

# Salish Kootenai College Education Division

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## Conceptual Framework

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2017

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# Education Division Conceptual Framework

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## Introduction

### A Note to the Reader

As faculty has engaged in lively conversation and reflection regarding this Conceptual Framework, one area that we have grappled with is how to be as inclusive as possible in our language. Salish Kootenai College and the Division of Education serve a diverse community of students, predominantly American Indian, Alaskan Native, Native Hawaiian, Canadian First Nation's peoples, and Asian/Pacific Islanders. 77% of those enrolled at SKC are minority identified and fully 74% are identified as Indigenous. We effort to be tribally specific in our language whenever possible, and when that is not possible, as in this Conceptual Framework document, you will see a mix of language and labels. Source documents and quotes may use terms American Indian, Indian, Native American and Native interchangeably, but we recognize this language may exclude our students who are Alaskan Native, Native Hawaiian, Canadian First Nations and Asian/Pacific Islanders. We have adopted internally the term Indigenous Peoples in order to be more inclusive, however you will note the inconsistency of use resulting from our many respected sources.

### Description of the College

Salish Kootenai College (SKC) is located in scenic Pablo, Montana, at the center of the Flathead Indian Reservation. The Flathead Reservation is surrounded on the east, west and south by mountains. To the north is the majestic Flathead Lake, the largest natural freshwater lake west of the Mississippi. Winding its way through the reservation from north to south is the lovely Flathead River. The Flathead Indian Reservation is home to the Confederated Salish and Kootenai Tribes. The tribes include the Bitterroot Salish, Pend d'Oreille, and Kootenai and this region is their aboriginal territory with land tenure from time immemorial (SPCC, 2003). The 1.317 million acre reservation is home to approximately 7,920 enrolled members of the Confederated Salish and Kootenai Tribes. Of this population, about 5,000 live on the reservation (Montana Office of Public Instruction Division of Indian Education, 2015).

Established in 1977, Salish Kootenai College enrolled 835 students in Fall 2016. Enrollment over the past 10 years averaged 1,089 students with a range from 1,175 to 785 driven by economic forces. The Northwest Association of Schools and Colleges granted initial accreditation to Salish Kootenai College in December, 1984; the most recent reaffirmed accreditation was in 2014. The first accredited bachelor's degree program at Salish Kootenai College was added in 1998. In 2017, SKC boasts 47 degree or certificate programs, with fully 18 of them full four year bachelor degrees. Salish Kootenai College is a member of the American Indian Higher Education Consortium (AIHEC), the Association Governing Boards of Universities and Colleges, the American Council on Education, the American Association of Community Colleges, the American Association of Higher Education (AAHE), the Collaboration for the Advancement of

College Teaching and Learning, the Council for Opportunity in Education, the Northwest Commission on Colleges and Universities, the National Association of College and University Business Officers and the National Association of State Universities and Land Grant Colleges.

### Establishment of the College

The Tribal Council of the Confederated Salish and Kootenai Tribes established Salish Kootenai College (SKC) in 1977 to address the need for culturally responsive postsecondary education programs for Indigenous Peoples residing on the Flathead Indian Reservation (SKC Catalog, Exhibit A). The Salish, Pend d'Oreille and Kootenai tribes have had a long history of formal education that was neither culturally responsive nor respectful of Indigenous ways of knowing and practices.

A current SKC Elementary Education Degree Candidate, Sarah Anderson, summarized the first efforts for formal education on the Flathead Reservation in a research paper in fulfillment of her degree.

*The Boarding School Era began in the latter half of the nineteenth century as a result of the American Indian assimilation movement headed by the United States government. Many people viewed Indians as uncivilized and as savages. They believed that the only way to fix them was to completely take away their language, their traditions, and as much of their culture as possible. Boarding schools quickly became the ideal way for the government to accomplish this task because they could begin to shape Indian children into who they wanted at a very young age. The purpose of boarding schools is explained in the following quote: “[boarding schools were] the institutional manifestation of the government’s determination to completely restructure the Indians’ minds and personalities” (Adams, 1995, pg 97).*

*Almost overnight, boarding schools and day schools started to pop up all over the country.*

*The ideology of assimilation was also shared by the Flathead Reservation Indian agent, Peter Ronan, who held great influence over the matters of the Salish (formally known as the Flathead Indians), Kootenai, and Pend d'Oreille tribes. His viewpoint is clear in this statement from one of his reports:*

*“The children, if taken into school at the age of two or three or four years and kept there, only occasionally visited by their parent, will when grown up know nothing of Indian ways and habits. They will, with ease, be thoroughly, though imperceptibly, formed to the ways of the whites in their habits, their thoughts, and their aspirations” (Ronan, 2014, pg. 5, found in Anderson, 2017).*

In the heart of the Flathead Reservation, the St. Ignatius Mission was the focus of these early assimilation efforts.



In 1910, the United States government opened the Flathead Indian Reservation to homesteading resulting in the Tribes losing 60% of reservation land as well as becoming minority landowners on their reservation. As the number of homesteaders increased, public schools were started and some Salish, Pend d'Oreille, and Kootenai children were eventually transitioned to formal education in public day schools. The parochial boarding schools in St. Ignatius discussed above eventually gave way to day programs run by the church. These educational programs operated until the 1970's. In addition, many Indigenous children were sent off the reservation during the boarding school era to education programs managed by the United States government (SKC Catalog, 2006-2007).

The formal education received by Indigenous children at that time was based on European American culture and language and did not take into account Tribal culture and ways of knowing (Cajete, 1994). When children's home and community culture are neither respected nor represented in the school setting, children from diverse cultures are marginalized and their development negatively impacted (Christian & Bloome, 2004; Moll, 1992). Consequently, the history of parochial boarding schools on the Flathead Indian Reservation resulted in a low number of Indigenous Peoples graduating from high school and even fewer obtaining postsecondary education (SKC Catalog, 2006-2007). In an attempt to address the need for culturally responsive postsecondary education for Indigenous Peoples on the Flathead Indian Reservation, Salish Kootenai College was established in 1977.

### **Salish Kootenai College Vision Statement**

Salish Kootenai College aspires to be the pre-eminent educational center of excellence for American Indian Students, grounded in the cultures of the Séliš, Ksanka and Q̓lispé people of the Flathead Nation. The college will empower students to improve the lives of their families and communities through research, leadership and service.

### **Salish Kootenai College Mission Statement**

The mission of Salish Kootenai College is to provide quality postsecondary educational opportunities for American Indians, locally and from throughout the United States. The College will promote community and individual development and perpetuate the cultures of the Confederated Tribes of the Flathead Nation.

### **Salish Kootenai College Core Themes**

Salish Kootenai College identifies four Core Themes that encompass the mission and vision of the College. The Core Themes provide a focus for all activities at SKC.

1. Provide access to higher education for American Indians;
2. Maintain quality education for workforce or further education;
3. Perpetuate the cultures of Confederated Salish and Kootenai Peoples; and
4. Increase individual and community capacity for self-reliance and sustainability.

To fulfill its mission and vision, Salish Kootenai College has endeavored to create meaningful and substantive programs to improve the lives of Indigenous Peoples on the

Flathead Indian Reservation and across the United States. The Education Division is a key to these efforts and currently offers the following degrees preparing future teachers from Early Childhood through High School.

- Early Childhood Education (A.A. and B.S. Degrees)
- Early Childhood Education: P-3 (A.A. and B.S. Degrees)
- Elementary Education (A.S. and B.S. Degrees)
- Secondary Science Education (B.S. Degree)
- Secondary Math Education (A.S.M.S. and B.S. Degrees)

Salish Kootenai College established teacher education programs to address the major concern in Indigenous education of the absence of qualified American Indian teachers particularly in schools that serve significant numbers of Indigenous students. A Montana Office of Public Instruction Report on American Indian Student Achievement (2016) reported the following demographics:

- “6.6% of Montana’s total population is American Indian (2015 Census Estimate), made up mostly of the twelve tribal nations of Montana: Assiniboiné, Blackfeet, Chippewa, Cree, Crow, Gros Ventre, Kootenai, Little Shell Tribe of Chippewa, Northern Cheyenne, Pend d’Oreille, Salish, Sioux
- For the 2015-2016 school year there were 20,401 American Indian/Alaska Native students in Montana that report American Indian/Alaska Native as at least one of their races. The number of American Indian students in Montana is increasing every year. 14.0% of Montana’s students are American Indian.
  - 44.9% or 9,151 of American Indian students attend a school physically located within a reservation with 55.1% or 11,250 located outside a reservation boundary.” (Montana Office of Public Instruction, 2016)
- “The percentage of American Indian teachers in Montana has barely increased since the mid-1990s—rising from 1.9 percent in 1995 to 2.3 percent today.” (Cummings, 2015) The Montana Office of Public Instruction notes that in the 2015-2016 academic year currently there were 10,334 licensed teachers working in Montana. By extrapolation, American Indian identified teachers are estimated at only 238. (Montana Office of Public Instruction, 2016)
- On the Flathead Reservation alone, in the 1980s, there were only three American Indian teachers serving in the seven public school districts (Ruhman, 2017).

How does this impact Indigenous Youth? It is well documented that instruction informed by children’s home and community culture is critical to supporting a sense of belonging that ultimately impacts academic achievement (Sleeter, 2011; Cajete, 2014; Banks, 2013; Osterman, 2000). Educators who are from different cultural perspectives than the children they teach, “may render it difficult to ‘see’ the cultural identities shaping the behaviors and achievement of their students” (Moore, 2004, a).

*“Research supports the idea that students, and especially minority students in poor communities, need teachers who grew up in similar circumstances. Thomas Dee, a professor of education at Stanford University, reanalyzed test score data from an experiment in Tennessee*

*that randomly placed teachers with students. Focusing on black and white students, he found that students who were paired with a teacher of their own race performed significantly better on math and reading tests. Other research has shown that minority students who have more minority teachers are more likely to have higher graduation rates and lower rates of suspensions and expulsions.” (Cummings, 2015)*

Salish Kootenai College has attempted to address the issue of too few qualified Indigenous teachers and its academic and social ramifications for Indian youth through the provision of degree granting teacher preparation programs that provide a culturally responsive teacher education curriculum to predominantly Indigenous teacher candidates.

### **Salish Kootenai College Education Division Vision Statement**

The Education Division envisions a culturally responsive teacher education program and curriculum supporting candidates’ development by fostering learning communities that build on past experiences and connect to students’ life dreams. A culturally responsive education will support the personal as well as professional development and success of SKC candidates, affording them greater life options.

Furthermore, the Education Division envisions SKC teacher candidates will be culturally competent and skilled educators empowered to transform curriculum and instruction to address the developmental, linguistic and ethnic diversity of every child they teach; SKC teacher candidates as future professional educators, advocates and leaders will empower the students they teach, expanding their life options through nurturing culturally responsive learning communities.

### **Salish Kootenai College Education Division Mission Statement**

The professional education programs at Salish Kootenai College seek to support teacher candidates in making connections between their personal development and their professional growth, in meaningful integration of cultural learning and in collaborative efforts toward the larger good for local and global communities. The critical areas of professional preparation that distinguish Salish Kootenai teacher education graduates include:

- Knowledge of Indigenous Students contexts and best educational practices leading to developmentally and culturally appropriate pedagogy.
- Identification with Indigenous cultures and community values imbedded in content and pedagogy.
- Commitment to meeting the needs of developmentally, ethnically and linguistically diverse learners.
- Commitment to reflective practices leading to personal and professional development.
- Development of collaborative relationships with mentoring teachers and peers organized into learning communities that promote performance, knowledge, and dispositions in real settings.



- Strong evidence of effective communication, critical thinking, cultural understanding and citizenship.

### **Program Purposes**

The professional education programs function to meet three overarching purposes. These include:

- Developing education degrees that are culturally responsive to the teacher candidates within the community served by SKC.
- Preparing candidates to be culturally competent and skilled educators.
- Preparing candidates to provide culturally responsive curriculum to Indigenous Children as well as other diverse learners.

### **Central Principles and Beliefs of the Teacher Education Division**

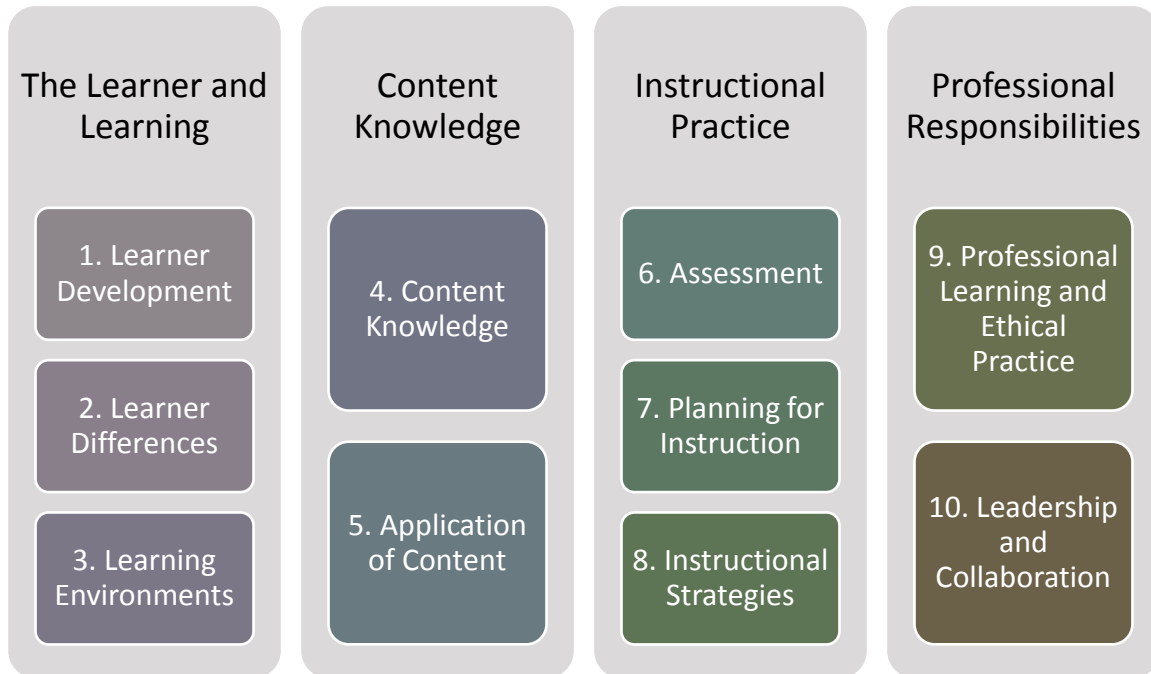
Instruction and curriculum in the professional education programs are guided by central principles and beliefs that respect and reflect the rich, holistic perspectives of the Salish, Pend d'Oreille and Kootenai people.

