly resolved through the court systems.

By the time Washington state students leave high school, they will know the above, and in addition they will

- recognize landmark court decisions and legislation that affected and continue to affect tribal sovereignty;
- understand that tribal sovereignty works toward protecting tribes' ways of life and toward the development of their nations;
- understand that tribal, state, and federal agencies often work together toward the same goal;
- explain the governmental structure of at least one tribe in their community; and
- distinguish between federally and non-federally recognized tribes.

# Appendix H

## School District and Nearest Federally Recognized Indian Tribes

**(American Indian Enrollment from 2005-2006) Updated: 1/12/2007**

| | School District | Within Tribe Boundaries | Nearest Tribe | Enrollment (#s) | Enrollment (%) |
|---|---|---|---|---|---|
| 14005 | Aberdeen School District | | Quinault Tribe | 258 | 6.66 |
| 21226 | Adna School District | | Chehalis Confederated Tribes | 6 | 1.05 |
| 22017 | Almira School District | | Colville Confederated Tribes | 1 | 1.69 |
| 29103 | Anacortes School District | Samish Tribe | | 51 | 1.65 |
| 31016 | Arlington School District | Stillaguamish Tribe | | 101 | 1.82 |
| 02420 | Asotin-Anatone School District | | Confederated Tribes and Bands of the Yakama Nation | 11 | 1.9 |
| 17408 | Auburn School District | Muckleshoot Tribe | | 652 | 5 |
| 18303 | Bainbridge Island School District | | Suquamish Tribe | 60 | 1.38 |
| 06119 | Battle Ground School District | | Cowlitz Tribe | 128 | 0.97 |
| 17405 | Bellevue School District | | Snoqualmie Tribe | 61 | 0 |
| 37501 | Bellingham School District | | Lummi Tribe | 233 | 2.2 |
| 01122 | Benge School District | | Spokane Tribe | | |
| 27403 | Bethel School District | | Nisqually Tribe | 694 | 4 |
| 20203 | Bickleton School District | | Confederated Tribes and Bands of the Yakama Nation | | |
| 37503 | Blaine School District | | Lummi Tribe | 40 | 1.75 |
| 21234 | Boistfort School District | | Cowlitz Tribe | | |
| 18100 | Bremerton School District | | Suquamish Tribe | 186 | 3.57 |
| 24111 | Brewster School District | | Colville Confederated Tribes | 14 | 1.46 |
| 09075 | Bridgeport School District | | Colville Confederated Tribes | 8 | 1.07 |
| 16046 | Brinnon School District | | Skokomish Tribe | | |
| 29100 | Burlington-Edison School District | | Samish Tribe | 39 | 1 |
| 29100 | Burlington-Edison School District | | Swinomish Tribe | 39 | 1 |
| 06117 | Camas School District | | Cowlitz Tribe | 57 | 1.08 |
| 05401 | Cape Flattery School District | Makah Tribe | | 336 | 65.24 |
| 27019 | Carbonado School District | | Nisqually Tribe | 3 | 1.61 |
| 04228 | Cascade School District | | Sauk-Suiattle Tribe | 16 | 1.16 |

| | School District | Within Tribe Boundaries | Nearest Tribe | Enrollment (#s) | Enrollment (%) |
|---|---|---|---|---|---|
| 04222 | Cashmere School District | | Colville Confederated Tribes | 20 | 1.3 |
| 08401 | Castle Rock School District | | Cowlitz Tribe | 20 | 1.39 |
| 20215 | Centerville School District | | Confederated Tribes and Bands of the Yakama Nation | 6 | 6.52 |
| 18401 | Central Kitsap School District | | Suquamish Tribe | 144 | 1.14 |
| 32356 | Central Valley School District | | Spokane Tribe | 183 | 1.55 |
| 21401 | Centralia School District | | Chehalis Confederated Tribes | 35 | 1 |
| 21302 | Chehalis School District | | Chehalis Confederated Tribes | 34 | 1.23 |
| 32360 | Cheney School District | | Spokane Tribe | 93 | 2.62 |
| 33036 | Chewelah School District | | Colville Confederated Tribes | 30 | 2.67 |
| 33036 | Chewelah School District | | Kalispel Tribe | 30 | 2.67 |
| 16049 | Chimacum School District | | Port Gamble S'Kallam Tribe | 29 | 2.33 |
| 02250 | Clarkston School District | | Spokane Tribe | 47 | 1.68 |
| 19404 | Cle Elum-Roslyn School District | | Muckleshoot Tribe | 25 | 2.45 |
| 27400 | Clover Park School District | | Puyallup Tribe | 246 | 2 |
| 38300 | Colfax School District | | Spokane Tribe | 6 | 0.82 |
| 36250 | College Place School District | | Confederated Tribes and Bands of the Yakama Nation | 10 | 1.18 |
| 38306 | Colton School District | | Spokane Tribe | | |
| 33206 | Columbia (Stevens) School District | | Spokane Tribe | 77 | 33.77 |
| 36400 | Columbia (Walla Walla) School District | | Confederated Tribes and Bands of the Yakama Nation | 10 | 1.03 |
| 33115 | Colville School District | | Kalispel Tribe | 70 | 3.37 |
| 29011 | Concrete School District | | Sauk-Suiattle Tribe | 26 | 3.21 |
| 29317 | Conway School District | | Swinomish Tribe | 5 | 1.11 |
| 14099 | Cosmopolis School District | | Shoalwater Bay Tribe | 7 | 3.2 |
| 13151 | Coulee-Hartline School District | | Colville Confederated Tribes | | |
| 15204 | Coupeville School District | | Tulalip Tribe | 12 | 1.01 |
| 05313 | Crescent School District | | Lower Elwha Klallam Tribe | 25 | 9.47 |
| 22073 | Creston School District | | Colville Confederated Tribes | 4 | 3.42 |
| 10050 | Curlew School District | | Colville Confederated Tribes | 10 | 3.98 |
| 26059 | Cusick School District | Kalispel Tribe | | 77 | 27.7 |
| 19007 | Damman School District | | Confederated Tribes and Bands of the Yakama Nation | | |
| 31330 | Darrington School District | Sauk-Suiattle Tribe | | 53 | 9.09 |
| 22207 | Davenport School District | | Colville Confederated Tribes | 12 | 2.07 |

| | School District | Within Tribe Boundaries | Nearest Tribe | Enrollment (#s) | Enrollment (%) |
|---|---|---|---|---|---|
| 07002 | Dayton School District | | Confederated Tribes and Bands of the Yakama Nation | 8 | 1.32 |
| 32414 | Deer Park School District | | Spokane Tribe | 53 | 2.32 |
| 27343 | Dieringer School District | | Muckleshoot Tribe | 14 | 1.18 |
| 36101 | Dixie School District | | Confederated Tribes and Bands of the Yakama Nation | 36 | 97.3 |
| 32361 | East Valley School District (Spokane) | | Spokane Tribe | 105 | 2.4 |
| 39090 | East Valley School District (Yakima) | | Confederated Tribes and Bands of the Yakama Nation | 66 | 2.46 |
| 09206 | Eastmont School District | | Colville Confederated Tribes | 67 | 1 |
| 19028 | Easton School District | | Muckleshoot Tribe | 5 | 4.35 |
| 27404 | Eatonville School District | | Nisqually Tribe | 49 | 2.25 |
| 31015 | Edmonds School District | | Tulalip Tribe | 334 | 2 |
| 19401 | Ellensburg School District | | Confederated Tribes and Bands of the Yakama Nation | 40 | 1.36 |
| 14068 | Elma School District | | Chehalis Confederated Tribes | 86 | 4.44 |
| 38308 | Endicott School District | | Spokane Tribe | | |
| 04127 | Entiat School District | | Colville Confederated Tribes | 4 | 0.97 |
| 17216 | Enumclaw School District | | Muckleshoot Tribe | 221 | 4.48 |
| 13165 | Ephrata School District | | Colville Confederated Tribes | 18 | 0.81 |
| 21036 | Evaline School District | | Chehalis Confederated Tribes | | |
| 31002 | Everett School District | | Tulalip Tribe | 293 | 2 |
| 06114 | Evergreen School District (Clark) | | Cowlitz Tribe | 275 | 1 |
| 33205 | Evergreen School District (Stevens) | | Colville Confederated Tribes | | |
| 17210 | Federal Way School District | | Puyallup Tribe | 312 | 1 |
| 37502 | Ferndale School District | Lummi Tribe | | 830 | 15.52 |
| 27417 | Fife School District | | Puyallup Tribe | 113 | 3.43 |
| 03053 | Finley School District | | Confederated Tribes and Bands of the Yakama Nation | 10 | 1.01 |
| 27402 | Franklin Pierce School District | | Nisqually Tribe | 181 | 2.38 |
| 32358 | Freeman School District | | Spokane Tribe | 28 | 3.03 |
| 38302 | Garfield School District | | Spokane Tribe | 1 | 0.78 |
| 20401 | Glenwood School District | | Confederated Tribes and Bands of the Yakama Nation | 25 | 34.72 |
| 20404 | Goldendale School District | | Confederated Tribes and Bands of the Yakama Nation | 75 | 6.77 |

| | School District | Within Tribe Boundaries | Nearest Tribe | Enrollment (#s) | Enrollment (%) |
|---|---|---|---|---|---|
| 13301 | Grand Coulee Dam School District | | Colville Confederated Tribes | 375 | 49.73 |
| 39200 | Grandview School District | | Confederated Tribes and Bands of the Yakama Nation | 9 | 0 |
| 39204 | Granger School District | | Confederated Tribes and Bands of the Yakama Nation | 91 | 7 |
| 31332 | Granite Falls School District | | Sauk-Suiattle Tribe | 63 | 2.56 |
| 23054 | Grapeview School District | | Skokomish Tribe | 5 | 2.7 |
| 32312 | Great Northern School District | | Spokane Tribe | 3 | 8.57 |
| 06103 | Green Mountain School District | | Cowlitz Tribe | 5 | 4.13 |
| 34324 | Griffin School District | | Squaxin Island Tribe | 27 | 4.07 |
| 22204 | Harrington School District | | Spokane Tribe | 21 | 14.58 |
| 39203 | Highland School District | | Confederated Tribes and Bands of the Yakama Nation | 6 | 0.5 |
| 17401 | Highline School District | | Muckleshoot Tribe | 381 | 2 |
| 06098 | Hockinson School District | | Cowlitz Tribe | 9 | 0.44 |
| 23404 | Hood Canal School District | Skokomish Tribe | | 121 | 37.93 |
| 14028 | Hoquiam School District | | Quinault Tribe | 159 | 7.63 |
| 10070 | Inchelium School District | | Colville Confederated Tribes | 184 | 82.14 |
| 31063 | Index School District | | Snoqualmie Tribe | | |
| 17411 | Issaquah School District | | Snoqualmie Tribe | 113 | 0.7 |
| 11056 | Kahlotus School District | | Confederated Tribes and Bands of the Yakama Nation | | |
| 08402 | Kalama School District | | Cowlitz Tribe | 9 | 0.87 |
| 10003 | Keller School District | Colville Confederated Tribes | | 41 | 91.11 |
| 08458 | Kelso School District | | Cowlitz Tribe | 415 | 7.92 |
| 03017 | Kennewick School District | | Confederated Tribes and Bands of the Yakama Nation | 99 | 1 |
| 17415 | Kent School District | | Muckleshoot Tribe | 355 | 1 |
| 33212 | Kettle Falls School District | | Colville Confederated Tribes | 38 | 4.41 |
| 03052 | Kiona-Benton City School District | | Confederated Tribes and Bands of the Yakama Nation | 13 | 0.82 |
| 19403 | Kittitas School District | | Confederated Tribes and Bands of the Yakama Nation | 15 | 2.54 |
| 20402 | Klickitat School District | | Confederated Tribes and Bands of the Yakama Nation | 14 | 9.33 |

| | School District | Within Tribe Boundaries | Nearest Tribe | Enrollment (#s) | Enrollment (%) |
|---|---|---|---|---|---|
| 06101 | La Center School District | | Cowlitz Tribe | 12 | 0.81 |
| 29311 | LaConner School District | Swinomish Tribe | | 181 | 27.18 |
| 38126 | LaCrosse School District | | Spokane Tribe | | |
| 04129 | Lake Chelan School District | | Colville Confederated Tribes | 17 | 1.35 |
| 14097 | Lake Quinault Tribe School District | | Quinault Tribe | 44 | 19.3 |
| 31004 | Lake Stevens School District | | Tulalip Tribe | 94 | 1.2 |
| 17414 | Lake Washington School District | | Snoqualmie Tribe | 165 | 1 |
| 31306 | Lakewood School District | Tulalip Tribe | | 54 | 2.12 |
| 38264 | Lamont School District | | Spokane Tribe | | |
| 32362 | Liberty School District | | Spokane Tribe | 9 | 1.74 |
| 01158 | Lind School District | | Confederated Tribes and Bands of the Yakama Nation | 8 | 3.01 |
| 08122 | Longview School District | Cowlitz Tribe | | 275 | 3.65 |
| 33183 | Loon Lake School District | | Spokane Tribe | 7 | 3.54 |
| 28144 | Lopez School District | | Samish Tribe | 7 | 2.78 |
| 20406 | Lyle School District | | Confederated Tribes and Bands of the Yakama Nation | 25 | 6.6 |
| 37504 | Lynden School District | | Nooksack Tribe | 47 | 1.69 |
| 39120 | Mabton School District | | Confederated Tribes and Bands of the Yakama Nation | 7 | 0.75 |
| 09207 | Mansfield School District | | Colville Confederated Tribes | 9 | 10.84 |
| 04019 | Manson School District | | Colville Confederated Tribes | 1 | 0.15 |
| 23311 | Mary M Knight School District | | Skokomish Tribe | 8 | 4.44 |
| 33207 | Mary Walker School District | | Spokane Tribe | 55 | 8.96 |
| 31025 | Marysville School District | Tulalip Tribe | | 1,011 | 8.58 |
| 14065 | McCleary School District | | Chehalis Confederated Tribes | 3 | 1.06 |
| 32354 | Mead School District | | Spokane Tribe | 100 | 1.1 |
| 32326 | Medical Lake School District | | Spokane Tribe | 11 | 0.5 |
| 17400 | Mercer Island School District | | Snoqualmie Tribe | 14 | 0.34 |
| 17400 | Mercer Island School District | | Suquamish Tribe | 14 | 0.34 |
| 37505 | Meridian School District | | Nooksack Tribe | 27 | 1.74 |
| 24350 | Methow Valley School District | | Colville Confederated Tribes | 6 | 1.01 |
| 30031 | Mill A School District | | Confederated Tribes and Bands of the Yakama Nation | 4 | 5.26 |
| 31103 | Monroe School District | | Snoqualmie Tribe | 89 | 1.34 |
| 14066 | Montesano School District | | Quinault Tribe | 39 | 2.95 |

| | School District | Within Tribe Boundaries | Nearest Tribe | Enrollment (#s) | Enrollment (%) |
|---|---|---|---|---|---|
| 21214 | Morton School District | | Confederated Tribes and Bands of the Yakama Nation | 14 | 3.18 |
| 21214 | Morton School District | | Nisqually Tribe | 14 | 3.18 |
| 13161 | Moses Lake School District | | Colville Confederated Tribes | 119 | 2 |
| 21206 | Mossyrock School District | | Cowlitz Tribe | 35 | 5.3 |
| 39209 | Mount Adams School District | Confederated Tribes and Bands of the Yakama Nation | | 677 | 65.16 |
| 37507 | Mount Baker School District | Nooksack Tribe | | 187 | 8.05 |
| 30029 | Mount Pleasant School District | | Confederated Tribes and Bands of the Yakama Nation | 1 | 1.59 |
| 29320 | Mount Vernon School District | | Swinomish Tribe | 77 | 1 |
| 31006 | Mukilteo School District | | Tulalip Tribe | 241 | 2 |
| 39003 | Naches Valley School District | | Confederated Tribes and Bands of the Yakama Nation | 15 | 0.96 |
| 21014 | Napavine School District | | Chehalis Confederated Tribes | 19 | 2.62 |
| 25155 | Naselle-Grays River Valley School District | | Cowlitz Tribe | 6 | 1.3 |
| 25155 | Naselle-Grays River Valley School District | | Shoalwater Bay Tribe | 6 | 1.3 |
| 24014 | Nespelem School District | Colville Confederated Tribes | | 172 | 98.29 |
| 26056 | Newport School District | | Kalispel Tribe | 26 | 2.24 |
| 32325 | Nine Mile Falls School District | | Spokane Tribe | 22 | 1.28 |
| 37506 | Nooksack School District | | Nooksack Tribe | 106 | 6.07 |
| 14064 | North Beach School District | | Quinault Tribe | 81 | 11.27 |
| 11051 | North Franklin School District | | Confederated Tribes and Bands of the Yakama Nation | 8 | 0 |
| 18400 | North Kitsap School District | Port Gamble S'Klallam Tribe | | 513 | 7.25 |
| 18400 | North Kitsap School District | Suquamish Tribe | | 513 | 7.25 |
| 23403 | North Mason School District | | Skokomish Tribe | 66 | 2.82 |
| 25200 | North River School District | | Chehalis Confederated Tribes | 3 | 5.56 |
| 34003 | North Thurston Public Schools | | Nisqually Tribe | 442 | 3 |
| 33211 | Northport School District | | Colville Confederated Tribes | 5 | 2.69 |
| 17417 | Northshore School District | | Snoqualmie Tribe | 217 | 1 |
| 17417 | Northshore School District | | Tulalip Tribe | 217 | 1 |
| 15201 | Oak Harbor School District | | Swinomish Tribe | 87 | 1.5 |

| | School District | Within Tribe Boundaries | Nearest Tribe | Enrollment (#s) | Enrollment (%) |
|---|---|---|---|---|---|
| 38324 | Oakesdale School District | | Spokane Tribe | | |
| 14400 | Oakville School District | Chehalis Confederated Tribes | | 99 | 34.49 |
| 25101 | Ocean Beach School District | | Shoalwater Bay Tribe | 24 | 2.23 |
| 14172 | Ocosta School District | Shoalwater Bay Tribe | | 68 | 9.59 |
| 22105 | Odessa School District | | Colville Confederated Tribes | | |
| 24105 | Okanogan School District | | Colville Confederated Tribes | 138 | 13.29 |
| 34111 | Olympia School District | | Nisqually Tribe | 125 | 1.35 |
| 34111 | Olympia School District | | Squaxin Island Tribe | 125 | 1.35 |
| 24019 | Omak School District | | Colville Confederated Tribes | 673 | 34.69 |
| 21300 | Onalaska School District | | Chehalis Confederated Tribes | 65 | 6.98 |
| 33030 | Onion Creek School District | | Colville Confederated Tribes | 2 | 5.41 |
| 28137 | Orcas Island School District | | Lummi Tribe | 2 | 0.37 |
| 32123 | Orchard Prairie School District | | Spokane Tribe | | |
| 10065 | Orient School District | | Colville Confederated Tribes | 1 | 1.16 |
| 09013 | Orondo School District | | Colville Confederated Tribes | | |
| 24410 | Oroville School District | | Colville Confederated Tribes | 34 | 4.99 |
| 27344 | Orting School District | | Puyallup Tribe | 27 | 1.34 |
| 01147 | Othello School District | | Confederated Tribes and Bands of the Yakama Nation | 10 | 0 |
| 09102 | Palisades School District | | Colville Confederated Tribes | | |
| 38301 | Palouse School District | | Spokane Tribe | 5 | 2.38 |
| 11001 | Pasco School District | | Confederated Tribes and Bands of the Yakama Nation | 56 | 0 |
| 24122 | Pateros School District | | Colville Confederated Tribes | 6 | 1.99 |
| 03050 | Paterson School District | | Confederated Tribes and Bands of the Yakama Nation | | |
| 21301 | Pe Ell School District | | Chehalis Confederated Tribes | 9 | 2.77 |
| 27401 | Peninsula School District | | Puyallup Tribe | 261 | 2.71 |
| 23402 | Pioneer School District | | Squaxin Island Tribe | 24 | 3.24 |
| 12110 | Pomeroy School District | | Spokane Tribe | 3 | 0.79 |
| 05121 | Port Angeles School District | Lower Elwha Klallam Tribe | | 386 | 8.34 |
| 16050 | Port Townsend School District | | Jamestown S'Klallam Tribe | 54 | 3.31 |
| 36402 | Prescott School District | | Confederated Tribes and Bands of | 1 | 0.39 |

| | School District | Within Tribe Boundaries | Nearest Tribe | Enrollment (#s) | Enrollment (%) |
|---|---|---|---|---|---|
| | | | the Yakama Nation | | |
| 03116 | Prosser School District | | Confederated Tribes and Bands of the Yakama Nation | 13 | 0 |
| 38267 | Pullman School District | | Spokane Tribe | 30 | 1.32 |
| 27003 | Puyallup School District | Puyallup Tribe | | 1,066 | 5 |
| 16020 | Queets-Clearwater School District | | Hoh Tribe | 23 | 92 |
| 16048 | Quilcene School District | | Skokomish Tribe | 10 | 3.41 |
| 05402 | Quillayute Valley School District | Hoh Tribe | | 253 | 19.01 |
| 05402 | Quillayute Valley School District | Quileute Tribe | | 253 | 19.01 |
| 13144 | Quincy School District | | Colville Confederated Tribes | 5 | 0 |
| 34307 | Rainier School District | | Nisqually Tribe | 19 | 2.03 |
| 25116 | Raymond School District | | Shoalwater Bay Tribe | 36 | 6.32 |
| 22009 | Reardan-Edwall School District | | Spokane Tribe | 23 | 3.49 |
| 17403 | Renton School District | | Muckleshoot Tribe | 156 | 1 |
| 10309 | Republic School District | | Colville Confederated Tribes | 16 | 3.49 |
| 03400 | Richland School District | | Confederated Tribes and Bands of the Yakama Nation | 97 | 0.95 |
| 06122 | Ridgefield School District | | Cowlitz Tribe | 29 | 1.47 |
| 01160 | Ritzville School District | | Colville Confederated Tribes | 5 | 1.33 |
| 01160 | Ritzville School District | | Spokane Tribe | 5 | 1.33 |
| 32416 | Riverside School District | | Kalispel Tribe | 43 | 2.17 |
| 32416 | Riverside School District | | Spokane Tribe | 43 | 2.17 |
| 17407 | Riverview School District | Snoqualmie Tribe | | 49 | 1.6 |
| 34401 | Rochester School District | | Chehalis Confederated Tribes | 82 | 3.91 |
| 20403 | Roosevelt School District | | Confederated Tribes and Bands of the Yakama Nation | | |
| 38320 | Rosalia School District | | Spokane Tribe | 9 | 3.31 |
| 13160 | Royal School District | | Confederated Tribes and Bands of the Yakama Nation | | |
| 28149 | San Juan Island School District | | Samish Tribe | 12 | 1.23 |
| 14104 | Satsop School District | | Chehalis Confederated Tribes | 6 | 10.53 |
| 17001 | Seattle Public Schools | | Snoqualmie Tribe | 1,045 | 2 |
| 17001 | Seattle Public Schools | | Suquamish Tribe | 1,045 | 2 |
| 29101 | Sedro-Woolley School District | Upper Skagit Tribe | | 143 | 3.18 |
| 39119 | Selah School District | | Confederated Tribes and Bands of the Yakama Nation | 47 | 1.35 |