- A. Culturally responsive instruction and curriculum will lead education to its promise of opportunity and equity.
- B. Learning communities foster the construction of knowledge.
- C. Reflective practice leads to professional development.
- D. Each learner's uniqueness, when valued and invited in all its diverse forms, enriches the learning community.
- E. Effective communication, critical thinking, cultural understanding and citizenship are essential to effective teaching.

### **Program Outcomes and Candidate Performance**

Expected Candidate performance and program outcomes reflect the guiding principles and beliefs of the professional education program as well as best practices as defined by Interstate New Teacher Assessment and Support Consortium (InTASC) Model Core Teaching Standards (April, 2011) and the Montana Professional Educator Preparation Program Standards (PEPPS). The tight alignment between PEPPS 501 Standards and InTASC are clear with the exception of Indian Education for All language. SKC's is devoted across all courses and discipline areas to provision of depth of study about Montana Tribes and benefitting all Indigenous Peoples. The level of integration of Tribal content, concepts, and contexts is unmatched by any other teacher preparation program. Within this integrated context, SKC candidates demonstrate professional entry-level competencies in the performances, knowledge, and dispositions represented following and in Appendix A.

## InTASC Standards



InTASC Standards	Type
<b>Standard #1: Learner Development</b>	
1 –The teacher understands how learners grow and develop, recognizing that patterns of learning and development vary individually within and across the cognitive, linguistic, social, emotional, and physical areas, and designs and implements developmentally appropriate and challenging learning experiences.	
<b>Standard #2: Learning Differences</b>	
2 –The teacher uses understanding of individual differences and diverse cultures and communities to ensure inclusive learning environments that enable each learner to meet high standards.	
<b>Standard #3: Learning Environments</b>	
3 –The teacher works with others to create environments that support individual and collaborative learning, and that encourage positive social interaction, active engagement in learning, and self-motivation.	
<b>Standard #4: Content Knowledge</b>	
4 –The teacher understands the central concepts, tools of inquiry, and structures of the discipline(s) he or she teaches and creates learning experiences that make these aspects of the discipline accessible and meaningful for learners to assure mastery of the content.	
<b>Standard #5: Application of Content</b>	
5 –The teacher understands how to connect concepts and use differing perspectives to	

engage learners in critical thinking, creativity, and collaborative problem solving related to authentic local and global issues.
<b>Standard #6: Assessment</b>
6 –The teacher understands and uses multiple methods of assessment to engage learners in their own growth, to monitor learner progress, and to guide the teacher’s and learner’s decision making.
<b>Standard #7: Planning for Instruction</b>
7 –The teacher plans instruction that supports every student in meeting rigorous learning goals by drawing upon knowledge of content areas, curriculum, cross- disciplinary skills, and pedagogy, as well as knowledge of learners and the community context.
<b>Standard #8: Instructional Strategies</b>
8 –The teacher understands and uses a variety of instructional strategies to encourage learners to develop deep understanding of content areas and their connections, and to build skills to apply knowledge in meaningful ways.
<b>Standard #9: Professional Learning and Ethical Practice</b>
9 –The teacher engages in ongoing professional learning and uses evidence to continually evaluate his/her practice, particularly the effects of his/her choices and actions on others (learners, families, other professionals, and the community), and adapts practice to meet the needs of each learner.
<b>Standard #10: Leadership and Collaboration</b>
10 –The teacher seeks appropriate leadership roles and opportunities to take responsibility for student learning, to collaborate with learners, families, colleagues, other school professionals, and community members to ensure learner growth, and to advance the profession.

### **PEPPS - 10.58.311 Initial Content and Pedagogical Knowledge**

The Salish Kootenai College Education Division ensures that candidates:

- (a) demonstrate a deep understanding of the critical concepts and principles of their discipline and are able to use discipline-specific practices flexibly to advance the learning of all P-12 students toward attainment of college- and career-readiness standards;
- (b) demonstrate an understanding of the 11 Montana teaching standards (ARM 10.58.501) within the categories "the learner and learning," "content," "instructional practice," and "professional responsibility;"
- (c) use research and evidence to develop an understanding of the teaching profession and use both to measure their P-12 students' progress and their own professional practice;
- (d) apply content and pedagogical knowledge as reflected in outcome assessments in response to standards of professional associations and national or other accrediting bodies;
- (e) demonstrate skills and commitment that afford all P-12 students access to rigorous college- and career-ready standards; and
- (f) integrate technology in the design, implementation, and assessment of learning experiences to engage P-12 students, improve learning, and enrich professional practice.

**PEPPS - 10.58.501 Teaching Standards**

(1) All programs require that successful candidates:

- (a) demonstrate understanding of how learners grow and develop, recognizing that patterns of learning and development vary individually within and across the cognitive, linguistic, social, emotional, behavioral health continuum, and physical areas, and individualize developmentally appropriate and challenging learning experiences for learners of all cognitive abilities;
- (b) use understanding of individual differences and diverse cultures and communities, including American Indians and tribes in Montana and English Language Learners (ELL), to ensure inclusive environments that enable each learner to meet high standards;
- (c) work with others to create environments that support individual and collaborative learning and that encourage positive social interaction, active engagement in learning, and self-motivation;
- (d) demonstrate understanding of the central concepts, tools of inquiry, and structures of the discipline(s) the candidate teaches and create individualized learning experiences that make the discipline accessible and meaningful for learners to assure mastery of the content, and include the instruction of reading and writing literacy into all program areas;
- (e) demonstrate understanding of how to connect concepts and use differing perspectives to engage learners in critical thinking, creativity, and collaborative problem solving related to authentic local and global issues;
- (f) use multiple methods of assessment, including formative and summative assessments, to engage learners in their own growth, to monitor learner progress, and to guide the teacher's and learner's decision making;
- (g) plan and implement individualized instruction that supports students of all cognitive abilities in meeting rigorous learning goals by drawing upon knowledge of content areas, curriculum, cross-disciplinary skills, and pedagogy, as well as knowledge of learners and the community context;
- (h) use a variety of instructional strategies to encourage learners to develop deep understanding of content areas and their connections and build skills to apply knowledge in meaningful ways;
- (i) engage in ongoing professional learning and use evidence to continually evaluate candidate's practice, particularly the effects of candidate's choices and actions on others (learners, families, other professionals, and the community), and adapt practice to meet the needs of each learner;
- (j) interact knowledgeably and professionally with students, families, and colleagues based on social needs and institutional roles;
- (k) engage in leadership or collaborative roles, or both, in content-based professional learning communities and organizations and continue to develop as professional educators; and
- (l) demonstrate understanding of and ability to integrate history, cultural heritage, and contemporary status of American Indians and tribes in Montana.

**In addition, 10.58.312, 313, 314, 315 cut across all degrees offered in the Education Division. 10.58.518 (Math), 522 (Science), 531 (Early Childhood) and 532 (Elementary) are addressed in the unique program requirements for certification in those areas.**

The InTASC and PEPPS are addressed across courses in each degree program with specific standards selected for collection of key artifacts in each course. Assessment of artifacts is conducted annually in TracDat. The specific artifacts are connected to our TEP Portfolios for each stage of the program. Please see Appendix A for details.

### **Statement of Philosophy and Professional Commitments**

The teacher education programs at Salish Kootenai College are built upon central principles and beliefs that together form a framework reflective of SKC's unique context, community and culture. The framework informs the teacher education curricula, instruction, evaluation and assessment, as well as faculty and administrative decisions. Education faculty members are committed to these central principles and base decisions upon these beliefs. Faculty members are also aware that this is a *living* document, in a continual state of revision in response to our individual and collective reflection.

The SKC faculty worked closely with the Education Division Advisory Board consisting of SKC teacher candidates plus administrators, community members, public school administrators along with teachers, community Head Start representatives, and members of the Salish, Pend d'Oreille and Kootenai Tribal Culture Committees to identify the principles that are the foundation of the Education Division's conceptual framework. Education faculty members are committed to representing the culture, ways of knowing and best practices held by the community served by SKC as well as the professional education community. Furthermore, the Education Division is committed to seeking continuous input from the Tribal community and the professional education community regarding best practices. Thus the framework will be assessed regularly based on this input and revised as needed.

Philosophically, the education faculty members believe all learning occurs within an individual's social, cultural and life contexts. Therefore, culturally responsive instruction, instruction that links students' home and community culture to school culture, is at the heart of the Education Division's mission. The faculty recognizes and addresses the history of forced cultural assimilation through formal education that oppressed many Indigenous Peoples through a commitment to provide equal educational opportunities for SKC teacher candidates empowering these candidates to provide equal educational opportunities for their future students. Hence, the faculty members promote socially just and democratic learning communities through culturally responsive instruction; the faculty believes that such learning communities will lead education to its promise of opportunity and equity for all.



## Theoretical Framework

A. Culturally responsive instruction and curriculum will lead education to its promise of opportunity and equity.

### *Why is Culturally Responsive Instruction Important?*

It is well documented that bringing Indigenous Knowledge, including the beliefs and practices of students' home and community culture into classroom instructional and curricular processes can shape students' sense of belongingness, esteem, identity development and enhance academic success (Cajete, 2015; Battiste, 2008; Christian & Bloome, 2005; Nieto, 2002; Osterman, 2000; Banks, 2013; Sleeter, 2011). However, American Indian children as well as children from other ethnically and linguistically diverse backgrounds are typically expected to adapt to a school culture created by a largely European American teaching force; 90% of the American teaching force is European American (Nieto, 2000).

In 2001, 62% of the children in the 36 schools on Montana's American Indian Indian reservations are Indian, but fewer than 3% of the educators in these tribal schools are American Indian (Montana Office of Public Instruction Survey, 2001). This statistic endures today, with very little change in the numbers of Indigenous teachers serving American Indian students in Montana. Teachers who do not share the same home and community cultures as the students they teach find it more difficult to see the cultural identities that shape their students' development and academic performance (Moore, 2004; Nieto, 2002).

### *Theory, Research and Wisdom*

Cajete

Cajete (1994) suggested a number of elements that characterize Indigenous education processes. He proposed that these elements characterize Indigenous education wherever and however it has been expressed. "They (the common elements) are like the living stones, the "Inyan" as the Lakota term it, that animate and support the expressions of Indigenous education" (Cajete, 1994, p. 29). The following elements characterize Indigenous education:

- *Integration and interconnectedness are universal traits of its contexts and processes.*
- *Its processes adhere to the principle of mutual reciprocity between humans and all other things.*
- *It recognizes that learning is seeing the whole through the parts.*
- *Indigenous thinking emphasizes seeing things comprehensively: seeing things through and through.*
- *Indigenous thinking unfolds with an authentic context of community and nature.*

(Cajete, 1994, pp. 29-32)

In a similar way the Salish and Pend d'Oreille Culture Committee articulated their cultural values for purposes of framing two tribally developed science curricula as follows:

*An Integrated Whole*

*For thousands of years, the Salish, Pend d'Oreille, and Kootenai ways of life were a complete and unified whole. The cultural values held by tribal people, and the way they lived upon the land and with each other, were parts of an integrated whole.*

*At the center of those ways of life stood two great pillars -- a deeply spiritual relationship of respect with the land, water, plants, and animals; and tribalism - a way of living closely and in community with one another. In both areas, tribal ways of life held at their center a sense of reciprocity – of giving as much as one takes or receives, whether from the earth or from each other.*

*Tribal Cultural Values for a Tribal Way of Life*

*The natural world and spiritual world are inseparable. Animals and plants are respected. They were here before us and help us. Natural and cultural resources are valued and maintained by never taking more than one needs, never failing to leave something for others, and never wasting anything. In this way there will always be help for future generations.*

*We value the privilege to hunt, fish, and gather foods and medicines. We also value traditional song, dance, games and ceremony. We value the art and material cultures that are all part of the traditional cycle of life.*

*We value, honor and respect our elders and ancestors and love our children ensuring continuation of languages, histories and cultures.*

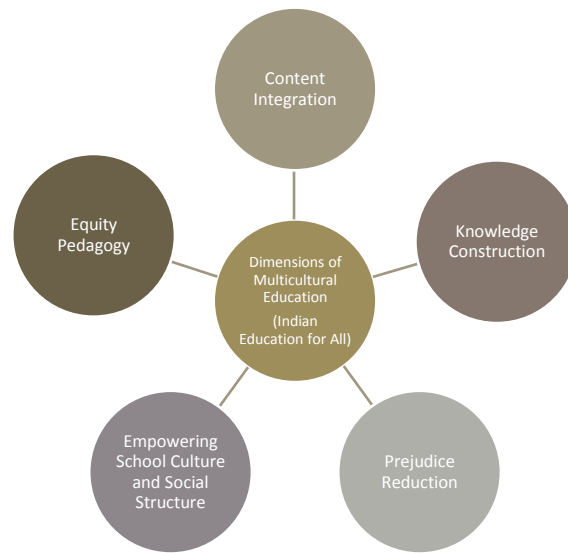
(White and SPCC, 2009)

These values are the foundations of culturally responsive instruction leading to both opportunity and equity. They frame specific content, contexts, and concepts that are integrated throughout instruction.