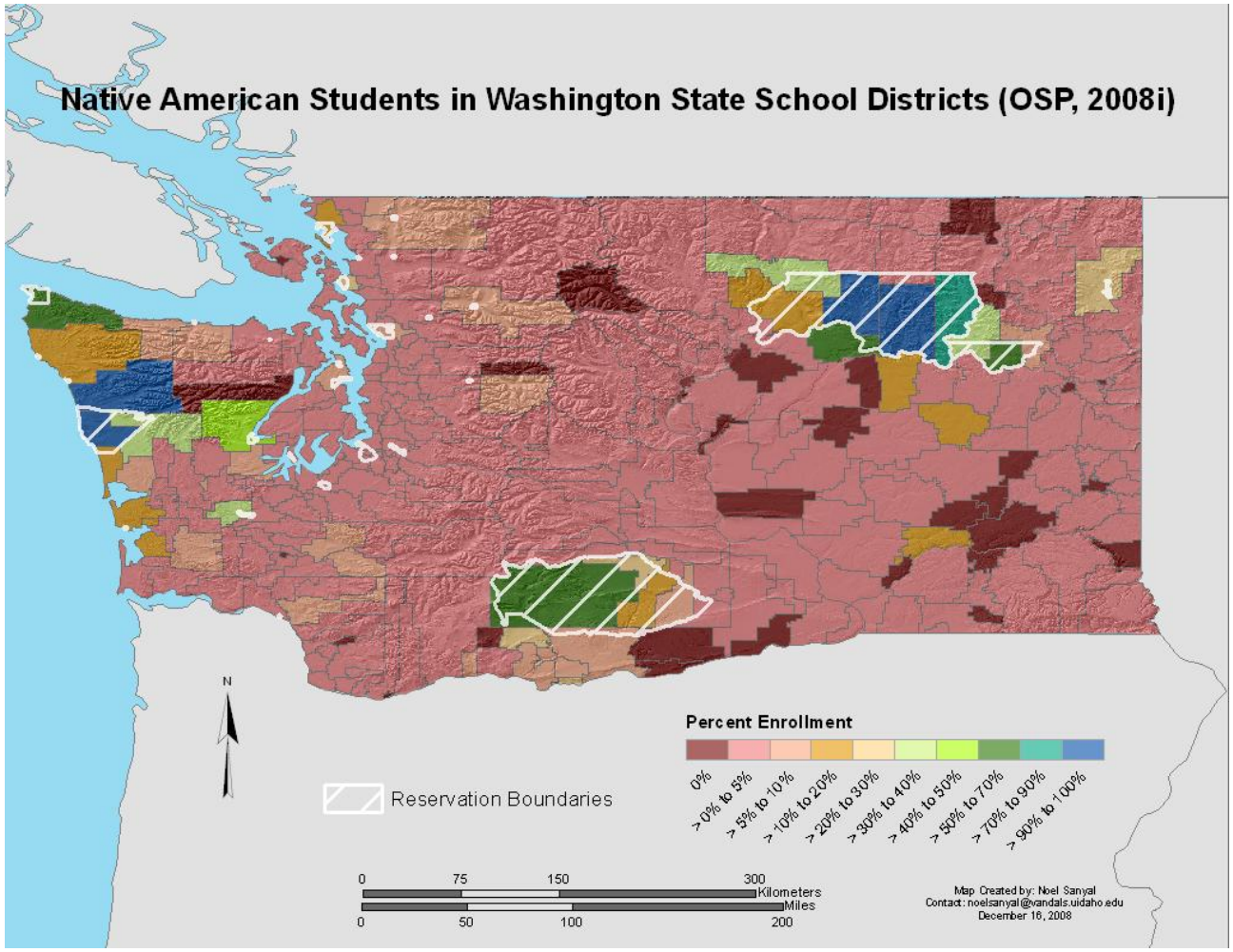
| | School District | Within Tribe Boundaries | Nearest Tribe | Enrollment (#s) | Enrollment (%) |
|---|---|---|---|---|---|
| 26070 | Selkirk School District | | Kalispel Tribe | 16 | 4.44 |
| 05323 | Sequim School District | Jamestown S'Klallam Tribe | | 140 | 4.64 |
| 28010 | Shaw Island School District | | Lummi Tribe | | |
| 28010 | Shaw Island School District | | Samish Tribe | | |
| 23309 | Shelton School District | Skokomish Tribe | | 391 | 8.98 |
| 23309 | Shelton School District | Squaxin Island Tribe | | 391 | 8.98 |
| 17412 | Shoreline School District | | Snoqualmie Tribe | 143 | 1.44 |
| 17412 | Shoreline School District | | Tulalip Tribe | 143 | 1.44 |
| 30002 | Skamania School District | | Confederated Tribes and Bands of the Yakama Nation | 3 | 4.17 |
| 17404 | Skykomish School District | | Snoqualmie Tribe | 1 | 1.2 |
| 31201 | Snohomish School District | | Tulalip Tribe | 103 | 1.09 |
| 17410 | Snoqualmie Valley School District | | Snoqualmie Tribe | 53 | 1 |
| 13156 | Soap Lake School District | | Colville Confederated Tribes | 7 | 1.39 |
| 25118 | South Bend School District | | Shoalwater Bay Tribe | 70 | 11.86 |
| 18402 | South Kitsap School District | | Suquamish Tribe | 277 | 2.57 |
| 15206 | South Whidbey School District | | Tulalip Tribe | 42 | 2.01 |
| 23042 | Southside School District | | Squaxin Island Tribe | 3 | 1.17 |
| 32081 | Spokane School District | | Spokane Tribe | 1,154 | 4 |
| 22008 | Sprague School District | | Spokane Tribe | 1 | 1.09 |
| 38322 | St. John School District | | Spokane Tribe | 4 | 2.01 |
| 31401 | Stanwood-Camano School District | | Stillaguamish Tribe | 78 | 1.4 |
| 11054 | Star School District | | Confederated Tribes and Bands of the Yakama Nation | | |
| 07035 | Starbuck School District | | Confederated Tribes and Bands of the Yakama Nation | | |
| 04069 | Stehekin School District | | Sauk-Suiattle Tribe | | |
| 27001 | Steilacoom Hist. School District | | Puyallup Tribe | 20 | 0.84 |
| 38304 | Steptoe School District | | Spokane Tribe | | |
| 30303 | Stevenson-Carson School District | | Confederated Tribes and Bands of the Yakama Nation | 63 | 5.89 |
| 31311 | Sultan School District | | Tulalip Tribe | 63 | 2.79 |
| 33202 | Summit Valley School District | | Colville Confederated Tribes | 1 | 1.09 |
| 27320 | Sumner School District | | Puyallup Tribe | 206 | 2.45 |
| 39201 | Sunnyside School District | | Confederated Tribes and Bands of | 9 | 0 |

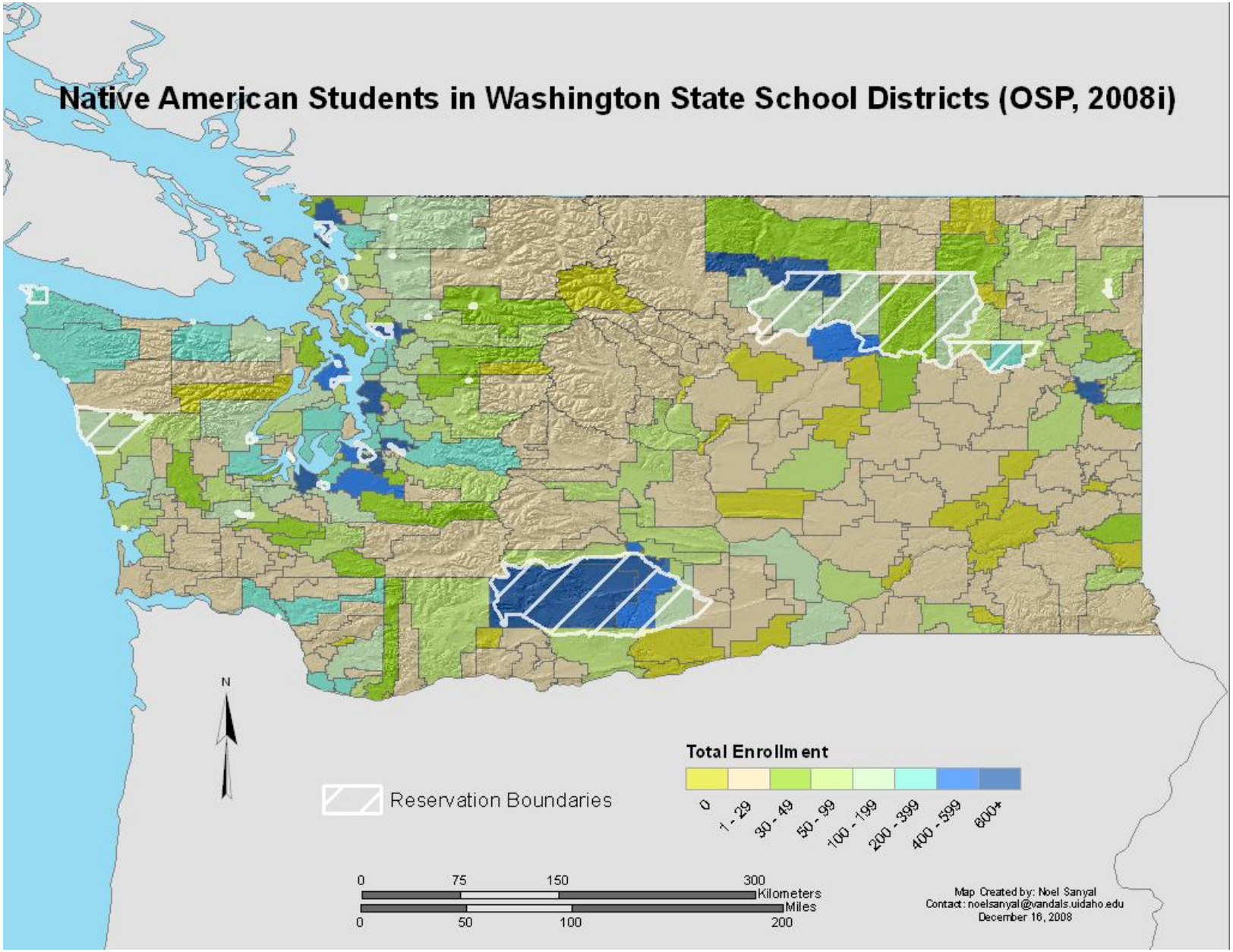
| | School District | Within Tribe Boundaries | Nearest Tribe | Enrollment (#s) | Enrollment (%) |
|---|---|---|---|---|---|
| | | | the Yakama Nation | | |
| 27010 | Tacoma School District | | Puyallup Tribe | 610 | 2 |
| 14077 | Taholah School District | Quinault Tribe | | 211 | 92.14 |
| 17409 | Tahoma School District | | Muckleshoot Tribe | 73 | 1.06 |
| 38265 | Tekoa School District | | Spokane Tribe | 5 | 2.34 |
| 34402 | Tenino School District | | Nisqually Tribe | 24 | 1.69 |
| 19400 | Thorp School District | | Confederated Tribes and Bands of the Yakama Nation | 6 | 3.59 |
| 19400 | Thorp School District | | Muckleshoot Tribe | 6 | 3.59 |
| 21237 | Toledo School District | | Cowlitz Tribe | 18 | 1.73 |
| 24404 | Tonasket School District | | Colville Confederated Tribes | 26 | 2.43 |
| 39202 | Toppenish School District | Confederated Tribes and Bands of the Yakama Nation | | 510 | 15 |
| 36300 | Touchet School District | | Confederated Tribes and Bands of the Yakama Nation | 13 | 4.17 |
| 08130 | Toutle Lake School District | | Cowlitz Tribe | 25 | 3.9 |
| 20400 | Trout Lake School District | | Confederated Tribes and Bands of the Yakama Nation | | |
| 17406 | Tukwila School District | | Muckleshoot Tribe | 45 | 1.65 |
| 34033 | Tumwater School District | | Nisqually Tribe | 126 | 1.83 |
| 39002 | Union Gap School District | | Confederated Tribes and Bands of the Yakama Nation | 46 | 7.64 |
| 27083 | University Place School District | | Puyallup Tribe | 61 | 1.13 |
| 21018 | Vader School District | | Cowlitz Tribe | | |
| 33070 | Valley School District | | Colville Confederated Tribes | 6 | 1.54 |
| 33070 | Valley School District | | Spokane Tribe | 6 | 1.54 |
| 06037 | Vancouver School District | | Cowlitz Tribe | 448 | 2 |
| 17402 | Vashon Island School District | | Puyallup Tribe | 20 | 1.22 |
| 17402 | Vashon Island School District | | Skokomish Tribe | 20 | 1.22 |
| 35200 | Wahkiakum School District | | Cowlitz Tribe | 11 | 2.16 |
| 13073 | Wahluke School District | | Confederated Tribes and Bands of the Yakama Nation | 12 | 1 |
| 36401 | Waitsburg School District | | Confederated Tribes and Bands of the Yakama Nation | 7 | 2 |
| 36140 | Walla Walla School District | | Confederated Tribes and Bands of | 68 | 1 |

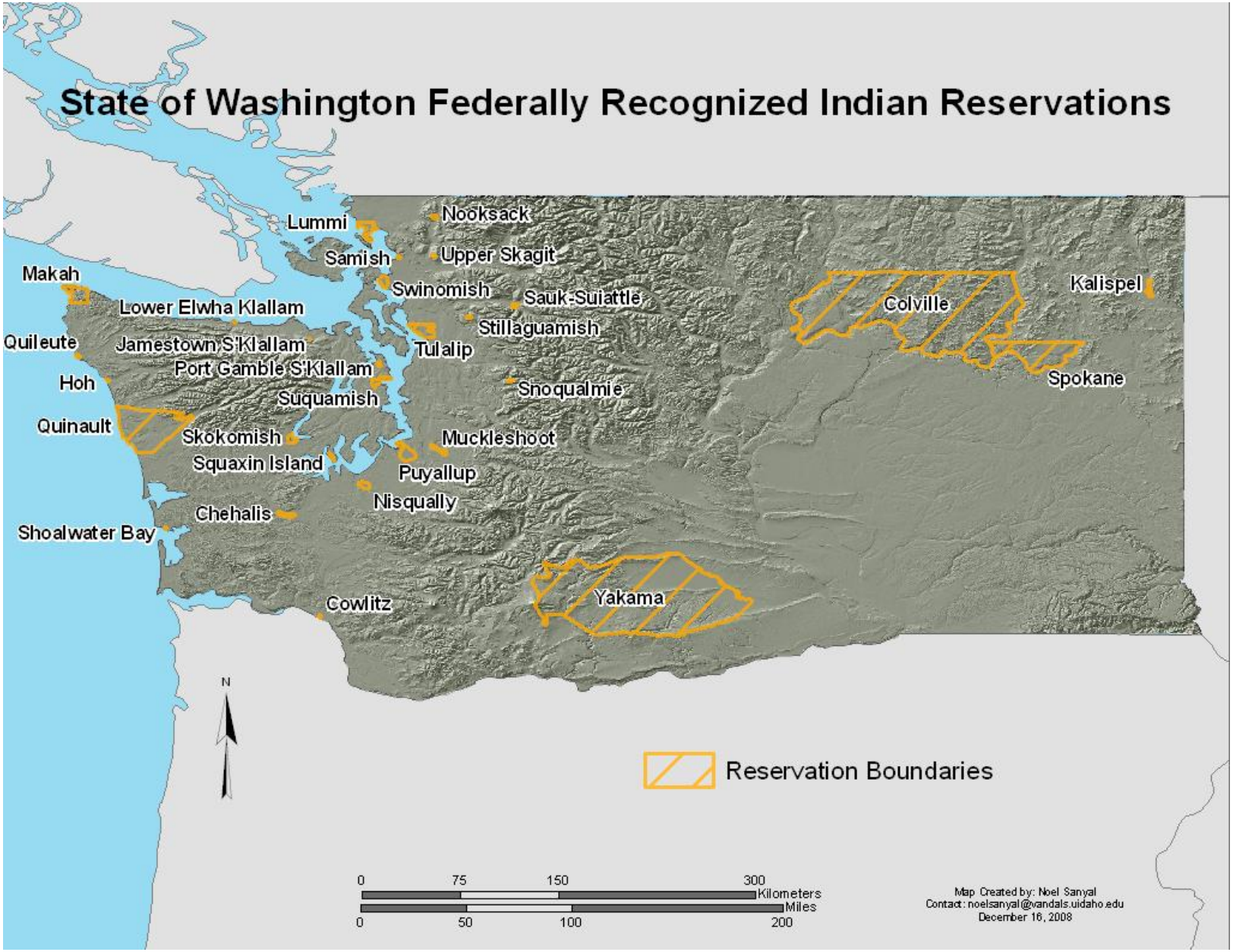
| | School District | Within Tribe Boundaries | Nearest Tribe | Enrollment (#s) | Enrollment (%) |
|---|---|---|---|---|---|
| | | | the Yakama Nation | | |
| 39207 | Wapato School District | Confederated Tribes and Bands of the Yakama Nation | | 881 | 26 |
| 13146 | Warden School District | | Colville Confederated Tribes | 2 | 0.21 |
| 13146 | Warden School District | | Confederated Tribes and Bands of the Yakama Nation | 2 | 0.21 |
| 06112 | Washougal School District | | Confederated Tribes and Bands of the Yakama Nation | 35 | 1.16 |
| 01109 | Washtucna School District | | Confederated Tribes and Bands of the Yakama Nation | | |
| 09209 | Waterville School District | | Colville Confederated Tribes | 3 | 0.91 |
| 33049 | Wellpinit School District | Spokane Tribe | | 424 | 90.99 |
| 04246 | Wenatchee School District | | Colville Confederated Tribes | 91 | 1 |
| 32363 | West Valley School District (Spokane) | | Spokane Tribe | 87 | 2.3 |
| 39208 | West Valley School District (Yakima) | | Confederated Tribes and Bands of the Yakama Nation | 89 | 1.91 |
| 21303 | White Pass School District | | Confederated Tribes and Bands of the Yakama Nation | 6 | 1.06 |
| 27416 | White River School District | | Muckleshoot Tribe | 121 | 2.65 |
| 20405 | White Salmon Valley School District | | Confederated Tribes and Bands of the Yakama Nation | 32 | 2.67 |
| 22200 | Wilbur School District | | Colville Confederated Tribes | 36 | 15.93 |
| 25160 | Willapa Valley School District | | Cowlitz Tribe | 20 | 5.21 |
| 13167 | Wilson Creek School District | | Colville Confederated Tribes | | |
| 21232 | Winlock School District | | Chehalis Confederated Tribes | 3 | 0.39 |
| 21232 | Winlock School District | | Cowlitz Tribe | 3 | 0.39 |
| 14117 | Wishkah Valley School District | | Quinault Tribe | 2 | 1.02 |
| 20094 | Wishram School District | | Confederated Tribes and Bands of the Yakama Nation | 15 | 22.06 |
| 08404 | Woodland School District | | Cowlitz Tribe | 27 | 1.25 |
| 39007 | Yakima School District | | Confederated Tribes and Bands of the Yakama Nation | 454 | 3 |
| 34002 | Yelm School District | Nisqually Tribe | | 156 | 3.08 |
| 39205 | Zillah School District | | Confederated Tribes and Bands of the Yakama Nation | 63 | 4.79 |

# Appendix I

## Maps Depicting Tribe and School District Information




Native American Students in Washington State School Districts (OSP, 2008i)
N
Reservation Boundaries
Total Enrollment
0
1 - 29
30 - 49
50 - 99
100 - 199
200 - 399
400 - 599
600+
0
75
150
300
Kilometers
Miles
0
50
100
200
Map Created by: Noel Sanyal
Contact: noelsanyal@vandals.uidaho.edu
December 16, 2008


State of Washington Federally Recognized Indian Reservations
Lummi
Nooksack
Samish
Upper Skagit
Makah
Swinomish
Sauk-Suiattle
Kalispel
Lower Elwha Klallam
Colville
Stillaguamish
Quileute
Jamestown S'Klallam
Tulalip
Port Gamble S'Klallam
Spokane
Hoh
Snoqualmie
Suquamish
Quinault
Skokomish
Muckleshoot
Squaxin Island
Puyallup
Nisqually
Chehalis
Shoalwater Bay
Yakama
Cowlitz
N
Reservation Boundaries
0
75
150
300
Kilometers
Miles
0
50
100
200
Map Created by: Noel Sanyal
Contact: noelsanyal@vandals.uidaho.edu
December 16, 2008

# Appendix J

## Annual Conference Presentation – WSSDA

| Year | Session Title | Presenters |
|---|---|---|
| **2008** | | |
| Early bird | Effective Practices for Closing the Achievement Gap | Thelma Jackson |
| Thursday, Nov. 20 | Leading w/an Equity Agenda: It's a Matter of "Will" Power | Doris McEwen |
| Thursday, Nov. 20 | Boards' Role in Equity and Access: Closing the Achievement Gap | Shirley McCune<br>Thelma Jackson |
| Thursday, Nov. 20 | Exploring Government to Government Relationship with Tribes | Gordy James |
| Friday, Nov. 21 | Learning About Cultural Strengths that Lead to Native American Success! | Laurie McCubbin<br>Jason Sievers |
| **2007** | | |
| Thursday, Nov. 15 | Tribes and Schools Working Together for all Students | Darrell Edmonds<br>Sally Brownfield |
| **2006** | | |
| Friday, Nov. 17 | Building School Board – Tribal Partnerships to Improve Native American Student Achievement<br>**cancelled due to flight | Craig Bill<br>Gordy James |
| **2005** | | |
| Thursday, Nov. 10 | Indian Nations, Indian People and the United States | Distinguished Speaker: Robert Miller |
| Thursday, Nov. 10 | Building Relationships Between Tribes and Schools | Martina Whelshula<br>Suzi Wright<br>Rep. John McCoy |
| Thursday, Nov. 10 | Tribal History/Culture Curriculum in Washington State History | John McCoy<br>Martharose Laffey<br>Barb Yasui<br>Sheryl Fryberg |

# Appendix K

## MEMORANDUM OF UNDERSTANDING BETWEEN TRIBES AND SCHOOL DISTRICTS

**TEMPLATE**

**(This document does not define required elements of a MOU. It draws on past successful agreements between the Tribes and School Districts. This template modifies an existing working agreement between the Lower Elwa Klallam Tribe and the Port Angeles School District. Representatives of Washington State School Directors Association and Tribes, in joint meetings developed this template, in response to Tribal Cultural History Bill 1495.)**

**Purpose: Create a more powerful statement here, one that sets up a commitment to work together. "In the spirit of.... The vision/spirit of this is intended to support community relationships and cultural understanding."**

**All mutually-approved Tribal History/Culture/Curriculum materials belong to _____.**

**In the spirit and intent of this MOU, the (name) Tribe and District commit to:**

**1. Provide the following resources to accomplish the implementation of the intent of HB 1495:**
- **a. Tribe - culture/history experts**
- **b. District - delivery platform**
- **c. Tribe - teacher training for curriculum**
- **d. District - curriculum adoption funds for year**

**2. Partner with the (name) School District in the appropriate evaluation of the positive impact(s) of the implemented history/culture/government curriculum to the students, staff and community served by the (name) Tribe and provide feedback to achievement, attendance, and progress toward graduation.**

**3. Work together to identify and access future funding to continue the implementation of Tribal history/culture/government curriculum as follows:**
- **a. Search Federal funds**
- **b. Apply for 3 grants a year**

**c. Talk to bill gates/Paul Allen**

**4. We agree to use all funds received in the following ways:**

**a. Tribe gets X to use for history collection**

**b. District gets X to use for curriculum development.**

**5. Establish a list of primary contacts for the Tribe and the District and set up a schedule of regular meetings to _____, no less than _____ during the school year.**

**6. Work together to develop mutually-approved local Tribal History/Culture/Government curriculum that reflects the values, cultures, traditions, history and languages of the _____ Tribe(s) and is integrated into the current curriculum.**

**7. Co-develop plan for submission to the curriculum committee**

**8. Report progress to Parent Committee, Tribal Board/Council, School Board and WSSDA _____ (specify time frame). And submit press release/s**

**Tribe commits to:**

**1. Develop a resource list of culture/history experts who can teach or enrich the Tribal History/Culture/Government curriculum.**

- **Invite district to social events to advance the relationship between the Tribe and (name) School District.**
- **Insure the cultural curriculum has approval of and require intellectual property protections of (name) Tribal government.**

**(Name)School District Commits to:**

**1. Ensure school board members and administrators will attend training to assist them in better understanding Tribal History/Culture/Government: e.g. GOIA government-to-government training**

**2. Provide only mutually approved Tribal History/Culture/Government materials.**

- **Ensure adequate, appropriate and timely communication with (name) Tribal government administration and staff.**
- **In coordination with the Tribal staff, support the scheduling of activities at the elementary, middle and high schools.**
- **Provide for instruction, by tribal staff, of school certified staff in elements of approved Tribal Cultural/Historical curriculum.**
- **Insure all school administrative and teaching staff adheres to protections of tribal intellectual property rights of the Tribal Cultural/Historical curriculum.**
- **Evaluate the effectiveness of the program to the students through direct analysis of student achievement in the areas of language arts and math, as well as daily attendance and progress toward graduation. Provide ongoing suggestions for improvement of the program.**
- **Identify and access future funding to continue this program.**
- **Each school district superintendent will inform and educate individual schools on correct protocol as specified in their inter-local agreement**
- **Will educate the community regarding the implementation of Tribal History/Culture in collaboration with the Tribe whenever possible**
- **District will provide personnel to work with Tribal language/culture departments to develop history/culture curriculum**

# Appendix L

# WSSDA Draft ToolKit

# TRIBAL HISTORY AND CULTURE PROJECT

December 2008
Fellow School Director:
In 2005, the Washington State Legislature approved a landmark law aimed at ensuring all students in our public schools have a deeper understanding of the history and culture of Native American tribes in the Pacific Northwest.
Under this law (SHB 1495), the Washington State School Directors' Association has been given a leadership role in strengthening government-to-government relations between local school districts and neighboring Tribal nations. The intent is to get districts and Tribes working together to include Tribal history in the common school curriculum.
Specifically, WSSDA is encouraged to facilitate regional meetings between school boards and Tribal councils to explore ways to develop and use curricular materials to teach the history, culture, and government of Washington Indian tribes; and to identify strategies to close the academic achievement gap. The law also encourages school districts to collaborate in developing curricula and taking part in cultural exchanges with Tribes.
WSSDA has prepared this toolkit to give local school leaders a better understanding of the law and how to carry out its intent. You'll find a variety of materials inside, including background on SHB 1495, protocol for interacting with Tribal governments, a sample resolution and memorandum of understanding, and suggestions for other resources.
Thank you for your participation in this important project. As we continue this journey, we welcome your questions and suggestions for improvement.
Sincerely yours,

Deborah Heart
WSSDA Vice President and
Board of Directors' Liaison, Tribal History Project
DH/wdb

## Draft Toolkit Contents

This toolkit has been prepared by the Washington State School Directors' Association to assist school boards in developing government-to-government relations with Tribes for the purposes of establishing Tribal history curricula and strategies to close the achievement gap. Please keep in mind that the templates in this toolkit are provided as samples only and must be tailored to fit each district's unique circumstances and relationships with neighboring Tribal nations.