Banks

The works of Dr. James Banks (2007,2013) were used to support integration of Indian Education for All into instruction at all levels and in all content areas in Montana. Dr. Banks defines five dimensions, or areas, for multicultural education: 1) content integration, 2) the knowledge construction process, 3) prejudice reduction, 4) equity pedagogy, and, 5) an empowering school culture and social structure. Each will be discussed in some detail associated with SKC Education Division Core Beliefs and they are all tightly interrelated. In relation to culturally responsive instruction and curriculum, content integration is emphasized.

SKC Education Division recognizes that implementation of *Indian Education for All* is aligned with and part of our mission. One task that would seem straight forward in relation to culturally responsive practice is adding content about Montana tribes to our teacher preparation curriculum. As stated in the *Framework for Indian Education for All Implementation*, the task seems straightforward until contemplating the following questions. What content? Whose history, culture and language? Defined by whom? What is actually meant by the term integration? As pre-service teacher educators, we grapple with these big questions and continue to immerse ourselves in study of the 12 Montana tribes (Elser, 2010). The process of integration, however, demands new approaches to instruction and curriculum design, and the associated preparation of future classroom teachers. Toward that end, syllabi are being continually renewed in fulfillment of MCA 10.58.501 (our Montana Teaching Standards) and MCA 20.1.501 (*Indian Education for All*.)



#### Bronfenbrenner

Bronfenbrenner (1977) suggested that no person can be understood in isolation; understanding the developing person comes from studying their unique social and cultural contexts and the dynamic systems within and between these contexts. Bronfenbrenner proposed an ecological-systems approach to the study of development. For example, he suggested that just as a scientist might study an organism through studying the ecology of the organism, the interrelationship between the organism and its environment, human development should also be examined through studying all of the systems that surround the development of each child (Berger, 2006; Bronfenbrenner & Morris, 1998).

Berger (2006, p. 27) further described Bronfenbrenner's Ecological-Systems Approach to studying human development:

*Among the systems that Bronfenbrenner described were Microsystems (elements of the person's immediate surroundings, such as family and peer group), exosystems (such local institutions as school and church), macrosystems (the larger social setting, including cultural values, economic policies, and political processes), and chronosystems (the historical context). A fifth system, the mesosystem, involves the connections between Microsystems; for example, the home-school mesosystem includes all the communication processes (letters home,*

*parent-teacher conferences, phone calls back, back-to-school nights) between a child's parents and teachers.*

Bronfenbrenner's Ecological-Systems Approach for studying human development (Bronfenbrenner & Morris, 1998) is reflected, expanded and transformed by Dr. Gregory Cajete, who poses the question, "What are the 'ecologies' of Indigenous education?" Answering in part, "Throughout Indigenous education is an implicit understanding that a balance, rhythm, and universal meaning pervade all things, and all play a part in them." (Cajete, 2015, p.11) This profound understanding reflects Salish, Kootenai and Pend d'Oreille holistic ways of knowing and thinking.

Bronfenbrenner's Ecological-Systems Approach (Bronfenbrenner & Morris, 1998) which suggests that understanding the developing person comes from studying their unique social and cultural contexts and the dynamic systems within and between these contexts, provides an incomplete, but compelling vision of connectedness. Cajete (2015), and Elders of Confederated Salish and Kootenai Tribes (SPCC, 2009) complete this circle providing the Indigenous holistic approach to learning; these ways of knowing suggest that human development and learning cannot be separated from the many systems along with the interactions between systems that make up a person's whole life context. This includes kinship and relatedness with the earth and natural world.

#### Vygotsky

Similar to Bronfenbrenner's idea that development occurs within the interactions of a person's life systems, Vygotsky (1978) believed that learning occurs within larger social and cultural contexts. He suggested that individuals construct knowledge in communities of practice through social interactions. Vygotsky suggested:

*Every function in the child's cultural development appears twice: first, on the social level and, later on, on the individual level; first, between people (interpsychological) and then inside the child (intrapsychological). This applies equally to voluntary attention, to logical memory, and to the formation of concepts. All the higher functions originate as actual relationships between individuals (Vygotsky, 1978, p. 57).*

Moreover, key to social constructivist theory is how language and culture shape cognitive development. That is, culture and language provide the framework through which people experience and interpret their worlds. Vygotsky (1978) stated:

*A special feature of human perception...is the perception of real objects...I do not see the world simply in color and shape but also as a world with sense and meaning. I do not merely see something round and black with two hands; I see a clock.... (p. 39)*

Vygotsky (1978; 1986) and Heath's study of language communities (Heath, 1983) further elaborated on the role of language and cognitive development. They agreed that language learned through social interactions with the young child's family is a tool for thought. That is, before a child has language, his or her actions drive thought; after acquiring language, thoughts drive action. Thus, cognitive development is closely tied to

language learned within the unique cultural paradigm of a child's family (Garcia, 2005). For young children, language development occurring within the context of family and transmission of culture are closely linked (Garcia & McLaughlin with Spodek & Saracho, 1995).

"If a child's cognitive schemata for operating in the world are culturally bound, what are the effects of trying to learn in an environment where the culture (and language) of the classroom differs from the culture (and language) of the home?" (Garcia, 2005 p. 32). American Indian children who speak Tribal languages in the home along with other children who speak diverse languages have clearly documented cognitive benefits when provided with instruction and contexts that promote their bilingualism and acknowledge home culture and language as important and of value. By contrast, these students may face the challenge of accommodating existing schemas or creating new ones thus impeding learning and development when the learning environment fails to support and expand on home language or culture (Garcia, 2005). Culturally responsive curriculum and instruction that respects a child's home language provides more equitable opportunities for children to learn and advance academically.

Similarly, Cajete (1994, pp. 29-32) suggested that elements of Indigenous education honor the role of language in shaping thought and in preserving culture. He provided the following examples as characteristics of Indigenous education that view language as important to human development:

- *Indigenous education incorporates language as a sacred expression of breath and incorporates this orientation in all its foundations.*
- *Indigenous education recognizes the power of thought and language to create the worlds we live in.*

### *Practice*

To achieve socially just democratic learning communities in our classrooms, we must address the inequities of education through culturally responsive instruction. The literature clearly suggests that development occurs within social and cultural contexts (Vygotsky, 1978; Bronfenbrenner, 1977) and that learning, esteem and personal identity are enhanced when instruction is linked to students' home and community cultures as well as languages (Battiste, 2008, Banks, 2013, Christian & Bloome, 2005; Garcia & McLaughlin with Spodek & Saracho, 1995; Nieto, 2002; Osterman, 2000, Cajete, 2015). The professional education programs at Salish Kootenai College address this need through providing culturally responsive instruction for teacher candidates and through providing teacher education curricula that affords candidates the opportunity to become proficient in providing culturally responsive instruction to their future students.

Where do we begin? The faculty of the professional education programs understand and model that teaching begins by learning "who your students are" (Pransky & Bailey, 2003, p. 371) and by teachers examining their own backgrounds and culture to understand how cultural identities affect teaching (Sleeter, 2011; Cajete, 2015; McIntosh, 1989; Nieto, 2000) and learning. Teacher candidates are expected to explore their culture and to examine how their culture and beliefs impact their instruction. For example, in professional education courses teacher candidates explore their folk pedagogy, "taken-for-granted practices that emerge from



deeply embedded cultural beliefs about how children learn and how teachers should teach” (Lee and Walsh, 2005, p. 60). Moreover, the SKC faculty members attempt to integrate home and traditional values, cultural understandings, languages, and behaviors of teacher candidates in the context of class curriculum thereby creating space for teacher candidates’ voice and decision making within their classrooms (Dudley-Marling & Paugh, 2005, Banks, 2013). Critical model curricula developed by Confederated Salish and Kootenai Tribes and by the Montana Office of Public Instruction have been incorporated as companion texts and essential models in to EDUC 235, 300, 307, 330, 340, 321, 344, and 390. In addition, students are required to complete NASD 101 –History of Indians in the US, EDUC 235 -History of American Indian Education, EDUC 311 – Cultures, Diversity and Educational Ethics plus three elective credits in the area of American Indian Studies - Fine Arts.

Last, teacher candidates learn about and practice the tenets of culturally responsive teaching in methods courses and in EDUC 311, Cultures, Diversity and Educational Ethics; these include (Gay, 2000): the nature of curriculum and how curriculum influences us indirectly and directly; caring must be embedded into the very core of teaching and learning; cross cultural communication is essential for provision of clarity of thought and nuance of expression; learning environments must be welcoming at all times; and building on the cultural experiences and dreams of our students is vital to equitable educational opportunities.

*Candidate Performance, Knowledge and Dispositions Central to Culturally Responsive Instruction and Curriculum (Aligned with PEPPS 501)*

The candidate will:

- (b) use understanding of individual differences and diverse cultures and communities, including American Indians and tribes in Montana and English Language Learners (ELL), to ensure inclusive environments that enable each learner to meet high standards;
- (e) demonstrate understanding of how to connect concepts and use differing perspectives to engage learners in critical thinking, creativity, and collaborative problem solving related to authentic local and global issues;
- (l) demonstrate understanding of and ability to integrate history, cultural heritage, and contemporary status of American Indians and tribes in Montana.

**B. Learning communities foster the construction of knowledge.**

*“The evident weakness in American schools has much to do with the weakening of their community context.....Education can never merely be for the sake of individual self-enhancement. It pulls us into the common world or it fails altogether”*

– Robert Bellah et al., *The Good Society* (in Kohn, 1996, p. 101).

*Why are learning communities important?*

At SKC we believe learning occurs in a richly social context and that the social construction of knowledge is central to the development of the learner and also reciprocal, where learners together create a collective and supportive community. This

community nests in the context of the larger cultural community. Our learning community is nurtured by, and in turn seeks to nurture, this rich cultural context.

#### Tribal Traditional Values

Essential to Indigenous life-ways is a sense of community and relatedness to each other and all of creation. Salish and Pend d'Oreille elders expressed it as follows and also the reciprocity that underpins sense of community in very tangible and concrete ways.

*At the center of those ways of life stood two great pillars -- a deeply spiritual relationship of respect with the land, water, plants, and animals; and tribalism - a way of living closely and in community with one another. In both areas, tribal ways of life held at their center a sense of reciprocity – of giving as much as one takes or receives, whether from the earth or from each other. (White and SPCC, 2009)*

The significance of community to learning for Indigenous Peoples' has been recently reaffirmed in a ground breaking work by Dr. Gregory Cajete.

*Learning goes on within a community. Learning by sharing experiences and reflecting on them in community helps us understand what we are learning as well as see the learning process in wider contexts. A group offers as many ways of seeing, hearing, feeling, and understanding as there are group members. We realize that we can learn from others' experiences and perspectives. Experiences in groups also show us our own and others' biases and how our understanding may have been limited. We see that sometimes people do not know how to receive or use real innovation; many times people do not know how to recognize real teachers or real lessons. We learn that a community can either reinforce an important teaching or pose obstacles to bringing its true message home. As the Tohono O'odham phrase it, only "when all the people see the light shining at the same time and in the same way" can a group truly progress on a path of knowledge.(Cajete, 2015, p.45)*

#### Kohn

Kohn (1996) defines school communities as, "a place in which students feel cared about and encouraged to care about each other" (p. 101). He goes on to say that,

*They (students) experience a sense of being valued and respected; the children matter to one another and to the teacher. They have come to think in the plural: they feel connected to each other; they are part of an "us." And, as a result of all this, they feel safe in their classes, not only physically but emotionally (p. 101).*

Kohn (1996) suggested that learning communities are essential to supporting the development of people of any age as, "students need to feel safe in order to take intellectual risks; they must be comfortable before they can venture into the realm of discomfort. Few things stifle creativity like the fear of being judged or humiliated"(p. 102). He further suggested, "If you want academic excellence, you have to attend to how people feel about school and about each other" (Kohn, 1996, p. 103).

*Theory, Research and Wisdom*

Cajete calls upon us to:

*“re-form our collective consciousness around core Indigenous values –especially sustainability, survival, and life-supporting respect for all that is. We must rally our personal and collective creativity to re-create our communities in ways that are healthy by Indigenous standards, which are inclusive and holistic. A pedagogy of Indigenous community is key, because its ways of educating inspire creativity and will to develop the collective consciousness required to meet the global need.”* (Cajete, 2015, p. 77)

*Banks*

Learning communities are essential to achieve the dimensions of multicultural education and critical to the success of ethnic minority students and others who may be marginalized within the setting of institutions developed around Eurocentric hierarchies or technical mechanistic models. In essence, the knowledge construction process, equity pedagogy, development of empowering school cultures and prejudice reduction are all made manifest by developing and nurturing a learning community in the school and the classroom (Banks, 2013). The more marginalized the population, the more essential the learning community becomes to student success.

*Vygotsky*

In social constructivist learning theory, the learner is at the center of curriculum and instruction and all members of the school community--students, teachers, administrators--are learners and teachers who interact as social communities of learners. Individual development comes from social interactions where cultural meanings are shared by the group and eventually internalized by the individual (Vygotsky, 1978). Specifically, knowledge is constructed through conversations and social interactions where people construct layers of meaning and understanding.