- Overview of Substitute House Bill 1495
- Complete text of Substitute House Bill 1495
- List of Tribal nations in the state of Washington
- Protocol considerations
- Sample school board letter to Tribal leaders
- Sample school board resolution regarding tribal history curricula
- Sample Memorandum of Agreement
- Sample policy regarding curriculum development/instructional materials
- List of resources

## Tribal Nations in the State of Washington

Washington has a rich Native American heritage that dates back thousands of years. There are 29 federally recognized Indian tribes whose reservations are located in Washington. The Governor's Office of Indian Affairs reports seven non-federally recognized tribes in Washington.

| Federally Recognized Tribes | County(ies) |
|---|---|
| Chehalis Confederated Tribes | Grays Harbor/Thurston |
| Colville Confederated Tribes | Okanogan/Ferry |
| Cowlitz Indian Tribe | Cowlitz/Clark |
| Hoh Tribe | Jefferson |
| Jamestown S'Klallam Tribe | Clallam |
| Kalispel Tribe | Pend Oreille |
| Lower Elwha Klallam Tribe | Clallam |
| Lummi Nation | Whatcom |
| Makah Tribe | Clallam |
| Muckleshoot Tribe | King |
| Nisqually Tribe | Thurston |
| Nooksack Tribe | Whatcom |
| Port Gamble S'Klallam Tribe | Kitsap |
| Puyallup Tribe | Pierce |

| Federally Recognized Tribes | County(ies) |
|---|---|
| Quileute Tribe | Clallam |
| Quinault Nation | Grays Harbor |
| Samish Nation | Skagit |
| Sauk-Suiattle Tribe | Skagit |
| Shoalwater Bay Tribe | Pacific |
| Skokomish Tribe | Mason |
| Snoqualmie Tribe | King |
| Spokane Tribe | Stevens |
| Squaxin Island Tribe | Mason |
| Stillaguamish Tribe | Snohomish |
| Suquamish Tribe | Kitsap |
| Swinomish Tribe | Skagit |
| Tulalip Tribes | Snohomish |
| Upper Skagit Tribe | Skagit |
| Yakama Nation | Yakima/Klickitat |

### Non-Recognized Tribes

| Tribe | County(ies) |
|---|---|
| Chinook Tribe | Pacific |
| Duwamish Tribe | King |
| Kikiallus Indian Nation | King |
| Marietta Band of Nooksack Tribe | Whatcom |
| Snohomish Tribe | Snohomish |
| Snoqualmoo Tribe | Island |
| Steilacoom Tribe | Pierce |

**Draft Protocol Considerations**

An essential ingredient for successful relations with other cultures is understanding and observing the protocols of those cultures. It is equally important to understand that each culture or nation will have its own characteristics that require a unique approach to protocol. This is particularly true of Native American Tribes. As school districts seek to establish government-to-government relations with neighboring Tribes, it is critical that they do their homework on each Tribe's governing structure and protocols. In many instances, the rules will vary from Tribe to Tribe.

Building relations with Tribal governments starts by comprehending and acknowledging Tribal sovereignty. Under the U.S. Constitution, treaties and federal law, federally recognized Tribes are considered sovereign. While there are limits to Tribal sovereignty, the fundamental concept is that Tribes are recognized as legal and political entities who have authority to govern themselves. Tribes have their own unique form of government, which may or may not seem familiar or easy to identify by someone looking in from the outside. Some Tribes have long-standing, well-established governments, while other Tribes are less formal with recently developing governmental structures. There is no "one size fits all" protocol for working with the Tribes in Washington State. In fact, even within the same Tribe, there can be differences of opinion and expectation.

When working with Native Americans, everything hinges on relationships and trust. After generations of mistreatment and mistrust, it can be difficult to make progress quickly. It requires patience, tolerance and respect for cultural differences. Each Tribe and Tribal interaction should be approached with care and respect, keeping in mind that once someone is offended, it can be difficult to repair relationships. It can be valuable to make a preliminary contact to introduce yourself and ask about customs and expectations. The following are some general observations and suggestions regarding protocol with Tribal nations. Again, these are general in nature and should be verified with the expectations of the Tribe or Tribes in your region.

- Tribal leaders are elected officials and, as such, should be addressed as "The Honorable" in correspondence.
- One important cultural difference can be time. Native Americans typically do not share the same perspective of time as some other American sub-cultures. As with any generality, this is not always the case.
- When planning meetings with Native Americans, it is helpful to express the value of the meeting and the positive outcomes expected to help meet their needs. State clearly what benefit the meeting or work might have to them personally and to their people.
- Make the time and effort to demonstrate your genuine commitment to serving the needs of Native American students. Progress should be viewed in incremental steps. It could be helpful to build small successes before tackling grandiose projects.
- Elders???
- Celebrations, meals and gifts???

**Draft Sample Letter to Tribal Leaders**

The following is a sample letter from a school board to a Tribal government regarding government-to-government relationships under SHB 1495. This text should be treated as a starting point for customizing a letter to Tribes in your region. Before sending a letter, be sure it represents the appropriate protocol.

The Honorable _____, Chair
_____ Tribal Council
Address
City, State ZIP
Dear Chairman/Chairwoman _____:
School districts throughout Washington state have been encouraged by the Legislature to establish curricula on Tribal history, government and culture in their schools in partnership with neighboring Tribal nations. This landmark law (SHB 1495) is in keeping with the historic Centennial and Millennium Accords in which the state of Washington and Tribal nations pledge to work cooperatively to in a number of areas, including education.
SHB 1495 encourages school boards to work collaboratively with neighboring Tribal councils "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."
The Board of Directors of the _____ School District is committed to the principles of SHB 1495 and its goal of ensuring that all students have a deeper understanding of Tribal history and culture. Our board is also committed to closing the academic achievement gap for all students.
The _____ School District Board of Directors is eager to begin a dialogue with the _____ Tribal Council about developing curricula and identifying strategies to close the achievement gap. We respectfully request a meeting to explore how we can work collaboratively to address this important issues.
Sincerely yours,
_____President, _____ School District Board of Directors

**Draft Sample resolution**

*WHEREAS*, the Centennial and Millennium Accords between the state of Washington and Tribal Leaders affirms the importance of 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 contributions of Indian nations to the state of Washington; and

*WHEREAS*, Washington's Legislature has determined there is a need for accurate, complete and relevant curricula regarding the history, culture and government of Tribal nations in Washington; and

*WHEREAS*, the Legislature has declared that Indian students will be more engaged by such curricula, and that all students will be enriched by learning about the experiences, contributions and perspectives of their Tribal neighbors, fellow citizens and classmates; and

*WHEREAS*, the Legislature has further declared that enhanced curricula may assist in eliminating the academic achievement gap between Indian and other students; and

*WHEREAS*, SHB 1495 encourages school boards and Tribal councils to establish collaborative government-to-government relationships to create local and regional curricula about Tribal history and culture, and to identify strategies to close the achievement gap; and

*WHEREAS*, the Board of Directors of the _____ School District is committed to closing the academic achievement gap for all students; and

*WHEREAS*, the _____ School District Board of Directors is dedicated to ensuring all students have a deeper understanding of Tribal history, culture and government in the community, the region and the state; and

*NOW, THEREFORE, BE IT RESOLVED* that the _____ School District Board of Directors pledges to work collaboratively with the _____ Tribal Council to establish curriculum that includes tribal experiences and perspectives, so that all students learn about the history, culture, government, and experiences of their Indian peers and neighbors

*Signed, this* _____ *day of* _____*, 2009.*

_____

*President*

_____

_____

_____

*Attest:* _____

*Directors*

## Draft Resources

The following organizations and individuals may be of assistance as you work to develop government-to-government relations and Tribal history curricula.

### Governor's Office of Indian Affairs

Craig Bill, Director
210 - 11th Avenue SW, Suite 415 • PO Box 40909
Olympia, WA 98504-0909
Phone: 360-902-8827
Web: www.goia.wa.gov
Provides a directory of Tribal nations and councils, background information on State/Tribal relations and agreements, government-to-government training, and other resources.

### Washington State School Directors' Association

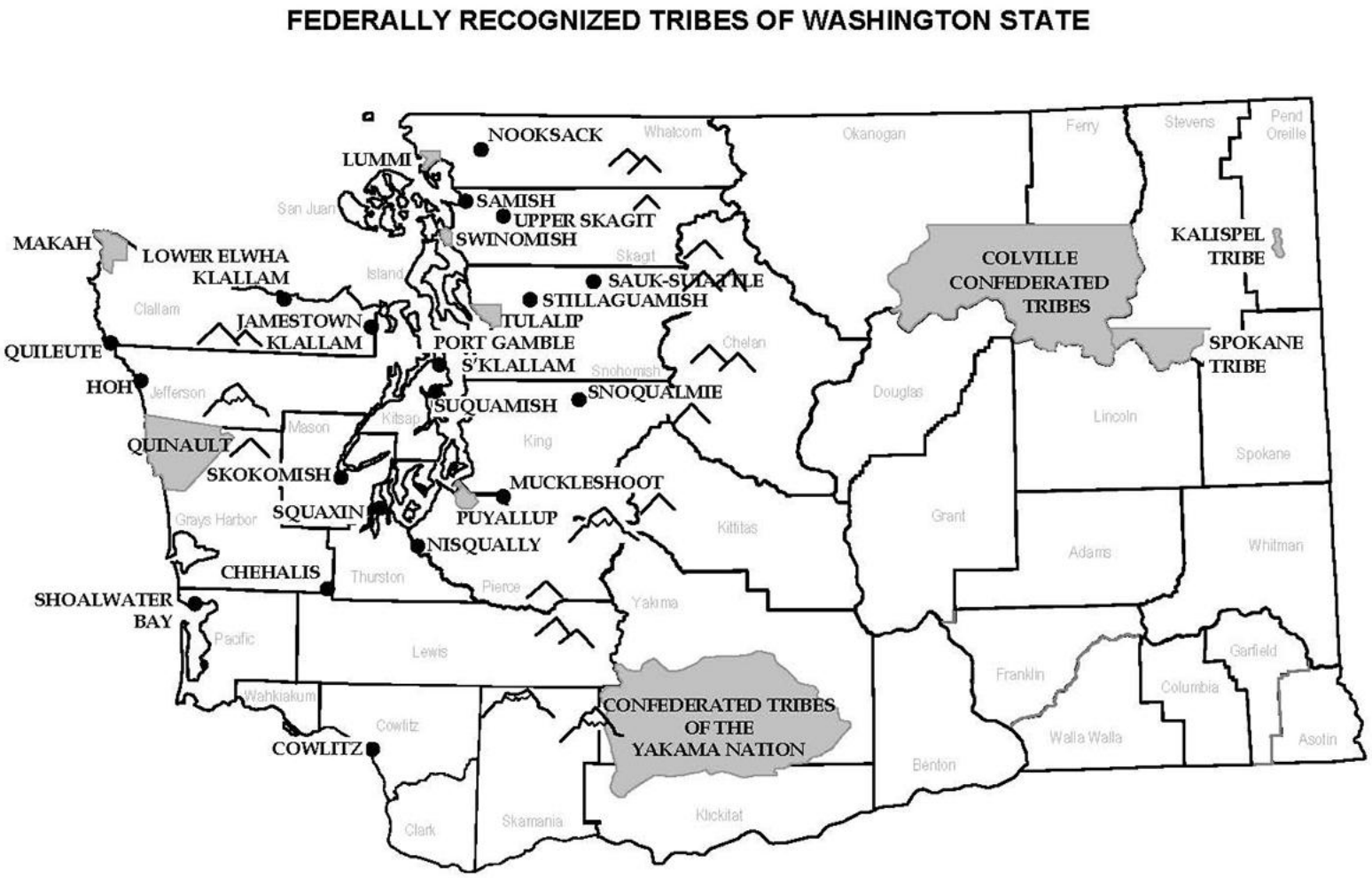
Martharose Laffey, Executive Director
221 College St. NE
Olympia, WA 98516
Phone: 360-493-9231
Web: www.wssda.org
Officially designated organization for assisting school boards in developing government-to-government relations with Tribes for the purpose of establishing Tribal curricula. Coordinates regional meetings between neighboring school boards/Tribal councils, provides assistance in policy development. Provides materials for school boards on closing the achievement gap and using data to guide policy decisions on student learning.

### Office of Indian Education, OSPI

Denny Hurtado, Program Supervisor
Office of Superintendent of Public Instruction
Old Capitol Building • PO Box 47200
Olympia, WA 98504-7200
Phone: 360-725-6160
Web: www.k12.wa.us (general info)

OSPI's Indian Education Office is provides technical assistance and information to school districts, students and parents. The goal of the office is to assure that Native American students meet state academic standards.