The social nature of learning is demonstrated in classrooms as educators guide students toward two levels of learning: (1) their potential level of learning or the “zone of proximal development,” followed by (2) their independent level of learning. Vygotsky (1978) defined the zone of proximal development as follows:

*It is the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers (p. 86).*

When a learner is in the zone of proximal development, certain cognitive structures are still maturing. Vygotsky suggested that interaction with others best supports the maturing learner toward the independent level of learning. More knowledgeable others within the learning community scaffold instruction, building on the learners current funds of knowledge, gradually releasing the responsibility for learning to the learner (Pearson and Gallagher, 1983).

Dewey

In 1897, John Dewey published his educational philosophy in a document called *My Pedagogic Creed* (Mooney, 2000). In this document he stated about education:

*True education comes through the stimulation of the child's powers by the demands of the social institutions in which he finds himself* (p. 4).

“Dewey believed that children learn best when they interact with other people, working both alone and cooperatively with peers and adults” (Mooney, 2000, p. 5).

In addition, Dewey articulated the role of the educator as facilitator in a child's learning experiences. The child was at the center of his or her learning experience and the teacher was in the role of supporter. The teacher is to “co-partner and guide in a common enterprise – the child's education as an independent learner or thinker” (Dewey, 1934, p. 10). Dewey saw the educator as a planner and facilitator in a child's education; the educator has more experience than the child and he or she should use this experience to take the lead in a child's education as a more mature thinker rather than as the expert (Dewey, 1933).

Dewey's beliefs that learning is stimulated through social interaction with peers and through the teacher's role as co-partner influenced constructivist thinkers (e.g., Kamii, 1991). Constructivists suggest that learners must make their own meaning of experiences and integrate their perceptions into existing funds of knowledge through the processes of assimilation and accommodation (Piaget, 1952, in Berger, 2006). As such, educators as co-partners in student education create learning communities where students engage in curriculum, investigating new ideas, constructing knowledge and adding to their knowledge bases.

In fulfillment of professional dispositions, Richard DuFour writes about professional learning communities as part of ongoing professional development for teachers.

*The powerful collaboration that characterizes professional learning communities is a systematic process in which teachers work together to analyze and improve their classroom practice. Teachers work in teams, engaging in an ongoing cycle of questions that promote deep team learning. This process, in turn, leads to higher levels of student achievement.* (DuFour, 2004)

Hence, learning communities are critical for children to support social construction of knowledge, and are also essential to teachers ongoing development and improvement.

### *Practice*

Theory and research suggests that learning communities foster the construction of knowledge (Kamii, 1991; Mooney, 2000; Pearson and Gallagher, 1983; Vygotsky, 1978). The professional education faculty addresses the need for learning communities through small class size and respectful interactions between faculty and students. Faculty members make an attempt to know students personally and provide class activities that support the development of relationships between students. Class activities routinely

consist of collaborative learning activities typical of social constructivist teaching practices that require learners to develop interpersonal skills and to see the individual learning as linked to the group learning process (Dewey, 1938/1997; Vygotsky, 1978). Moreover, the faculty models and teaches a variety of social constructivist instructional strategies including: making instruction personally or socially meaningful to students, negotiating meanings with students through exploratory talk (Ormrod, J. E., 2006), class discussion, small-group collaboration, and valuing meaningful activity over correct answers (Wood et al, 1995).

*Candidate Performance, Knowledge and Dispositions Central to Fostering Learning Communities (Aligned to PEPPS 501)*

The candidate will:

- (c) work with others to create environments that support individual and collaborative learning and that encourage positive social interaction, active engagement in learning, and self-motivation;
- (g) plan and implement individualized instruction that supports students of all cognitive abilities in meeting rigorous learning goals by drawing upon knowledge of content areas, curriculum, cross-disciplinary skills, and pedagogy, as well as knowledge of learners and the community context;
- (i) engage in ongoing professional learning and use evidence to continually evaluate candidate's practice, particularly the effects of candidate's choices and actions on others (learners, families, other professionals, and the community), and adapt practice to meet the needs of each learner;
- (j) interact knowledgeably and professionally with students, families, and colleagues based on social needs and institutional roles;
- (k) engage in leadership or collaborative roles, or both, in content-based professional learning communities and organizations and continue to develop as professional educators

**C. Reflective practice leads to professional development.**

*“Indigenous education recognizes that we learn by watching and doing, reflecting on what we are doing, then doing again” (Cajete, 1994, p. 31).*

*Why is reflective practice important?*

Reflection is an essential part of learning and through the lens of cognitive science it provides a profound form of recall practice essential for creation of cognitive constructs, supporting long-term memory of critical knowledge and skills. Reflection also promotes elaboration, another essential cognitive practice that supports successful learning (Brown, Roediger & McDaniel, 2014).

Reflection plays a critical role in supporting teachers to develop a Culturally Responsive Pedagogy of Relations (Sleeter, 2011; Bishop, Berryman, Cavanagh, & Teddy, 2009) which has as two central understandings, “the rejection of deficit



theorizing as a means to explaining disparity and the assumption of responsibility for what you can achieve professionally” (Sleeter, 2011.)

*Teachers not predisposed to self-reflection and evaluation tend to attribute all classroom difficulties to someone else: it's the children who are too immature, disrespectful, or out of control; the director or parents present unfair demands; the room is too small; there's nothing to do on the playground and on and on..... We want teachers to continually examine their own behaviors with children, to consider learning objectives for themselves (Carter & Curtis, 1994, pp 79-80).*

Carter and Curtis (1994) suggested that although people learn from experience that is “only half of the story” (p. 79). People must reflect on their experiences, “analyzing events, dynamics, conclusions; and from comparing the “official word” or theory with their own intuition and experience” (p. 79). Such reflection deepens one’s personal awareness and insights empowering him or her with a sense of efficacy and the ability to make action plans.

In addition, educators bring a great deal of personal experience to their roles as teachers (Carter and Curtis, 1994). For example, teachers may repeat how situations were handled in their childhood with respect to issues such as conflict, illness or orderliness. Or, an educator may consciously try to respond differently to situations they found to be unfair or disagreeable as a child. Carter and Curtis (1994) suggested that educators can use reflection to gain awareness on how perceptions regarding issues such as: their childhood experiences, gender, home culture, religion, and other personal filters influence instruction which can provide enlightenment and the ability to treat all children more equitably.

### *Theory, Research and Wisdom*

Salish, Pend d'Oreille and Kootenai cultures suggest that people learn best from doing as well as from listening and reflecting (O'Dell, 1990). From an early age the Salish, Pend d'Oreille and Kootenai people are taught to listen to the whole story in conversation and to be reflective before commenting. These Indigenous language and communication patterns suggest that children are taught to reflect and derive meaning from whole stories, whole events and whole experiences (O'Dell, 1990). Thought and reflection are central to Tribal ways of learning and knowing and as such are a part of the culturally responsive curriculum of the Salish Kootenai College Professional Education Programs.

Moreover, reflective practice is an integral part of most teacher education program curricula (Ferraro, 2000). Schon (1983) defined reflective practice as deliberately and thoughtfully considering one’s experiences when applying knowledge or theory to practice; he further suggested that beginning teachers be coached in reflective practice by professionals in the field. Beginning teachers, Schon (1987) recommended, could use reflective practice as a tool to recognize agreement between their instruction and that of seasoned successful educators.

In addition, reflective practice in education has been defined in terms of action research and has become a standard concept in teacher education programs (Ferraro, 2000). Moore (2004, b) described action research methodology in a how-to-conduct action research book as follows:

*Action research presents a simple, reliable research process that may be used to focus teaching questions and gather, organize, and interpret the many classroom data sources which reflect student responses to teaching. It provides basic tools and strategies, leading to a more comprehensive way of thinking about classroom research. Once familiar with the components of the action research process, you can broaden and modify it to fit individual classroom research needs and goals. As a teacher, you will begin to conceptualize classroom research as an ongoing assessment process in which you continually implement the tools and strategies of action research to view daily teaching and learning. In fact, you are probably already following some of the steps as a part of your daily teaching routine, but the process completed as a whole is very powerful and empowering.*

The professional educator as researcher model encourages teacher candidates and professional educators to implement new instructional strategies and to enhance curriculum in their classrooms. As well, teacher candidates and professional teachers are encouraged to discuss their research findings and interpretations with mentors and colleagues. This collaborative model of reflective practice provides suggestions for future practice and enriches the candidates and educators' personal reflections (Ferraro, 2000; Moore, 2004, b).

### *Practice*

A central feature of our assessment process through the Teacher Education Program portfolio is the Reflective Written Analysis (RWA) required frequently and in relation to all PEPPS and InTASC standards. Students begin this reflective process early in the program (Stage 1) and revise their early reflections as they progress through the professional teacher preparation program. They experience direct evidence of their personal and professional growth as future educators; connect the standards to their emerging practice or performance, knowledge and dispositions, and develop and practice the essential habit of reflection in regular classroom practice and classroom based action research.

The Teacher Education Program faculty models and utilizes reflective practice. Faculty members conduct regular formal and informal assessments of their students' learning and use this information to inform their teaching. Additionally, students are asked to evaluate courses on a regular basis and faculty use this information to modify course activities and instruction as appropriate. The faculty members maintain collegial relationships and often visit with each other informally to brainstorm teaching ideas and reflect on best practices. Moreover, the Division has regular meetings to discuss and reflect on program practices and curriculum.

The process of reflection is well integrated into the teacher education curricula. Students are frequently asked to reflect on content through class discussions, small group discussions, written reflection exercises, and journaling. Students keep reflective journals during course field assignments and write reflective papers about their learning experiences. Moreover, students are required to complete EDUC 495, Reflective Practice and Research in Education, during their student teaching experience. Students learn action research methodology in the course and complete an action research project during their student teaching experience. Students are required to write research questions that will inform their practice and to collect, analyze and interpret data. At the culmination of the student teaching

experience, students are given the opportunity to discuss and reflect on their action research projects with peers and SKC faculty.

Last, students are required to develop a reflective portfolio which is a compilation of evidence and experience, achievement, and professional development (Bruce, 1997) organized around the Teacher Education Program expected student learning outcomes; student outcomes are based on the Education Program beliefs, InTASC Standards and PEPP Standards. Students present their portfolios in three stages: at program entry, before student teaching and after student teaching. Students reflect in writing on their professional development based on Teacher Education Program student learning outcomes at each of the three portfolio assessment phases.

*Candidate Performance, Knowledge and Dispositions Central to Reflective Practice  
(Aligned to PEPPS 501)*

The candidate will:

- (a) demonstrate understanding of how learners grow and develop, recognizing that patterns of learning and development vary individually within and across the cognitive, linguistic, social, emotional, behavioral health continuum, and physical areas, and individualize developmentally appropriate and challenging learning experiences for learners of all cognitive abilities;
- (d) demonstrate understanding of the central concepts, tools of inquiry, and structures of the discipline(s) the candidate teaches and create individualized learning experiences that make the discipline accessible and meaningful for learners to assure mastery of the content, and include the instruction of reading and writing literacy into all program areas;
- (f) use multiple methods of assessment, including formative and summative assessments, to engage learners in their own growth, to monitor learner progress, and to guide the teacher's and learner's decision making;
- (h) use a variety of instructional strategies to encourage learners to develop deep understanding of content areas and their connections and build skills to apply knowledge in meaningful ways;
- (i) engage in ongoing professional learning and use evidence to continually evaluate candidate's practice, particularly the effects of candidate's choices and actions on others (learners, families, other professionals, and the community), and adapt practice to meet the needs of each learner;
- (k) engage in leadership or collaborative roles, or both, in content-based professional learning communities and organizations and continue to develop as professional educators.

**D. Each learner's uniqueness, when valued and invited in all its diverse forms, enriches the learning community.**

Traditional Tribal Values from Salish, Pend d'Oreille and Kootenai Elders

The following personal characteristics are valued highly in Salish, Pend d'Oreille, and Kootenai cultures:

Respect	Courage	Level-headedness	Kindness and compassion
Honesty	Thoughtfulness	Self-restraint	Endurance, strength, fortitude
Humility	Patience	Selflessness	Cooperation and helpfulness
Generosity	Relatedness	Quiet and calm	Observation and listening
Responsibility	Self-respect	Self-discipline	Humor, good cheer, warmth

Uniquely, most of these qualities are manifest in the context of community.

“Indigenous education honors each person’s way of being, doing and understanding” (Cajete, 1994, p. 31). The Education Division at SKC

### *Why is it important to value and invite diversity to enrich the learning community?*

Indigenous communities invite diversity demanding that the community realize, appreciate and empower the wisdom created by difference (Cajete, 2015; Sleeter, 2009; Banks, 2002; Nieto, 2000; 2002). Why must educators value and invite diversity? The moral responsibilities of education in America include supporting the social development of learners; and, since education is a basic right of all human beings: “it superimposes the need to develop the full potential of every student and school administrators and teachers need to pay special attention to making the attainment of this goal possible” (Blacker, 1998, p. 1).

### *Theories, Research and Wisdom*

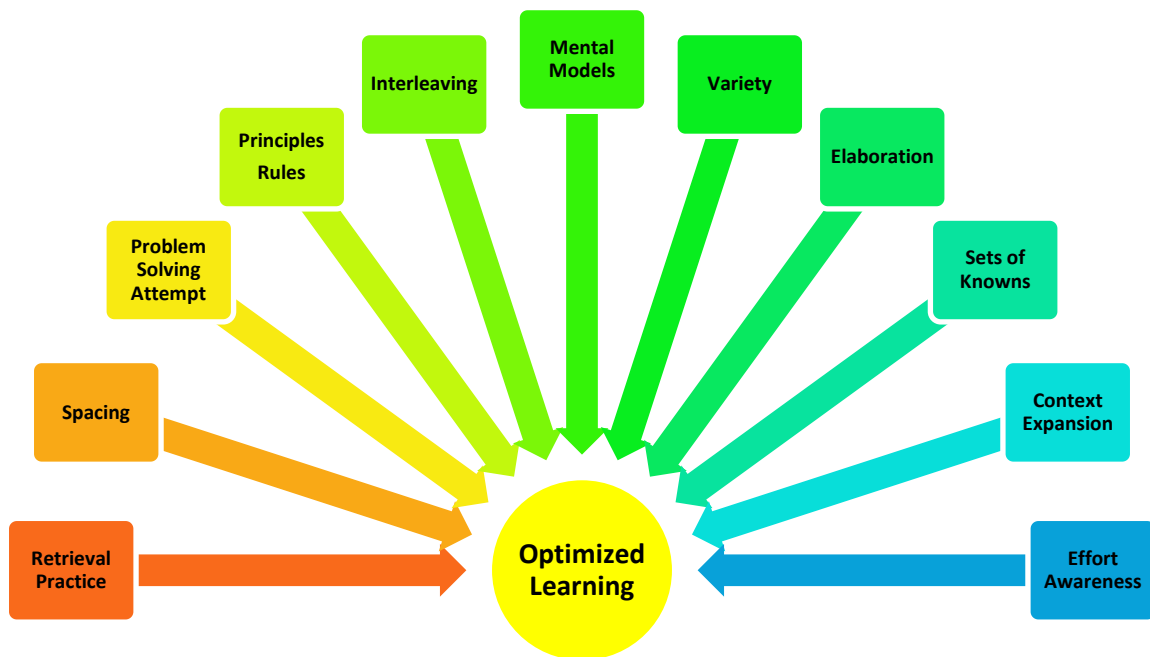
Salish, Pend d’Oreille and Kootenai cultures suggest that every person’s way of thinking and doing should be honored. The Tribal cultures value each member of the Tribe as they contribute something unique to the community. Cajete (1994) reflected that Indigenous thinking respects the individual and suggests that all individuals contain inherent value. He further suggested of Indigenous education (pp. 30-31):

- *It recognizes that each person and each culture contains the seeds that are essential to their well-being and positive development.*
- *It recognizes that the true sources of knowledge are found within the individual and within nature.*
- *It integrates human individuality with communal needs.*

In his contemporary work, *Indigenous Community: Rekindling the Teachings of the Seventh Fire* (2015), Cajete elaborates on the responsibility and reciprocity implicit in Indigenous communities and also, the value of diversity that permeates them.

*“Indigenous communities understand that the essential continuity of the community is carried within each individual, thereby making each individual important, valuable, and needed in the perpetuation of the life of the community. There is a place for everyone –the child, the adult, the elderly, the physically impaired, the ‘two-spirit’ people. Each person has something to offer, a special gift, and thereby is allowed to participate to one extent or another in the life of the community.”*  
(Cajete, 2015, p.33)

The Education Division draws on traditional Salish, Pend d'Oreille and Kootenai values and on rich understandings of the role of diversity in Indigenous communities to inform our practice, ways of being present with our students, each other and communities we serve. At the same time, the Division is also devoted to bring to bear the best of cognitive science, brain-based learning and theories that support powerful and effective teaching and learning strategies. These strategies when mastered and varied within instructional practice are proven to support learners of diverse ability levels and personal preferences, each with unique intelligences and ways of knowing. For example, the following strategies are currently being integrated in a series of methods courses, seeking to model and support implicit and explicit use of findings from cognitive science to optimize learning.



Adapted from *Make It Stick: The Science of Successful Learning*  
by Brown, Roediger, and McDaniel, 2014

Howard Gardner

Howard Gardner pushed against the notion of a single type of intelligence. Gardner (2013) responded to questions regarding his theory of multiple intelligences as follows:

*The theory is a critique of the standard psychological view of intellect: that there is a single intelligence, adequately measured by IQ or other short answer tests. Instead, on the basis of evidence from disparate sources, I claim that human beings have a number of relatively discrete intellectual capacities. IQ tests assess linguistic and logical-mathematical*



*intelligence, and sometimes spatial intelligence; and they are a reasonably good predictor of who will do well in a 20th (note: NOT 21st) century secular school.*

*But humans have several other significant intellectual capacities. In my original book, I described musical intelligence, bodily-kinesthetic intelligence, interpersonal (social) intelligence, and intrapersonal intelligence (understanding of self). A few years later, I added the naturalist intelligence: the capacity to make consequential distinctions in the world of nature. I also have speculated about two other possible intelligences: existential intelligence, the intelligence of 'big questions'; and pedagogical intelligence, the intelligence that allows human beings to convey knowledge or skills to other persons. (Gardner, 2013)*

Gardner (1999) theorized that intelligences are neural potentials which may or may not be activated depending on the values of a particular culture and the decisions and actions of the developing person as well as the maturing person's family, teachers and other significant adults. He also suggested of acquiring intelligences, "each of us is equipped with these intellectual potentials, which we can mobilize and connect according to our own inclinations and our culture's preferences" (p. 44).

In his book, Gardner (1999) suggests that although various cultures value individual multiple intelligences differentially, no intelligence is bad or good. His discussion of culture shaping an individual's intelligences suggests that educators may need to be aware of their preferences and potential biases for how teaching and learning should occur and attempt to support the development of all eight intelligences through instruction. Gardner (1999) stated that it is best to develop as many intelligences as possible as it opens up new venues for learning.

### ***Multiple Intelligences and Brain-Based Learning***

Jensen (2000) discussed brain development, learning, and teaching as they relate to learning preferences. He suggested that:

*As learners, we don't have a genetically determined or single definitive learning style. Most of the brain is involved in most every act of learning (p. 146).*

Jensen (2000) suggested that rather than use learning styles to categorize students:

*The two most important things to remember for building a successful brain-based learning approach are: 1) provide a variety of (instructional) approaches; and 2) offer choices (p. 146).*

It seems logical to conclude that use of differentiated instruction would support the development of multiple intelligences and promote the overall success of all learners.

*Differentiating instruction means creating multiple paths so that students of different abilities, interests or learning needs experience equally appropriate ways to absorb, use, develop and present concepts as a part of the daily learning process. It allows students to take greater responsibility and ownership for their learning, and provides opportunities for peer teaching and cooperative learning (Diamond, 2004).*

Moreover, instruction that utilizes one type of methodology could put some students at a disadvantage if the selected method fails to support the wide variety of learning preferences represented in the classroom. Cognitive scientists at the forefront of research to help optimize learning agree –*variety truly is the spice of life*, and a critical tool future and current teachers need to employ to address the needs of all learners equitably.

### *Practice*

The education faculty members are well informed in the area of cognitive science, differential instruction, brain-based learning theory and Multiple Intelligence Theory. Faculty members reinforce development differentiated practice by modeling a wide variety of research based practices, and by creating meaningful learning opportunities relevant to diverse learners. In addition, teacher candidates are given opportunities to apply multiple intelligences theory through developing and implementing curriculum as assigned in professional education classes, methods and curriculum classes and student teaching.

Faculty members spend a great deal of time creating safe environments that allow for successful collaborative work projects. Students benefit from working with peers who have diverse learning preferences and abilities as it broadens their perspectives and allows them opportunities to be a mentor or be mentored in a particular area of curriculum (Vermette, 1994).

As faculty at a small college, the education faculty members have small advising loads and classes and, as such, can spend time working with individual students addressing academic needs and learning more about how to individualize instruction for each teacher candidate. When necessary, students can take courses from the developmental studies department such as basic math, advanced reading and applied English to help them prepare for more advanced courses in the general education curriculum or the teacher education curriculum.

### *Candidate Performance, Knowledge and Dispositions Central to Valuing and Inviting Diversity (Aligned to PEPPS 501)*

The candidate will:

- (a) demonstrate understanding of how learners grow and develop, recognizing that patterns of learning and development vary individually within and across the cognitive, linguistic, social, emotional, behavioral health continuum, and physical areas, and individualize developmentally appropriate and challenging learning experiences for learners of all cognitive abilities;
- (b) use understanding of individual differences and diverse cultures and communities, including American Indians and tribes in Montana and English Language Learners (ELL), to ensure inclusive environments that enable each learner to meet high standards;
- (c) demonstrate understanding of how to connect concepts and use differing perspectives to engage learners in critical thinking, creativity, and collaborative problem solving related to authentic local and global issues;
- (d) demonstrate understanding of and ability to integrate history, cultural heritage, and contemporary status of American Indians and tribes in Montana.

## E. Effective communication, critical thinking, cultural understanding and citizenship are essential to effective teaching

### *Why are communication, critical thinking, cultural understanding and citizenship essential to effective teaching?*

The Salish Kootenai College Board of Directors established the following as a guiding principle for the college:

*Provide a learning environment in which students develop skills in effective communication, critical thinking, cultural understanding and citizenship.*

The Board of Directors recognizes the importance of supporting the development of communication skills, critical thinking, cultural understanding and citizenship in all SKC students as a foundation for personal and professional development. The Education Division embraces this guiding principle and is committed to nurturing these skills and dispositions in teacher candidates. These overarching themes are incorporated into all SKC syllabi.

### *Theories, Research and Wisdom*

#### Communication

Salish Kootenai College defines communication as *the exchange and interpretation of information through a variety of context-appropriate modalities to enhance understanding, and build respectful human connections.*

Communication and language are at the heart of one's culture. Fishman (1996), in an attempt to convey the importance of perpetuating one's home language referred to language as "the soul of the people," "the mind of the people," and "the spirit of the people" (p. 3). Vygotsky (1978; 1986) and Heath's study of language communities (Heath, 1983) stated that language is learned through social interaction and is thus cultural. They further elaborated that once language is acquired, thought drives action; therefore, language is tied closely to cognitive development and thus cognitive development is shaped by culture.

Professional educators must be aware of the different modalities, contexts, and highly nuanced modes of communication. In his most recent text, Ron Ritchhart explores eight forces we must master to transform schools. Among them, is language. In this area he defines these seven essential language moves employed by master teachers.

- The language of thinking (identification and activation of thinking processes, support for metacognition and creation of strategic narratives of learning)
- The language of community (creating a 'we' that includes teacher as participant and not merely director, artful use of inclusive pronouns)
- The language of identity (framing so students see themselves *as* historians, scientists, teachers, researchers, explorers etc... vs learning *about*, a part of vs apart from what is to be learned)
- The language of initiative (planfulness, agency, use of hypothetical language, 'If we.... then this might...? Or What would happen if we...?')
- The language of mindfulness (conditional language, open ended, promotion of broad flexible thought inviting new possibilities vs right and wrong; or black and white thinking)

- The language of praise and feedback (promotion of growth vs fixed mindsets, praise of effort, specificity of praise and feedback)
- The language of listening (demonstration of interest, understanding before seeking to be understood, authentic engaged questions)

(Ritchhart, 2015)

Salish, Kootenai and Pend d'Oreille cultures value observation, listening, and learning through life experience: observing, listening, doing and reflecting. Elders used praise and punishment sparingly and rewarded effort with feedback associated with the emerging skill. In a recent unpublished dissertation, a respondent describing the traditional education practices of his father Patlik, son Allen Pierre said, "you never say, 'I can't do that' – because if it's in your spu'us and you have the willingness to do it, you can conquer anything that is sent in front of you" (Munson, 2017) and another respondent, Mona Ebensteiner, regarding her mother Dolly's instruction:

*So when I started partaking in the language camp, She'd say: Well, if you're having a hard time, just spell it out how you hear it, and then try later to spell it in the Salish way. So I'd try and I'd get close and she'd say "nope that's not it." And I'd say "ah. I have to try harder... and I said, I just can't get it mom, it's really hard." And she'd say, "you'll get it, you just gotta take time." (Munson, 2017)*

In each of these examples you can hear the language of initiative, language of feedback and overarching value of persistence.

Communication occurs across many languages, and at SKC, faculty work hard to integrate Salish and Kootenai languages into instruction whenever possible. Many engage in extended study of Salish or Kootenai. All respect the ways in which these treasured and endangered languages carry the seeds of culture. Our commitment extends to the development of a Native Language Teacher Education Program for the purpose of preparing expert teachers who are also fluent speakers to support language restoration and maintenance on all levels from cradle to grave.

#### Cultural Awareness

Cultural Awareness is defined as awareness of your own system of values, beliefs, traditions and history. Knowledge and respect for the systems of others, particularly those of American Indian tribes, specifically the Salish, Pend d'Oreille and Kootenai People.

There are two essential understandings about Montana Tribes associated with culture. The first is that all aspects of traditional culture continue to this day, and individuals and families vary widely from highly traditional to highly assimilated. Some exhibit pluralism with aspects of their lives engaged in both traditional and contemporary life-ways. The second understanding is associated with the role of the oral tradition and the importance of story (Montana Office of Public Instruction, 2010). The role of story in learning, memory and for the perpetuation of culture can't be over emphasized. This is well established by cognitive scientists and linguists alike, but was known to Indigenous Peoples from time immemorial.

Taken from a model teaching unit titled *Exploring Traditional and Contemporary Relationships of the Salish and Pend d'Oreille People to the Bitterroot Through The Gift of the Bitterroot as told by Johnny Arlee*, here is a tangible example.