**More**



# Appendix M

## Examples – Achieve Curriculum Project Tribal (Tribe Specific)

**EXAMPLES OF CURRICULUM AND EDUCATION PROJECTS**
**American Indian Tribe Specific – Washington State**

| Title | Level | Location | Description | Developers | Information Sources |
|---|---|---|---|---|---|
| First Peoples' Language, Culture and Oral Traditions Certification Program: CONFEDERATED TRIBES OF THE COLVILLE RESERVATION | Secondary | Grand Coulee Dam School District & Omak School District | Lesson plans for learning First People's Language, include public presentations at cultural events, creating a story & sharing with others, participation in language/culture camp, gathering, cooking, & preparing traditional food, preparing a family tree, leadership development & teamwork related to dances, songs, canoe, tipi building, & staying true to self | Confederated Tribes of the Colville Reservation | http://www.pesb.wa.gov/FirstPeople/default.htm |
| First Peoples' Language, Culture & Oral Traditions Certification Program: JAMESTOWN S'KLALLAM TRIBE | Secondary & post-secondary | Port Angeles School District, Northwest Indian College | First People's Language learning observed through greetings, presentations, making maps of Klallam village sites, sharing Klallam songs, & increased involvement in school activities | Jamestown S'Klallam Tribe | http://www.pesb.wa.gov/FirstPeople/default.htm |
| First Peoples' Language, Culture & Oral Traditions | Secondary | Port Angeles School District | First People's Language learning observed through exchange of information or | Lower Elwha Klallam Tribe | http://www.pesb.wa.gov/FirstPeople/default.htm |

| | | | | | |
|---|---|---|---|---|---|
| Certification Program: LOWER ELWHA KLALLAM TRIBE | | | opinion, interpersonal mode-an active negotiation of meaning between 2 or more people, interpretive mode-listening & reading, presentation mode-articles, reports, & speeches | | |
| First Peoples' Language, Culture & Oral Traditions Certification Program: KALISPEL TRIBE OF INDIANS | Early childhood, elementary, secondary, adult | Cusick School District, Tribal Child Care Center/Afterschool Center, Camas Learning Center | First People's Language learning through 45 detailed language lessons that include a Kalispel song book, teacher's guide, Total Physical Response curriculum, teacher training, unit plans, vocabulary lists, sample phrases, pictures, & activity worksheets; computer software & audio CDs supplement | Kalispel Tribe of Indians | http://www.pesb.wa.gov/FirstPeople/default.htm |
| First Peoples' Language, Culture & Oral Traditions Certification Program: MAKAH TRIBE | Pre-K, elementary, & secondary | Cape Flattery School District, Makah Tribe's Headstart Program | First People's Language learning through Total Physical Response lesson drafts aligned with EALRs, daily entry tasks, quizzes & tests, units on weather, greetings, & plants, traditional songs, oral tradition, community involvement, projects, & teamwork | Makah Tribe | http://www.pesb.wa.gov/FirstPeople/default.htm |
| First Peoples' Language, Culture & Oral Traditions | Headstart, elementary, secondary, | Wellpinit School District, Spokane Tribal | First People's Language learning through language/culture goals, | Spokane Tribe of Indians | http://www.pesb.wa.gov/FirstPeople/default.htm |

| | | | | | |
|---|---|---|---|---|---|
| Certification Program: SPOKANE TRIBE OF INDIANS | & post-secondary | Headstart, Spokane Tribal College | EALRs, & GLEs as criteria; unit plans, products or artifacts, portfolios, written assessments, projects, unit & cumulative tests, focus groups, self-assessment, journals, traditional stories, action words & phrase lists, field trips for root digging & pit baking, & community meals | | |
| First Peoples' Language, Culture & Oral Traditions Certification Program: TULALIP TRIBES | Elementary, secondary, & post-secondary | Marysville School District, Tribal Early Childhood Education Assistance Program, Montessori Schools, Northwest Indian College, University of Washington | First People's Language learning through conversations in Lushootseed, reading, writing, songs, stories, vocabulary, counting, greetings, & activities; high school level includes one-month unit on Treaty of Point Elliot | Tulalip Tribes | http://www.pesb.wa.gov/FirstPeople/default.htm |
| Success for Native Students through Cooperative Tribal & School District Commitment | Elementary & secondary | Lower Elwha Klallam Tribe with Port Angeles School District | Cooperative efforts: Superintendent's Multiethnic Committee, interlocal agreement, school & tribe personnel & activities, Klallam language instruction, local tribal history & culture curriculum development | Lower Elwha Klallam Tribe with Port Angeles School District | http://www.portangelesschools.org/parents/documents/MicrosoftPowerPoint-diversityconference-april2008-3A.pdf |

| | | | | | |
|---|---|---|---|---|---|
| Culture: Spokane Tribe of Indians | Elementary & secondary | Website: Spokane Tribe of Indians with Wellpinit School District | Questions & answers about the Spokane Tribe of Indians, legends, Spokane language, pictures, historical readings, poetry, dancing & drumming, maps, timeline, & suggested resources ; uses multimedia | Spokane Tribe of Indians | http://www.wellpinit.wednet.edu/salish/spokans.php |
| Pathways Project | Secondary | Skokomish Tribe & Olympic College (videoconferencing) | After-school curriculum linking tribal traditions to coursework in math, science, language arts, history, & ethno-botany; 9th & 10th grade focus on math & science; 11th & 12th grade courses employ pre-college & college courses through videoconferencing | Skokomish Indian Tribe, Olympic College, Shelton School District, funded by U.S. Department of Education/Office of Indian Education | http://www.ed.gov/programs/indiandemo/awards.html |
| Strong Collaboration/ Student Success | All Levels | North Kitsap School District | Framework built on program review - focuses on school & tribal community relationships, small learning communities, a respectful learning environment that promotes a sense of belonging, & culturally responsive curriculum & instruction | North Kitsap School District (including school board), Suquamish Tribe, & Port Gamble Skallam Tribe, with Raymond Reyes as program reviewer | http://www.nkschools.org/district/programs/natam/ Reyes (2003) |
| Upper Columbia Book of Legends; The Kettle Fall Fishery; Grand Coulee Dam: Tribal | General | The Confederated Tribes of the Colville Reservation; | One book of legends & 4 CDs containing historical information & tribal perspectives | The Confederated Tribes of the Colville Reservation, History/Archaeology Program | The Confederated Tribes of the Colville Reservation (October 2008) |

| | | | | | |
|---|---|---|---|---|---|
| Impacts; Building the Grant Coulee Dam: A Tribal Perspective; Coyote Stories Along the Columbia | | shared with Inchelium, Nespelem, Republic, Omak, Wilbur, Keller, Okanogan School Districts & Lake Roosevelt High School | | | |
| NASA Native Earth System Science Curriculum Project! | Elementary | Paschal Sherman Indian School | Inquiry-based lessons, aligned with American Indian Science Standards & National Science Education Content Standards; use cultural contexts, including stories, people, & locations, specific to the Colville Tribes, culturally-based teaching & assessment methods, & cultural protocol | The Confederated Tribes of the Colville Reservation (also Nez Perce & Flathead Nations) with National Aeronautics & Space Administration | http://www.anamp.org/nescp_curriculum/about.html |
| The Indian Reading Series: Stories & Legends of the Northwest | Elementary | Website | Supplemental reading & language arts curriculum centered on stories written & illustrated by Northwest tribal members | Northwest Regional Educational Laboratory with tribes, including those from WA state: Jamestown Klallam, Muckleshoot, Shoalwater Bay, Skokomish, Suquamish, Yakama | http://www.nwrel.org/indianed/indianreading/ |
| Kalispel Culture & History | | Cusick Public Schools | Culturally appropriate, curriculum-supportive | Indigenous Learning Company with Kalispel | http://www.kalispeltribe.com/default.aspx?page=2 |

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| | | | materials & activities using inherent strengths of internet | Tribe of Indians | 31 |
| Native Peoples of the Olympic Peninsula: Who We Are | General | Participating Tribes: Elwha Klallam, Jamestown S'Klallam, Port Gamble S'Klallam, Skokomish, Squaxin Island, Quinault, Hoh, Quileute, Makah | Each tribe provides accounts of cultural history, reservation community, contemporary issues, heritage programs, & visitor opportunities | Olympic Peninsula Intertribal Cultural Advisory Committee | Wray, J. (2002). *Native Peoples of the Olympic Peninsula: Who We Are*. Norman, OK: University of Oklahoma Press. |
| Yakama Nation Sesquicentennial (1855-2005) | General | Yakama Nation; included in OSPI sovereignty curriculum | Booklet providing historical & contemporary information regarding the Yakama peoples; describes the land, the longhouse, Yakama Nation Treaty of 1855, & current enterprises; suggested readings | Confederated Tribes and Bands of the Yakama Nation | Yakama Nation Cultural Center |
| Building Bridges to Keep American Indian Students in School | Secondary | Forums held in 5 Yakama Nation communities; Cultural awareness forum held at Yakama Nation Cultural Center | A collaborative program to enhance special education programs for Native students by building cultural understanding, promoting communication between schools & families, & empowering students with disabilities to achieve independence & economic self-sufficiency | Yakama Nation Vocational Rehabilitation & Toppenish School District; Cultural Awareness Forum funded by National Governor's Association for Improving Outcomes for Young Adults with Disabilities | http://www.k12.wa.us/conferences/JanConf2008/JanConfMaterials/KatherineCove/KatherineCove1.ppt |

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| Chehalis History and Culture Curriculum Development Project | | Owned by Chehalis Tribe who controls its distribution & will identify schools to use it | Inquiry-based curriculum guides "students as they research, interview tribal members and write the story of the Chehalis tribal people based on the information gathered"; integrates EALRs | Confederated Tribes of the Chehalis; Evergreen Center for Educational Improvement; GEAR UP | http://ecei.evergreen.edu/chehalis.htm (Conwell et al., 2006) |

# Appendix N

## Examples – Achieve Curriculum Project Table (Regional & WA State)

**EXAMPLES OF CURRICULUM AND EDUCATION PROJECTS**
**Regional and Washington State**
**Native American Focus**

| Title | Level | Location | Description | Developers | Information Sources |
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| First Peoples' Language, Culture and Oral Traditions Certification Program | All levels | Participating Tribes: Colville, Cowlitz, Jamestown S'Klallam, Kalispel, Lower Elwha Klallam, Makah, Nooksack, Puyallup, Quinault, Skokomish, Spokane, Suquamish, Tulalip | Individuals certified by their tribes as proficient in their Tribe's native language & culture become state certified to teach that language in Washington public schools | Participating tribes through government-to-government agreements with State Board of Education & Professional Educator Standards Board; Tribes - Colville, Cowlitz, Jamestown S'Klallam, Kalispel, Lower Elwha Klallam, Makah, Nooksack, Puyallup, Quinault, Skokomish, Spokane, Suquamish, Tulalip | http://www.pesb.wa.gov/FirstPeople/default.htm |
| Since Time Immemorial: Tribal Sovereignty in Washington State | Elementary & secondary | Schools statewide K-12 | Lesson plans & units that promote understanding of tribal sovereignty & treaty rights; aligned with CBAs; currently being pilot tested at 10 schools in partnership with tribes; expected distribution in Fall 2009 | Directed by Office of the Superintendent of Public Instruction's Tribal Sovereignty Curriculum Advisory Committee (tribal elders, tribal leaders, tribal attorneys, non-tribal & tribal | Joan.Banker@k12.wa.us Denny.Hurtado@k12.wa.us |

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| | | | | educators, & representatives from various Washington State agencies) | |
| Northwest Native Youth Leadership Summit | Secondary | Various locations each year (for example, Central Washington University in 2008) | During one week in the summer students participate in projects and challenges that prepare them to take leadership roles in advocacy for and implementation of HB 1495; topics include tribal sovereignty, treaties, and contemporary issues impacting Native communities & tribal reservations | Office of the Superintendent of Public Instruction, Indian Education Office; Governor's Office of Indian Affairs | Joan.Banker@k12.wa.us<br>Denny.Hurtado@k12.wa.us |
| Culturally Responsive Curriculum for Secondary Schools | Secondary | Website | Curriculum on Northwest tribes consisting of lesson plans providing information on tribal government, laws, history & contemporary issues, & culture; aligned with EALRs for history & social studies | Northwest Indian Applied Research Institute; The Evergreen State College; OSPI Office of Indian Education | http://nwindian.evergreen.edu/curriculum/index.html |
| Shadow of the Salmon | Secondary (8th grade) | Distributed to middle schools throughout Washington State | One-hour video story of an adolescent boy who visits his Coast Salish relatives in the Northwest & learns about environmental issues from his relatives & elders; curriculum guide includes lessons with guiding questions, traditional stories, | Northwest Indian Fisheries Commission; Washington Indian Education Association; Affiliated Tribes of NW Indians; Northwest Straits Commission; Washington State University; University | Curriculum guide & video on DVD:<br>Joan.Banker@k12.wa.us<br>Denny.Hurtado@k12.wa.us<br>Video online at:<br>http://www.nwifc.wa.gov |

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| | | | suggestions for classroom activities & assignments, & additional historical & resource information | of Washington; Hood Canal Coordinating Committee; & many other organizations | |
| The Chinook Trilogy | Secondary & post-secondary | | Three 30-minute videos & 20-page guide containing maps, charts, & historical information | Yakama Indian Nation (WA) with Warms Springs & Umatilla Tribes (OR), & Nez Perce Tribe (ID); Columbia River Inter-Tribal Fish Commission | http://www.critfc.org/text/trilogy.html |
| Native American Early Learning Project | Early childhood | Preschools at Chief Leschi School, Grandview Early Learning Center, & Roosevelt Elementary School Early Childhood Program | Culturally-based supplemental services & materials, including environmentally-based literacy baskets, to foster academic readiness for kindergarten; aligned with WA Early Learning and Development Benchmarks | Puget Sound Educational Service District with Tacoma School District, Chief Leschi School, & Puyallup Tribe's Grandview Early Learning Center; U.S. Department of Education/Office of Indian Education | http://www.k12.wa.us/CISL/EarlyLearning/NAELP.aspx<br>Rebecca Kreth, Director<br>rkreth@psesd.org<br>(Nelson, 2006) |
| Northwest Native American Reading Curriculum | K-2 | CD-ROM available to schools statewide | Supplemental curriculum containing lesson plans & activities to foster oral language, reading & writing skills based on the themes of the drum, canoe, & hunting & gathering; aligned with EALRs | The Evergreen State College & Office of Superintendent of Public Instruction with tribal culture specialists; Funded by Higher Education Coordinating Board | Joan.Banker@k12.wa.us<br>(Constantino & Hurtado, 2005; 2006) |
| Enduring Legacies Native Cases | Post-secondary | Website | Teaching resources focused on case studies relevant to | The Evergreen State College; Panel of | http://www.evergreen.edu/tribal/cases/index.htm |

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| Project | | | Native communities; each case includes learning objectives, activities, & references (for example, the case "Waiting Patiently - 500 Years" relates to history of HB 1495) | Native leaders identified topics; field tested at Northwest Indian College, Salish Kootenai College, Grays Harbor College, & Bainbridge Graduate Institute; funded by Lumina Foundation for Education | (Smith et al., 2007; Smith, 2008) |
| Canoes Upon Our Waters: A Curriculum Model for Culture Based Academic Studies | Elementary (4th to 6th grades) | 27 public & tribal schools | Inquiry-base curriculum centered on local Native culture & language as it relates to art, health, language arts, math, science, & social studies; requires training to use | Nan McNutt, curriculum designer, with cultural advisors, traditional canoe carvers, & elementary teachers; funded by Washington MESA (Mathematics, Engineering, Science Achievement) & Puget Sound Energy | Nan McNutt<br>206-367-7789<br>206-669-9745<br>n.mcnutt@comcast.net |
| Voices Along the Skagit: Teaching the History of the First People in the Skagit River Watershed | Secondary & post-secondary | | Textbook presents historical & contemporary information about Native life in the Skagit Watershed; includes annotated bibliography, timeline, map, treaty, a related story & poem, & portraits of Native people | Charles W. Luckmann & Robert R. Mierendorf with Swinomish, Upper Skagit, & Sauk-Suiattle Tribal Communities, North Cascades National Park, Skagit Valley College, North Cascades Institute, Puget Sound Energy | North Cascades Institute<br>nci@ncascades.org<br>www.ncascades.org<br>360-856-5700, x 209 |
| Tribal Perspectives | Secondary | Available for | Series of documentary & | University of Montana | www.regionallearningpro |

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| on American Indian History in the Northwest | | purchase | educational films on DVD (with accompanying teacher guides), includes interviews with tribal elders | – Regional Learning Project | ject.org sally.thompson@umontana.org |
| Early College High Schools for Native Youth | Secondary | Medicine Wheel Academy, Tulalip Heritage High School, Suquamish Tribal School, Shelton High School, & LaConner School District | Students earn up to 2 years of college credit while simultaneously meeting requirements for high school graduation; curriculum is co-developed & co-taught by the tribe & school personnel and involves mentorship from adults in the student's home community | Partnerships: Medicine Wheel Academy, Kalispel & Spokane Tribes, & Spokane Falls Community College (CC); Tulalip Heritage High School (HS), Tulalip Tribes, Northwest Indian College & Everett CC; Suquamish Tribal School & Olympic College; Shelton HS, Squaxin Island & Skokomish Tribes, & Olympic College; LaConner School District, Swinomish Tribe, & Skagit Valley College | Center for Native Education, Antioch University Seattle http://www.centerfornativeed.org/colleges.html |
| Trail Tribes | General | Website | Multimedia website containing information on traditional & contemporary culture & relations with U.S.; presented through oral tradition, written narratives, photographs; includes stories of the elders, reference lists, & links to recommended | Congressional Grant administered by NASA with University of Idaho & University of Montana; Tribal Partners: Lower Chinook & Clatsop; Umatilla, Walla Walla, & Cayuse; Blackfeet | www.trailtribes.org |

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| | | | websites | Confederacy; Mandan, Hidatsa, & Arikara; Lakota | |
| Washington Stories | Elementary & secondary | Website | Lesson plans & curriculum materials pertaining to history & contemporary Native American issues; includes photographs, videos, documents, artifacts, written stories, & suggested learning activities; aligned with EALRs (history, geography, language arts, social studies, sciences, math, & art) | Washington State Historical Society | http://stories.washingtonhistory.org/ |
| Indian Land Tenure Foundation Curriculum Program | Headstart, elementary, secondary, & college | Website | Lessons include background information, student activities, evaluation of learning, & resources; content areas include American Indian traditional land values & land tenure history, contemporary American Indian land issues, & building a positive future for Indian communities through land use & stewardship | Indian Land Tenure Foundation organized & directed by community of Indian landowners, Indian people on & off reservations, Indian land organizations, tribal communities, tribal governments, including representation from Washington State | www.indianlandtenure.org |
| Curriculum Materials for Washington State Schools | Secondary | Website | Packets of curriculum materials on Washington & Pacific Northwest history; includes teacher introduction, timeline, list of | Center for the Study of the Pacific Northwest, University of Washington Department of History | http://www.washington.edu/uwired/outreach/cspn/Website/index.html |

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| | | | additional readings, suggestions for lesson plans & classroom activities involving primary documents (hard copies also available) | | |
| Celebrating Washington's First Peoples | Secondary | Statewide | Eight-week unit aligned with Social Studies EALRs; units cover tribal sovereignty, arts & culture, canoe journeys & language revitalization, natural resources, spirituality, family relations & Indian identity, education & sports, & economic development | The Seattle Times, Newspapers in Education Program, in consultation with OPSI Office of Indian Education & Indian educators | www.seattletimes.com/nie<br>206-652-6290 |
| Native Americans in the Pacific Northwest | General | Website | Digital collection of 2300 photographs & 7700 pages of text with captioning | University of Washington Libraries in collaboration with Cheney Cowles Museum/Eastern Washington State Historical Society in Spokane, & the Museum of History & Industry in Seattle | http://content.lib.washingtonedu/aipnw.buerge1.html |
| Digital Learning Commons | General | Website | Links to various historical & cultural resources – maps, artwork, photographs, publications | Digital Learning Commons, a non-profit organization aimed at improving access to educational resources for students & teachers in Washington State | http://www.learningcommons.org/bookmarks/categories/native_americans |

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| Wisdom of the Elders | General | Northwest & Great Plains Region | Recordings & live presentations involving the oral tradition & exemplary indigenous elders, historians, storytellers & song carriers shared via radio series (CDs), online speakers bureau, Turtle Island Storytellers' Network, & Northwest Storytellers' Association; multimedia curriculum materials for schools are being developed | Wisdom of the Elders, a non-profit organization, collaborates with diverse cultural & educational organizations | http://www.wisdomoftheelders.org |
| Native Lens: It is Time to Tell Our Stories | | Tribal Partners: Lummi, Puyallup, Swinomish, Skokomish, & Muckleshoot; Seattle Art Museum (Salish First People) | Teaches digital filmmaking & media skills to Native youth to promote self-expression, cultural preservation, & social change | Native Lens partners with various tribes (Lummi, Puyallup, Swinomish, Skokomish, & Muckleshoot) & urban organizations, such as Seattle Art Museum | Longhouse Media & Native Lens http://www.longhousemedia.org/ |
| Northwest History Documents – The L.V. McWhorter Native American Artifact Collection | General | Website | Contains cultural & historical records of the Yakama, Nez Perce, Bannock, & Flathead Tribes (1926-1935) | Washington State University Libraries' Manuscripts, Archives, & Special Collections | http://www.wsulibs.wsu.edu/holland/masc.imagedatabases.htm |
| Diabetes Education in Tribal Schools: Health is Life in Balance | Elementary & secondary | Available free-of-charge upon request | Lessons explore ways to keep life in balance & empower students to make healthy choices, examine problems of diabetes in American Indian/Alaska | Tribal colleges & universities, National Institute of Diabetes & Digestive & Kidney Diseases, Center for Disease Control & | William Freeman, williamlfreeman@att.net Northwest Indian College, Bellingham, WA |

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| | | | Native communities, & stimulate interest in health careers | Prevention, Indian Health Service, Tribal Leaders Diabetes Committee, Biological Sciences Curriculum Study | |

# Appendix O

## Native American Education in WA State:

## Sample of Publications (Achieve Curriculum Pubs)


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# Appendix P

# Examples of Superintendent Leadership

# (Achieve Superintendents & Achieve Mount Baker)

**Examples of Superintendent Leadership in Building Tribal-School District Relationships**

Three Washington State school district superintendents describe the efforts of their school districts to foster Native American student success by building relationships with their neighboring tribes. These superintendents describe relationship-building between the (a) Toppenish School District and the Yakama Nation, (b) Hood Canal School District and the Skokomish Tribe, and (c) Mount Baker School District and the Nooksack Tribe. Each of these school districts is located in whole or in part on tribal lands. Native American student enrollment varies from 8% (187 students) to 38% (121 students). They present a range of possibilities for collaborative partnerships.

Toppenish School District and Yakama Nation: Toppenish School District is committed to success for all Native American children from the time they enter our preschools (some at 3 years old) until they finish their post-secondary schooling. We have experienced some success, for we have made it a priority! Having a full-time coordinator and being pro-active in grant writing has accelerated our quest to engage Native parents in the schools on a regular basis. The personal relationship and connection has been the core value that has built the trust, honor, and respect between all three cultures in Toppenish. Our teachers, counselors, and administrators are supportive and participate in cultural celebrations, activities, and funerals. Our attendance and academic interventions, which monitored daily in some cases, have made a significant impact on success in school. We still have a long way to go, for we still have some children dropping out in the middle and high school. They are either struggling to overcome dysfunction at home, substance abuse, or the feeling of being part of two worlds, but not attached or part of either. Without continual conversations and communications about the connection between school, home, and future goals, the Native American child internalizes adolescence as a constant juggling act. In a time of physical, social, and emotional maturation, it can be very difficult to have a positive image of self. The teenage years are a difficult time to start with as one feels part child and part adult, as the body and mind change and develop.

We have many areas of concern as we seek opportunities and solutions for increased saturation in understanding and appreciating the Yakama culture: on-going language and cultural activities throughout the system (pK-12), social studies classes (history, customs, government) in elementary, middle, and high school, role model presentations by older students to younger students, dynamic hand-picked adult speakers, graduates from the high school speaking at assemblies, programs, and career days, stronger safety nets at the middle

school for success in all phases of school life. We need case managers and mentors in our schools. We are operating below capacity in this area. We have two! Our parent volunteers have helped us tremendously in this area.

In respect to families being acknowledged and respected, we are also focusing on making time to listen and understand first. It is difficult for some to look through the eyes of Native American parents. Over the past six years or so, we have had a Native American on the school, hospital, and city board (council) in Toppenish. Native Americans are active and some lead in our school parent advisories, but not as many as we would like. We will continue to work at building closer relationships with the Yakama Nation and our families.

Last and most important is the political piece! It takes research and time and a large base of stakeholders to influence the legislators. It would be great to see a contingency of statewide stakeholders organize and begin designing action plans and strategies for the future. Even though the economy is poor, we have no children to waste.

It was our pleasure to host the Governor's Listening Session in Toppenish. We gained further insight into how parents feel about public school and our communities. We will be glad to play an active role in the future for expanding Indian education; we know that a quality education is a gift for life, and we want to provide it.

Steve Myers, Superintendent
Toppenish School District
306 Bolin Drive
Toppenish, WA 98948
(509) 865-4455

"Where students come first, and teachers and families work together to make a difference."

Hood Canal School District and Skokomish Tribe: At Hood Canal School District we are at the beginning stages of developing a community based truancy board to help address the issues that many of our students and families (both tribal and non-tribal) have that are related to truancy. We recognize that truancy is a pattern that is self-defeating for many of our students. Truancy causes students to get behind in school. They get behind in earning the necessary credits to graduate or gain the skills and knowledge they will need to be successful. This causes them to avoid school even more because they are not succeeding. We know that success breeds success and failure often breeds avoidance and more failure as a result. We are hoping to help break the patterns which lead students to dropping out of school. The dropout rates in our community are high especially amongst our native population. We know that we need to try a new approach in order to affect changes that will decrease the number of students who give up and drop out of school.