The traditional story of The Gift of the Bitterroot explains, within the cosmology of the Salish and Pend d'Oreille, how the bitterroot, an important food source, came to the people. The story tells of a time of hunger and the desperation of a mother for her children, who were starving. In her grief, she weeps and her prayers are heard by the sun who calls on her guardian spirit to intervene. Her guardian spirit, in the form of a bird, comforts her by creating a new plant from her tears - providing both beauty and food for the people. Thus, the tears and grief of a woman were a part of the creation itself. From her despair, new life was created. The continual cycle of life coming out of death, joy from despair, are themes present in the story, and in this case, account for the special responsibilities of women for maintaining the relationship with the bitterroot, including monitoring for the critical time of harvest, supervision of gathering and cleaning, preservation and preparation for eating.

Do not be deceived by the simplicity of this story. While it recounts a part of the oral tradition of the Salish and Pend d'Oreille, it also exposes and transmits their traditional knowledge of flora. Included in this knowledge are what plants require for life and growth, how to support them by controlling harvesting and preventing over harvest or wasteful harvest, reciprocity that allows the continual renewal of the plant and a culture of respect for this vital and treasured food source.

Throughout the story elements of culture are imparted. For example, from the old woman's grief the bitterroot were created as a source of "comfort." That comfort comes from two important qualities of the bitterroot plant:

1. Its beauty, and
2. Its nutritional value.

Thus, in the oral tradition, both beauty and the food coming from the bitterroot were treasured by the Salish and Pend d'Oreille.

Tribal knowledge of natural processes is also transmitted through the story. First, the presence of three things required for the growth of most plants: sun, water or moisture and soil. Second, the knowledge that soil is developed from decomposed organic matter (dead plants) and that from this dead organic material, life is renewed and new plants are nourished. How did the Salish and Pend d'Oreille know these things? How did they come to know the bitterroot was both good to eat and also highly nutritious? The oral tradition carries the information (in the tradition of Western empiricism, it could be called "data") from multi-generational observations of the natural world. Again, in the language of empiricism, these observations might be considered "longitudinal data" on an unprecedented level. For the Salish and Pend d'Oreille, they always understood it to be so (Montana Office of Public Instruction, 2013). Story is critical pedagogy supporting efforts to understand culture.

As stated earlier in this framework, bringing the beliefs and practices of students' home and community culture into classroom instructional and curricular processes can shape students' sense of belongingness, esteem, identity development and enhance academic success (Christian & Bloome, 2005; Nieto, 2002; Osterman, 2000). However, American Indian children and other children from ethnically and linguistically diverse backgrounds are typically expected to adapt to a school culture created by a largely European American teaching force (Nieto, 2000). The professional education programs at Salish Kootenai College address this inequity through providing culturally responsive instruction for teacher candidates and through providing teacher education curricula that affords candidates the opportunity to become proficient in providing culturally responsive instruction to their future students.

How can professional education programs prepare teacher candidates to provide culturally responsive instruction and curriculum to American Indian and other ethnically and linguistically diverse children? The literature suggests that teacher education curriculum should provide candidates opportunities to learn to: a) understand their own culture and how their culture shapes their expectations and interactions with others (Grossman, 1999; McIntosh, 1989; Van Horn & Segal, 2000); b) examine and be responsive to the individual contexts of the children and families they serve through direct communication with each (Van Horn & Segal; Yang & McMullen, 2003); and c) study the culture of the children and families in the communities served by our schools (Jones & Derman-Sparks, 1992).

#### Critical Thinking

Critical thinking is defined as a structured process for refining thought and making decisions that considers contexts, multiple perspectives and the individual mind/heart balance (Spu'us). Critical thinkers strive for clarity, accuracy, articulation, thoroughness, relevance, and fairness. Additionally, Eggen and Kauchak term it "The ability and inclination to make and assess conclusions based on evidence" (Eggen & Kauchak, 2001). Furthermore, at the core of cognitive learning theory is the development of learners who think critically (Eggen & Kauchak, 2001). Eggen & Kauchak (2001) continued:

*If learners are to take responsibility for their own learning, they must be given opportunities to practice analyzing and evaluating ideas, weighing opinions, assessing evidence, and constructing solutions to problems. A classroom climate that values different perspectives and high levels of discussion is essential. Reasons for answers are as important as the answers themselves (p. 342).*

Democratic learning communities invite multiple ways of considering or framing a problem as well as a variety of ways of acquiring knowledge or wisdom (Nieto, 2000; 2002). This type of adaptive decision making which honors varied perspectives and sources of knowledge allows for richer, collaborative decision making. Decision making that is inclusive of all learners expands individual students' thinking and affords equitable learning opportunities for all.

Moreover, teaching students how to solve problems requires teaching basic processes of critical thinking. These include: observing, finding patterns and



generalizing, forming conclusions based on patterns, and assessing conclusions based on observation (Eggen & Kauchak (2002). Teaching students critical thinking processes empowers them to be active learners rather than passive recipients of knowledge (Santrock, 2007).

#### Citizenship

Citizenship is defined at SKC as informed and committed participation in the life of one's community at the local, national and global levels. Citizens recognize and address community issues, respect the rights of others, and work toward community improvement through service.

Educators are charged with the mission of shaping students into productive citizens (Anderson & Major, 2001). However, how do professional educators define productive citizenship? John Dewey contended that schools align citizenship too closely with obedience to authority; he suggested that true citizenship required questioning authority (Anderson & Major, 2001). Similarly, Koulish (1998) suggested that classroom experiences should support an active view of citizenship rather than a rights-oriented passive view: learning experiences should afford opportunities to help students move beyond the traditional legal-status view of citizenship that "provides an individual with full membership in the political community, access to equal voting, holding office, unencumbered travel abroad, and entitlement to scarce public resources" (p. 562) to a more involved community centered perspective.

How can curriculum and instruction help students and teacher candidates move from passive to active citizenry? Service-learning and experiential learning opportunities promote engaged citizenship (Beckman, 1997). Dewey, (1916) in Koulish (1998) stated:

*Community service should be integrated within the academic curriculum. Experiential education connects community service to the classroom. It connects knowledge to experience, is problem centered, and is grounded in depth of meaning..... (p. 563).*

Koulish (1998) elaborated that experiential education builds full-embodied involvement and citizenship through a personal, active and reflective process of learning by doing.

Furthermore, Beckman (1997) suggested service-learning fosters active citizenship to the extent "that the work volunteers do is thought about and critically assessed" (p. 73). She suggested that students should reflect on, analyze and discuss service learning experiences during class in order to attribute deeper meaning to their volunteerism. Other literature suggests that students increase tolerance, feelings of accomplishment and desire to continue doing service, all characteristics that contribute to citizenry, when they participate in service-learning projects (Moely, McFarland, Miron, Mercer, & Ilustre, 2002; Root, Callahan, & Sepanski, 2002).

#### *Practice*

The SKC faculty members are committed to nurturing strong communication skills, cultural understanding, critical thinking and citizenship in teacher candidates. The teacher education programs recognize these skills and dispositions as the four cornerstones to professional development. As such, SKC teacher educators are proficient in and model these

skills and dispositions. Opportunities to develop the four cornerstones are well integrated into the teacher education curriculum.

For example, teacher candidates are required to complete the *Transition to Professional Teaching Summer Seminar* as a requirement of entry into the Professional Education Program in Elementary Education. The emphasis of the summer institute is to further develop communication, cultural understanding, critical thinking and citizenship in teacher candidates. Candidates build on strategies that will enable them to successfully interact with peers, professional educators and community members. Other courses in the professional education curriculum that build on the four cornerstones are as follows: ENGL 101, English Composition; ENGL 202, English Composition II; SPCH 100, Basic Communication; ENGL 306, Writing Research Papers; EDUC 175, Community Service-Learning in Education; MATH 100, College Algebra; MATH 115, Math for Elementary Teachers; ECED 109, Meeting the Needs of the Family; NASD 101, History of Indians in the US; EDUC 230, Teaching the American Indian Child; EDUC 311, Cultures, Diversity and Educational Ethics; plus three elective credits in the area of American Indian Studies – Fine Arts.

Last, the faculty members employ social constructivist and constructivist teaching strategies that build on the four cornerstones of professional development. For example, class activities routinely consist of collaborative learning activities typical of social constructivist teaching practices that require learners to develop interpersonal skills and to link individual learning to the group learning process (Dewey, 1938/1997; Vygotsky, 1978). Other social constructivist instructional strategies used by the education faculty include: making instruction personally or socially meaningful to students, negotiating meanings with students through exploratory talk (Ormrod, J. E., 2006), class discussion, small-group collaboration, and valuing meaningful activity over correct answers (Wood et al, 1995).

*Candidate Performance, Knowledge and Dispositions Central to Communication, Critical Thinking, Cultural Understanding and Citizenship (Aligned to PEPPS 501)*

The candidate will:

- (e) demonstrate understanding of how to connect concepts and use differing perspectives to engage learners in critical thinking, creativity, and collaborative problem solving related to authentic local and global issues;
- (j) interact knowledgeably and professionally with students, families, and colleagues based on social needs and institutional roles;
- (l) demonstrate understanding of and ability to integrate history, cultural heritage, and contemporary status of American Indians and tribes in Montana.

**Commitment to Diversity**

Equity and inclusion through culturally responsive curriculum is the vision of the SKC Professional Education Programs. The teacher education curricula prepare teacher candidates to be culturally competent and skilled educators through helping them to: a) understand their own culture and how their culture shapes their expectations and interactions with others (Grossman, 1999; McIntosh, 1989; Van Horn & Segal, 2000); b) examine and be responsive to the individual contexts of the children and families they serve through direct communication with each (Van Horn & Segal; Yang & McMullen, 2003); and c) study the culture of the

children and families in the communities served by our schools (Jones & Derman-Sparks, 1992). Through rigorous coursework, teacher candidates are especially prepared to instruct American Indian children and partner with American Indian families, particularly members or descendants of the Salish, Kootenai and Pend d' Oreille tribes.

The faculty of Salish Kootenai College is ethnically a mix of American Indians and European Americans. The student body is ethnically diverse: in 2015, 73% of SKC students were Tribal members (58%) or Tribal descendants (15%); 1% were African American; 1% were Canadian First Nations; 2% were Hispanic; and 23% were Caucasian. As a minority majority institution, SKC is focused on diversity. Furthermore, teacher candidates are also exposed to diversity during field work and clinical experiences on the Flathead Indian Reservation and beyond, including the Montana School for the Deaf and Blind. Ethnically and linguistically diverse students as well as students with exceptionalities and students from varied economic backgrounds are enrolled in the public schools and early learning programs on the reservation.

It is self-evident that the Teacher Education Program embraces *Indian Education for All*, 20-1-501, MCA, Office of Public Instruction, Montana. The seven Essential Understandings Regarding Montana Indians are explicitly covered in required American Indian Studies and cultural courses such as: NASD 101, History of Indians in the US, EDUC 235, Introduction to American Indian Education, EDUC 311, Cultures, Diversity and Educational Ethics and EDUC 321 Research Writing in Education. In addition, three elective credits in the area of American Indian Studies - Fine Arts are required. This content is also integrated throughout methods courses and is embedded in the literacy strand (EDUC 300, 340, 344) with core texts including selected IEFA Model Teaching Units and the following:

- Cajune, J. (2011). *Montana Tribal Histories: Educators Resource Guide and Companion DVD*. Helena: Montana Office of Public Instruction Indian Education for All Division. Retrieved from <http://opi.mt.gov/pdf/IndianEd/Resources/11TribalHistoriesRG.pdf>
- Division of Indian Education. (2015). *Montana Tribes: Their Histories and Locations*. Helena, Montana: Montana Office of Public Instruction. Retrieved from <http://opi.mt.gov/pdf/IndianEd/Resources/MTIndiansHistoryLocation.pdf>
- Elser, T. (2010). *The framework: A practical guide for Montana teachers and administrators implementing Indian education for all*. Helena, MT: Montana Office of Public Instruction. Retrieved from [http://opi.mt.gov/pdf/IndianEd/Resources/Framework\\_ImplementationGuide\\_IEFA.pdf](http://opi.mt.gov/pdf/IndianEd/Resources/Framework_ImplementationGuide_IEFA.pdf)
- Juneau, S., Fleming, W., & Foster, L. (2013). *History and Foundation of American Indian Education*. Helena: Montana Office of Public Instruction Indian Education for All Division. Retrieved from [http://opi.mt.gov/pdf/IndianEd/Resources/History\\_FoundationAmindianEd.pdf](http://opi.mt.gov/pdf/IndianEd/Resources/History_FoundationAmindianEd.pdf)
- Montana Office of Public Instruction. (2010). *Essential Understandings Regarding Montana Indians*. Retrieved January 9, 2012, from <http://opi.mt.gov/pdf/indianed/resources/essentialunderstandings.pdf>

## Commitment to Integration of Technology

### *Competency, Constructivism and Instruction*

Technology is integrated into the teacher education curricula with the expectation that teacher candidates become proficient in use of technology as an instructional tool within a constructivist framework. McKenzie (2000) suggested that there is “no greater tool of empowerment and efficacy than technology used constructively with students” (p. 2). Technology can and should support advanced knowledge acquisition which is done by providing environments and thinking tools that engage constructivist conceptions of learning (Eggen & Kauchak, 2001). Some applications of technology that are consistent with a constructivist approach include tutorials that help students build knowledge (Eggen & Kauchak, 2001); virtual fieldtrips and simulations; WebQuests that assist with inquiry oriented activities (Learning Theories: Constructivism, 2000); and communication applications such as e-mail, chat rooms and list serves that allow students to work collaboratively in and outside of the classroom (Learning Theories: Constructivism, 2000).

Moreover, education faculty members are informed regarding constructivist applications of technology and engage teacher candidates in learning through use of technology. For example, SKC Education faculty members make extensive use of computers and other technologies in their instructional work. All courses involve considerable use of online resources and digital media to enhance the learning process. In addition, faculty members use all of the following technologies: digital imaging, digital video, digital audio, graphic presentations, Smartboards, multimedia authoring tools (i.e. Hyperstudio), and productivity tools (i.e. Office). Furthermore, faculty members make extensive use of educational video, web resources, and presentation tools to enhance instruction. Online databases are available for candidate research from the SKC library; and other documents are accessible through electronic reserve. SKC participates in an inter-Library loan system with other institutions in Montana, including the University of Montana and its satellite campuses.

All coursework in SKC Education programs involve candidates in aspects of technology; for example, instructional experiences, student class presentations and research are enhanced by use of technology. In terms of technical instruction, there are two elementary education program courses that specifically cover educational technology and its applications. EDUC 115, Computers in Education, is a course that focuses on the basic computer competencies that candidates will need as educators. EDUC 115 fosters proficiency in the use of productivity tools such as Microsoft Word, Excel, Powerpoint, Access, as well as basic use and familiarity with digital imaging. In addition, EDUC 305, Technology in the Elementary Classroom, expands upon topics covered in EDUC 115. For example, EDUC 305 engages candidates in WebQuests, multimedia projects, and other constructivist learning experiences. Candidates also work with more advanced digital still imaging tools and digital video production. Plus, candidates create several templates and projects that can be utilized in their student teaching experiences or when they are employed as professional educators.

### *Technology Infrastructure at SKC*

Salish Kootenai College is among the most technically advanced institutions in the tribal college system. SKC was the very first tribal college to begin offering online courses in the mid-1990s, and has expanded its web-based learning network since then. The College has recently established an “e-campus”, which hosts a combination of online coursework, web documents, and other telecommunications tools. SKC’s Industrial Technology (IT) Department has developed its own online course management system to deliver its web-based courses; as well the IT department has expanded its capacity to host and deliver classes, seminars and conferences using Polycom-based teleconferencing tools.

Additionally, students have access to over 120 workstations in both Windows and Mac platforms, distributed in multiple lab, center, and classroom settings. A state-of-the-art digital media lab is available for image editing, digital arts and design, and video production. SKC faculty members have received training in the use of Smartboard technology, and several instructors are now using these tools on a regular basis. Other labs and technology services include an Academic Skills Lab, an Analytical and Environmental Chemistry Lab, a Career Center student computer center, a Math and Sciences Lab, a new Molecular Biology and Biophysics Research Lab, a Media Center / Public Television production and broadcast studio, and a host of computer services and workstations affiliated with the Library. There are 10 staff members that work with the technology environment at SKC; about the same number of instructors teach courses directly focused on computer science, digital media, and networking.

### **Capacity to Meet Standards and Fulfill Mission, Vision and Core Beliefs**

Capacity will be discussed in three categories; people, place, and resources. The SKC Education Division is rich in all three areas and has the capacity to meet or exceed standards within the context of our mission, vision and the core beliefs discussed above.

#### **People**

Without question the greatest asset the Division has in fulfillment of our mission, vision, core beliefs and standards are the fine people to surround and support our teacher education candidates at all levels, and the candidates who support each other as active and thoughtful learning community members. These two groups come together in the field, informed and inspired by the faculty of the Division.

#### **Partnerships**

A diverse group of stakeholders in the Flathead Reservation education community gather at Salish Kootenai College intermittently to guide and inform the ongoing efforts of the Education Division. Established in 2002, group membership changes from time to time but always includes teachers and administrators from area schools, tribal education personnel, and other local and county education officials. Our faculty, also listed below, participate in all Board meetings in order to more deeply understand the needs in our community specific to our goal of providing highly prepared teachers for P-12 classrooms.

Currently the Education Division Advisory Board (EDAB) consists of the following members:

Chaney Bell	Salish and Pend d'Oreille Culture Committee
Arlene Bigby	Kicking Horse Job Corps
Molly Billedeaux	Polson Teacher
Sandra Boham	SKC President
Linda Bone	Early Childhood Faculty
Amy Burland	Dean of Education Division
Miranda Burland	Tribal Education Department Liaison
Terry Cable	St. Ignatius Public Schools Teacher
Jeanne Christopher	Director of CSKT Early Childhood Services
LeighAnn Courville	Director of Early Learning Center, SKC
Rhonda Crowl	Cherry Valley School Principal
Manda Davis	Early Childhood Faculty
Tom DiGiallanardo	Polson Curriculum Director
Carrie Drye	Co-Coordinator, BRAIDS Native Youth Community Partnership
Dan Durglo	Vice President of Academic Affairs, SKC
Tammy Elser	Elementary Education Faculty, Principal Investigator BRAIDS
Merle Farrier	Education Division Faculty
Tim Finkbeiner	Polson Middle School Principal
Ryan Fisher	Pablo Elementary Principal
Doris Gainan	CSKT Early Childhood Services
Joan Graham	Curriculum Director Ronan Public Schools
Don Holst	Principal Arlee Public Schools
Donna Johnson	Hot Springs Public School Teacher
Sibley Ligas	Arlee Public Schools Teacher
Kathie Maiers	Administrative Assistant Education Division
Caroline McDonald	School Board Chair, Polson School District
Alice Oechsli	Retired, Vice President of Academic Affairs, SKC
Doug Ruhman	Chair and Faculty, Elementary Education
Gina Sievert	Former Director of Secondary Science Teacher Preparation
Joyce Silverthorne	Co-Coordinator, BRAIDS Native Youth Community Partnership
Terry Souhrada	Director of Secondary Mathematics Teacher Preparation
Frank Sucha	Ronan Public Schools Teacher
Wren Walker Robbins	Chair Secondary Science Teacher Preparation
Tim Whaling	Student Teacher SKC Supervisor

This group serves in a mentoring capacity, assisting, guiding, and informing the Education Division faculty and leadership as it continues to build and refine its initiatives and its academic programs. Through its diversity and high level of expertise, the Board



offers unique perspectives that greatly enhance the department's potential for the successful implementation of its goals.

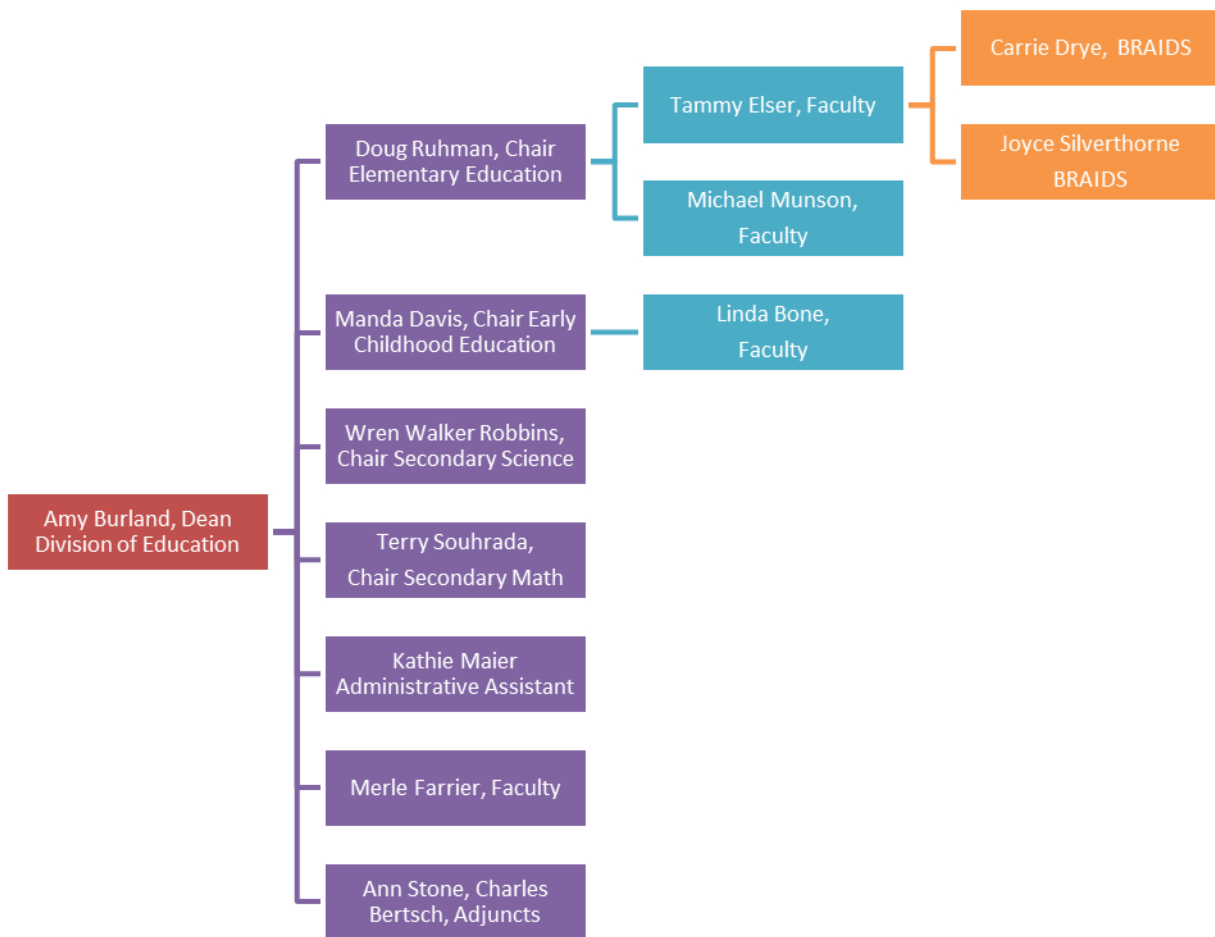
The Advisory Board is composed of leaders in the educational community which includes former candidates, classroom teachers, principals, school superintendents, county education officials, cultural experts, and tribal government officials. This extraordinary group provides insight and direction for the Education Division as it refines and improves its educational offerings and field experiences.

To further emphasize open communication and effectiveness with the partner schools, one faculty member of the Education Division has been assigned the responsibility of working with P-12 school officials to schedule, plan, and implement field experiences and student teaching for candidates in Education programs. The "Field Experience Coordinator" (FEC) directs and manages candidate placements in concert with P-12 school officials and classroom teachers to ensure appropriate selections for mentoring supervising teachers and student engagement. The expectations and objectives for our field placement and clinical partnerships are articulated for both candidates and school personal in the *Methods Course Field Experience Guidelines*. Our P-12 partnerships are essential to fulfilling our mission, vision and meeting standards through clinical practice.

#### **Faculty Qualifications, Performance and Development**

The education faculty at Salish Kootenai College brings unique contributions and strengths to the Education Division and to Salish Kootenai College as a whole. The faculty is diverse in their skills, expertise, education, gender and experiences. Furthermore, faculty actively serve and nurture relationships in the P-12 schools in which our candidates conduct their field experiences and where many will one day be employed. Education faculty members have taught and worked in Polson, Charlo, Ronan, Dixon, and Arlee elementary schools and with Reservation schools such as Head Start and the BIA funded Two Eagle River School. Faculty frequently provide professional development for in-service teachers across the reservation and throughout Montana in their areas of expertise. As a result, SKC Education Division faculty members are familiar with community needs, and can create meaningful educational experiences for our teacher candidates through their associations and relationships.

All education faculty members hold a master's degree and five of them earned doctorates. A sixth will defend her dissertation November 2017. All faculty members participate in scholarship activities through faculty development groups devoted to research and integration of the 4C's. The following faculty narratives describe the particular expertise that each faculty member brings to the education programs at SKC. In addition to the qualifications of the education faculty, information about each faculty member's scholarship activities and participation in professional development is included.



**Dr. Amy Burland** earned a Bachelor of Science Degree in Elementary Education with a minor in Child Development and Family Relations from Minnesota State University Moorhead. Dr. Burland holds a Master of Education Degree in Elementary Education Administration from the University of North Dakota, Grand Forks and a Doctorate in Curriculum and Instruction with an emphasis in K-8 mathematics instruction from the University of Montana, Missoula.

In May 2017, Amy stepped up to serve as the Dean of the Education Division after serving as the Elementary and Early Childhood Department Head and instructor for the previous 3 years. She began her work at SKC as an adjunct instructor and moved on to full-time in December 2001 as part of a faculty team that researched and designed a pre-service elementary teacher education program under a Title III project with the goal of establishing the first SKC bachelor degree in education. The efforts of that project and the overall team became SKC's Education Department which has grown to become the Education Division that houses five bachelor degree programs including Early Childhood, Early Childhood P-3, Elementary, Secondary Mathematics, and Secondary Broad Science.

Before coming to SKC, Dr. Burland worked in rural education for over 15 years as a pre-K-8 teacher and principal. The last eight of those years were on the Flathead Indian Reservation, starting as a Head Start teacher for a year followed by working in the public schools. During this time, Amy also served as a program coordinator for discretionary school reform projects with an emphasis on working with indigenous families in support of their children's education. She wrote and managed federal discretionary grants for technology, comprehensive school improvement, and school construction projects.