The intent of our community based truancy board is to offer more support for our students and families than we, as a public school district have traditionally offered. The truancy board will be comprised of local community and tribal leaders. We are hoping to have board members who are widely respected by all so that the students and families that are referred to the board will listen to the advice they are given and will feel supported. The intent is to avoid the punitive approach that is what occurs currently when students are referred to "Becca" court for truancy.

To this end we are inviting several community leaders to serve on an advisory committee to develop the policies and procedures for our community based truancy board. We have invited leaders from the Skokomish tribe, the court system, the religious community, the local service clubs, and key school personnel to be on the advisory committee.

Once the work of the advisory committee is complete we will invite key people from the community to apply for positions on the board. We will select people that will be able to speak to the hearts and minds of the students and their families. We will select people that can speak from the voice of experience and from a realistic point of view. The intent is to have a place where students can find support which will help them to find success and stay in school through graduation and beyond.

The board will be asked to develop individualized plans for each student and family. They will be able to offer them an array of support services in order to help them meet the goals they set together. These students need support. They need options. They need to know there are many paths to success. Our goal is to help them develop the intrinsic drive to keep moving forward rather than avoiding challenges or giving up.

We are hopeful about the effect our community truancy board will have on the lives of several students who are at risk of not succeeding. We want all children to succeed. This is an effort to help breed success which utilizes local resources and expertise. I am pleased to be involved in leading this effort.

Tom Churchill
Superintendent/Principal
Hood Canal School District #404

# Indian Education in Mount Baker School District

## Introduction

The purpose of this project is to improve the experience Native American students have in Mount Baker schools and to modify the educational program in ways that will result in improved academic performance. Mount Baker School District and the Nooksack Tribe have a long history of very cordial and cooperative relationships and have recently expressed a willingness to commit to increased action on behalf of children.

## Mount Baker School District

Mount Baker School District is a rural district of 600 square miles that serves approximately 2000 students, with about 8% being Native American. The Nooksack Indian Reservation is within our school district's boundaries. Mount Baker operates three elementary schools, a junior high school and a high school. District level administrators include a superintendent, an assistant superintendent, a curriculum director, and a special programs director. The district employs six school administrators, approximately 135 teachers and 120 classified staff.

## Nooksack Indian Tribe

The Nooksack Indian Tribe was recognized in 1973. Its land base is estimated to be 444.53, and its enrollment is approximately 2000. The Tribes governing body consists of 8 elected officials; one Chairman, one Vice-Chairman, one Treasurer, one Secretary and four Council members. Each official is elected by all eligible voters (18 or older) of the Nooksack Tribe. The Tribe is organized in the following departments: Accounting, Administration, Cultural Resources, Education, Enrollment, Health Care, House of Children, Housing, Human Resources, Police, Legal, Planning, Natural Resources, Tribal Works.

The mission of the Education Department is: *To provide quality educational opportunities from early childhood through life in accordance with the Tribe's need for cultural and economic wellbeing in keeping with the wide diversity of the Tribe as distinct cultural and governmental entities. The Nooksack Education Department shall consider the whole person, taking into account the spiritual, mental, physical, and cultural aspects of the person within family and tribal context.* Services provided by the Department include: Native American Career and Technical Education Program, Johnson O'Malley Program, Culture and Language, Library, Vocational Rehabilitation Services, Attend IEP Meetings, Advocate for Students

**Native American Student Performance and the Achievement Gap in Mount Baker**

**WASL administered spring 2008**

| Current Grade | Native American Math (%) | White Math (%) | Native American Reading (%) | White Reading (%) |
|---|---|---|---|---|
| 12 | 47 | 77 | 63 | 84 |
| 11 | 50 | 65 | 71 | 88 |
| 10 | 50 | 71 | 62 | 69 |
| 9 | 11 | 60 | 22 | 67 |
| 8 | 21 | 49 | 35 | 66 |
| 7 | 23 | 53 | 53 | 75 |
| Elementary | N < req | | N < req | |
| JHS | Non-AYP | | AYP | |
| HS | N < req | | N < req | |

## Other Indicators

| | Native American | White | |
|---|---|---|---|
| **Elementary** | | | |
| **JHS** | | | |
| **HS** | | | |

| | Native American | White | |
|---|---|---|---|
| **Elementary** | | | |
| **JHS** | | | |
| **HS** | | | |
| | | | |

Twelve Native American students who were enrolled in Mount Baker High School in 2003 or later are currently listed as having dropped out of school, or 8.3% of our Native American high school students have dropped out.

## Current Indian Education Programs and Support in Mount Baker

Mount Baker School District receives approximately $31,000 per year in Indian Education revenue. This allocation pays for approximately 1.2 classified staff who provide individualized mentoring and assistance for Native American students. Native American history is addressed in 5th, 6th, and 8th grades, and some Native American culturally relevant reading materials are available in classrooms and school libraries. Additionally, MBHS has a *Voices* club that focuses on cultural awareness and supports Native American students. Finally, there are a number of student support processes in place in Mount Baker schools that Native American students have access to.

**Superintendent as Adult Learner** (written in first person for WSU report)

Mount Baker's Special Programs Director retired in the spring of 2008 after serving our students and community for many years. Among the many services she provided was the oversight of the Indian Education program. As we were reconfiguring the job and down-sizing the position, several things influenced me, as superintendent, to take the lead of the Indian Education program. While we had made progress in helping many Native American students meet the requirements for graduation, there was evidence that the students' academic skills were not improving at the same rate as their "task completion". I also learned that while most of our Native American students who enter high school do graduate, many begin thinking about dropping out of school in the 5th or 6th grade. Additionally, the Tribal Council Chairman asked me to account for our Native American students' progress. These observations and events, among several others, were enough for me to realize there could be value in the superintendent taking the leadership role in Indian Education during the transition in administrators.

During the conversations with the retiring special programs director, among all of the items discussed regarding the transition to the new director, Indian Education was among many topics discussed. After the retiree was gone, I was uneasy about my knowledge of our work with the Tribe and about Indian Education in general. I knew I needed to develop a plan for my own professional development as well as for the Indian Education program.

My learning began with a meeting with the Tribal Chairman's Administrative Assistant for me to understand the programs the Tribe has in place that serves children and what interactions the School District has with which programs. As mentioned above, MBSD and the Nooksack Tribe have a long history of good relationship; once the Administrative Assistant learned that I was actively taking the lead of the Indian Education program, she began inviting me to a number of education related tribal leadership meetings. The next step in my learning was to call the Superintendent of Public Instruction's Office of Indian Education and inquire about what meetings and events were available to me for my professional development. A partial list of the events I recently attended include: North Sound Mental Health Administration's Annual Conference on Tribal Mental Health, Tribal Leaders Congress on Education meeting, Listening Session research on Native American students and the achievement gap, Office of the Superintendent of Public Instruction meeting on Sovereignty Curriculum, the National Indian Education Association's National Conference, the Governor's Office of Indian Affairs Government to Government training, and a number of meetings with Tribal staff and the Tribal Chairman. I recently met with the Tribal Chairman to discuss our efforts to improve our students' experience and performance.

These experiences have provided me the opportunity to begin developing an understanding of the barriers to learning that are common to Native American students. Mount Baker leadership staff has assisted me it the development of the Indian Education Project plan. I have discussed the plan with the School Board and with Mount Baker staff. There is a high level of interest in the project activities and indication of willingness to move the plan forward.

**Overview of Mount Baker Indian Education Project**

The 2008 – 2009 project plan for Indian Education currently has four strands: Adult Learning, District – Tribe Relations, Accountability, and Educational Program. Each strand has an action plan with measureable indicators.

Adult Learning — This strand focuses on professional development for staff, beginning with the superintendent as the project leader. The theory of action is that on-going professional development is necessary for the improvement of our educational program for an increased focus on the improvement of the performance of Native American students. Measurable indicators will include staff participation in and feedback to each event, and end of year survey regarding application of content. The possibility of a pre and post Native American student survey is currently being explored.

District – Tribe Relations — This strand focuses on the formal relationships between tribal government and school district leadership and the informal relationships between Mount Baker School District staff and the Tribal community. The theory of action is that shared decision making involving district and tribal leaders will increase stakeholder responsibility and will have a measureable impact on Native American students' performance. Measurable indicators will include records of formal interactions, including the signing of a declaration of mutual responsibility and commitment and an evaluation of the fulfillment of the commitment at the end of the school year.

Accountability — The purpose of this strand is to increase the awareness of an increased focus on Native American students' performance, and to call attention to and address the achievement gap. The theory of action is formal and scheduled accountability for Native American students' performance will increase educators' focus on closing the achievement gap for these students and performance will improve. Measurable indicators will include the performance data reports submitted in formal meetings, including an analysis and action plan.

Educational Program — This strand focuses on the implementation of curriculum content relevant to Native American studies and the use of culturally appropriate instructional methods. The theory of action is that culturally relevant content and culturally appropriate instructional methods will improve Native Americans sense of self/belonging and academic performance. Measurable indicators will include performance data for Native American students, qualitative data gathered from staff regarding content and instructional methodology implementation.

# Indian Education Survey

A. How many Native Americans do you serve/have in your class?

B. What Native American related curriculum/content do you offer your students?

C. What barriers to learning are you aware of and what culturally relevant teaching considerations do you address?

D. As Mount Baker analyzes HB 1495, are you interested in working with RG in implementing appropriate pieces (parts that relate to your subjects and GLEs) of the Native American curriculum?

E. Would you be interested in attending a seminar series about Indian Education?

F. Please share your ideas about improving our Native American students' experience and performance…

# Indian Education Project Plan 2008 - 2009

| Project Strand and Theory of Action | Objectives | Activity | Timeline | Comments |
|---|---|---|---|---|
| Educational Program – Culturally relevant content and culturally appropriate instructional methods will improve Native Americans sense of belonging and academic performance | Ensure culturally relevant curriculum for native American students | -Awareness<br>-Curriculum analysis<br>-Curriculum pilots | Seminar Oct 10<br>Fall<br>As ready | OSPI @ Evergreen - HB 1495 Curriculum<br>What is currently taught in Mount Baker?<br>Meet in schools with volunteer teachers |
| | Ensure culturally appropriate learning environment for Native American students | Develop awareness<br>-research<br>-seminar series | Fall 2009<br>Winter - spring | Coordinate with Adult learning strand – seminar series |
| | Provide academic support as needed for native American students | Focus Group | Jan – Feb 2009 | Meet in schools with volunteer teachers |
| | Native American Studies Academy | Develop concept paper | Spring 2009 | Possible pilot project, grant proposal |
| Performance Accountability – formal and scheduled accountability for Native American students' performance will increase educators' focus on closing the achievement gap for these students and performance will improve. | Monitor Native American students' performance | Review and analyze data | Winter, Spring 09 | |
| | Report on Native American students' performance | -Report to ELT<br>-Report to Board<br>-Report to Council | January<br>February<br>March | |

| Project Strand and Theory of Action | Objectives | Activity | Timeline | Comments |
|---|---|---|---|---|
| Government to Government Relationships – shared decision making involving district and tribal leaders increases stakeholder responsibility and will have a<br><br>measureable impact on Native American students' performance | Develop formal, mutual responsibility for students' wellbeing and success | -NT – MBSD agreement<br>- Council – Board ceremonial dinner | Fall 2008<br><br>Winter 2008 | Designate leadership assignments to facilitate systematic changes and build/maintain district-tribe-family-student relationships |
| | Develop leadership level relationships | -Council – School Board<br>- Protocols | | |
| | Develop processes for input and feedback | - Tribal Advisory Task force<br>- Tribal Indian Education Steering committee | | Establish and institutionalize mechanisms to analyze, plan, coordinate, integrate, monitor, evaluate, and strengthen collaborative efforts |
| Adult Learning - on-going professional development is necessary for the improvement of educational program that is focused on improved performance of Native American students. | Superintendent as lead learner | • NIEA conf<br>• Govt to Govt seminar<br>• Listening Sessions<br>• Project critique | Oct 08<br>Nov 08<br><br>Sept & Oct 08<br><br>Fall 08 | -other communities<br>- Nooksack community<br>Leadership team, Nooksack committee |
| | Seminar series | - Culture<br>- Family relations<br>- Instructional strategies | Winter , Spring 09 | Possible presenters: Pavel, Fryberg, Freeman, Gordon |

# THE TEAM


Back Row (Left to Right): Jason Sievers, Selena Galaviz, Michael Pavel
Front Row (Left to Right): Lisa Bruna, Laurie "Lali" McCubbin, Ella Inglebret, Susan Banks, Adisa Anderson

Not Shown: Elizabeth Egan, Sally Brownfield, Mariko Lockhart, Gary Grogan, Noel Sanyal