Since coming to SKC, Amy serves on a number of committees involving program review and assessment with faculty peers. In addition, she has served on the Institutional Review Board for the past 10 years and continues in this capacity. As the Dean of the SKC Education Division, Amy is an active member of the Montana Higher Education Consortium, Symposium for Montana Mathematics Teaching, and participates on the Montana Council of Deans of Education. As part of her current position, she manages federal and state funded grant projects that include:

- The Office of Indian Education Professional Development Project for preparing Indigenous pre-K-8 teachers to complete their bachelor's degree, become licensed and teach with the goal of increasing the number of indigenous teachers teaching indigenous students and in doing so, increase the academic achievement for all students.
- The American Indian College Fund Restorative Teachings Project that provides Special Olympics Teacher Training and Native American Traditional Games Certification to pre-service and service educators with the expertise and experience to integrate the games into their academic curriculum for Pre-K-grade 12 students.
- The NASA MUREP Educator Institute: Excellence in STEM Education Project which introduces pre-service teachers to STEM through the new generation science standards and integration of Montana Mathematics Common Core and engineering standards and experience in developing lessons to use in their future classrooms.

The Preschool Development Grant offered through the state of Montana to provide tuition, fees and books for early childhood teachers who are employed in an early childhood setting.

Lastly, Amy works not only with faculty across the SKC campus but also with faculty throughout Montana who work in Teacher Preparation Programs. One example of this includes projects with University of Montana Mathematics faculty that focuses on enhancing middle school mathematics instruction.

Throughout the Flathead Reservation, she provides training to pre-K-8 teachers on the PAX Good Behavior Game, a suicide prevention program aimed at supporting students to develop self-regulation skills and emotional balance. Locally, the SKC Early and Elementary faculty is working with the immersion pre-K and elementary schools on

incorporating a Native Language Teaching program into the Education Bachelor Degree programs to support the language preservation efforts for the Salish-Pend d'Oreille and Kootenai Tribes.

**Douglas Ruhman** has a Bachelor of Science Degree in Elementary Education from the University of Montana and a Master of Education Degree with an Educational Technology endorsement from Lesley University. Doug taught in several environmental science education programs prior to receiving his Bachelor's Degree in 1988. He was a Watkins Scholar, designing a supplemental elementary science program that traveled to various Missoula elementary schools teaching hands-on environmental science lessons to 2nd and 4th graders.

Doug began teaching in a 4th grade classroom on the Flathead Indian Reservation, and worked as a teacher, whole language specialist, technology coordinator, and staff development designer on the Reservation for 15 years prior to coming to SKC. Doug has been involved in curriculum design and selection committees in the areas of science, technology, and language arts. While still a classroom teacher, Doug helped to design and implement a comprehensive classroom civics/economics program for his school, which later was adopted by other schools on the Reservation.

In 1999 Doug received the Outstanding Educator Award from the Confederated Salish and Kootenai Tribes for his work in teaching about the Flathead River Ecosystem. He completed his Master's Degree in Educational Technology from Lesley University while working as Technology Coordinator, teacher, and staff development specialist for the Charlo School District.

Mr. Ruhman began working at Salish Kootenai College as faculty in the Elementary Education program in the summer of 2002, and has been involved in several outreach projects with Reservation youth since that time, including being the site evaluator for the Kellogg Leadership for Community Change project, a joint program of SKC and the Ronan School District. This project's goals sought to on empower American Indian youth, encourage academic excellence, and reduce the dropout rate among Indigenous learners.

Doug teaches education courses in science, technology, social studies, classroom management, foundations of education, and other topics. Doug's regular instructional practices include frequent use of digital media, including audio, video, and web-based learning. He also utilizes small group collaborative learning, and group problem solving. Doug is a constructivist facilitator, and often has students work in teams to produce and present learning experiences that demonstrate growth in understanding based on prior knowledge. In addition, Doug has served on faculty development focus groups dealing with student engagement in online learning, cultural competency, and the implementation of active learning techniques. He has attended national and regional conferences on technology education, distance education, generational poverty, community leadership, and teaching and learning at minority-serving institutions, among other topics.

Mr. Ruhman has also been closely involved in facilitating and supervising field experience placements as the SKC Teacher Education Program Coordinator. In this

capacity, Doug networked with local K-8 school leadership and coordinated with cooperating teachers and administrators to ensure continued positive relations with school partners. In cooperation with the Education Division Dean, Cindy O'Dell, Doug developed a "Transition to Professional Teaching" seminar/ program component, with an accompanying Professional Teaching Dispositions assessment rubric that formally addresses and assesses teaching dispositions. Doug was (and still is) involved in the development of this and several other facets of the Teacher Education Program at SKC.

Doug has been very involved in learning, teaching and advocating for the awareness and preservation of Salish, Kootenai, and Pend d'Oreille cultures and languages. As a faculty member, he has completed several courses in American Indian Studies; currently pursuing an Associate's Degree in American Indian Studies from SKC. He has completed 3 sequential college courses in Salish language, and has incorporated aspects of native language in all his classes at SKC. Doug has also developed and implemented a key course for SKC, EDUC 235 Introduction to Indian Education. This class seeks to expose candidates in all education programs to issues surrounding Indian Education law, history, politics, pedagogy, and policy. This course is also offered to local K-12 educators for professional development, and has been expanded as a general education elective, and remains a requirement for all SKC education students.

Mr. Ruhman has served SKC in several work groups and committees, including chairing the annual Martin Luther King, Jr. Celebration Week committee, chairing the Community Service Day committee, and representing faculty on the President's Advisory Council for two consecutive years. Doug was the recipient of a Fulbright-Hays Scholarship which resulted in a cultural study abroad in China during the summer of 2009. Several new components of his classes incorporated elements of learning from this experience. He was selected as the recipient of the American Indian College Fund Faculty Member of the Year Award in 2014.

Doug has networked and collaborated with P-12 staff and administration throughout his years at SKC. As TEP Coordinator, he has worked to establish field placements, and has advocated for students during interactions with schools. Doug has also recruited teachers to attend SKC courses, especially courses in native culture. He has collaborated and worked with staff / faculty at several other higher education institutions in programs and initiatives aimed at improving student / candidate learning. These other institutions include UM-Missoula, UM-Western, Turtle Mountain Community College, Clark-Atlanta University, and the University of Chicago-Illinois. Doug was selected as the Department Chair for Elementary Education in the summer of 2017.

Mr. Ruhman is currently researching and evaluating doctoral programs of study, and has expressed research interests which include the involvement of American Indian males in elementary education programs, the transformative effect of technology in the American Indian learner, and the efficacy of instructional approaches to Indian Education for All in Montana classrooms.

**Linda Bone** has a Bachelor of Science Degree in Elementary Education from Montana State University and a Master of Education Degree in Creative Arts from Lesley College. Ms. Bone joined Salish Kootenai College in January 2006, after retiring from teaching in the public schools. She was hired to fulfill the role of a student mentor; she also teaches part time and fulfills other administrative duties for the Education Division.

Linda has over 30 years of teaching experience in the primary grades, particularly kindergarten. She has extensive work with children from diverse backgrounds and with families from low socio-economic status. During those years she implemented training programs for her peers ensuring the use of Developmentally Appropriate Practices and developed successful parent meetings to foster an understanding of the parent's role in the success of an incoming kindergarten student. She was selected as a member of the five-year steering committee for the No Child Left Behind Act and was an active participant on the School Safety and Discipline Committee after receiving training at the Montana Behavior Institute.

Ms. Bone designs and teaches courses at SKC in early childhood, child development, and creative arts. She also works individually with students conducting field observations and assisting students with coursework and portfolio development. Linda is the supervisor of the Salish Kootenai College Child Care Center and is the office administrator. She maintains students' records including background checks. While at SKC, Ms. Bone has pursued her professional development with training opportunities including: Adult Learning I and III through the Montana Early Childhood Project, Critical Literacy, OPI-Indian Education, and national certification as a Touchpoints trainer.

Ms. Bone is an active faculty member on campus, serving on both the Cultural Spu'us faculty development group and the Library Advisory Board. In addition to her SKC assignments, Linda has volunteered at the Polson summer school for the children of migrant workers. She is a member of Delta Kappa Gamma, the National Association for the Education of Young Children. Linda maintains Level 7 status on the Montana Early Care and Education Practitioner Registry.

**Ms. Michael Marie Munson**, who is Sqelix<sup>w</sup> (Salish & Pend d'Oreille) and white, attributes at least part of her passion for Indigenous education to her background—her parents and yaya, especially. She was raised off the reservation in Missoula and was often the 'white girl' when she went back to the reservation for community events. When in Missoula, in school, she was called the 'Indian' girl', among other racial slurs.

Michael attended the University of Montana (UM) for her Bachelors in Elementary Education with a minor in Native American Studies and an emphasis in Science. During her undergraduate program, Michael co-founded the WaYaWa American Indian Education Student Association, served as a student representative of a number of committees, and earned both the Outstanding Student Leader and Diversity awards. As a middle school teacher at Hellgate Elementary, Michael wanted to contribute to newly funded Indian Education for All (IEFA) efforts by working to improve



understanding and lessening biases between the two worlds in which she lived – Native and non.

As a result, Michael solicited the partnership of two of her education professors, which led into her master's project at the University of Montana. For this project, Michael served as facilitator, co-author, and piloted the resulting collaborative curriculum between her collaborators and the Confederated Salish and Kootenai Tribes' (CSKT) Education Department, as well as the Salish-Pend d'Oreille Culture Committee (SPCC). The resulting curriculum, entitled *PlaceNames: Building Worldviews Using Traditional Cultures and Google Earth*, is focused on "building cross-cultural relationships between traditional Bitterroot Salish-Pend d'Oreille worldviews and science using Google Earth and tribal culture". Through *PlaceNames*, "students explore their "sense of place" and come to know the seasonal round that frames a Salish-Pend d'Oreille worldview" (Blank, Crews, & Munson, 2009). Upon graduating with a Master's in Curriculum and Instruction, focusing on Indian Education and Science, Michael served communities, schools, teachers and students throughout Montana in her roles as Indian Education Implementation Specialist and American Indian Student Achievement Specialist with the Montana Office of Public Instruction. During this time, the *PlaceNames* curriculum was distributed and adopted by school districts throughout the state of Montana.

Michael's first two years towards the completion of her doctoral degree focusing on Indigenous Education, was within the Justice and Social Inquiry doctoral program within the School of Social Transformation at Arizona State University. During those years, she also served the Center for Indian Education as Resource Group Leader for the Four Corners Teacher Preparation Project. Upon transferring into the Indian Leadership Education and Development (I LEAD) program at Montana State University, a more appropriate doctoral program for her goals, she served as an Indigenous Leadership Facilitator for the I LEAD project to co-facilitate Indigenous Leadership within the program and earned the *Dennis & Phyllis Washington Native American Graduate Fellowship* for two years. Since returning home to Montana to study, and to her reservation specifically, Michael has: served multiple terms on the Montana Indian Education Association's (MIEA) board; volunteered with *Nk'usm* Salish Language Immersion School and *The Salish Institute*; become a facilitator in training for The Center for Courage and Renewal; and, interned with Montana GEAR UP, *The White House Initiative on American Indian/Alaska Native Education*, and, with Dr. Sandra Boham while she was the Vice President of Academic Affairs at *Salish Kootenai College*.

As a doctoral candidate, Ms. Munson has been collaborating with The Salish and Pend d'Oreille Culture Committee (SPCC) and SPCC's Elder Advisory Council to investigate perceptions *Sqelix<sup>w</sup>* Elders, and their children and grandchildren hold regarding education for *Séliš* and *Ql'ispé* children and youth of The Confederated Salish and Kootenai Tribes (CSKT). These conversations will guide the necessary aspects of an education that we hope will: strengthen *Sqelix<sup>w</sup>* identity; reclaim and revitalize *Sqelix<sup>w</sup>* language and culture; preserve tribal sovereignty; and, provide a foundation for our *Sqelix<sup>w</sup>* children and youth who will lead The Confederated Salish and Kootenai Tribes in development and self determination.

Michael's work at Salish Kootenai College began as the Coordinator for the *Pacific Northwest Circle of Success: Mentoring Opportunities in STEM* (PNW-COSMOS) NSF AGEP Sub-Grant. She has and is continuing to serve as faculty bridging the Native American Studies Department and Tribal Governance and Administration program, and the Elementary Education and Bachelor of Secondary Science Education programs. As faculty at Salish Kootenai College, Michael has earned the distinction of being the 2016-2017 recipient of the American Indian College Fund's (AICF) Mellon Faculty Career Enhancement (Ph.D.) Fellowship. With support from AICF, mentors and supervisors at SKC, her doctoral committee at MSU and Massey University in New Zealand, and her family, friends, and community, Michael is excited to be scheduling her doctoral defense for November of 2017.

As one can see, Ms. Munson's life work focuses on two specific goals: 1) improving education for and about American Indian people and students in Montana; and, 2) working with our tribal communities to build education systems aimed at language, culture, and identity revitalization that contribute to academic and life success, leadership, agency and tribal development. Michael's research interests relate to the inclusion of language, culture, identity, and high community- and culturally-based expectations within Indigenous community schools, tribal colleges and Indigenous Education policy. Throughout her 35 years of life thus far, Michael has: been author, co-author, or oversaw the publication of at least 25 articles, state-wide reports, funded grants, or curriculum projects that have been peer reviewed and/or distributed and adopted by districts throughout Montana and the Canadian Province of Alberta; given at least 60 presentations at events and conferences at the community, state, national and international levels; coordinated several state-wide American-Indian youth leadership events; and, overseen the dissemination and coordination of a number grants pertaining to Indian Education for All or Indian Student Achievement in Montana.

Michael is also thrilled to say she is a mother of a beautiful baby girl who brings her joy in every aspect of life and inspires her to work harder in her efforts, as well as the partner of a man who shares her values, goals, and beliefs.

**Dr. Merle Farrier** graduated a few years ago from Charlo High School where he was provided with an excellent education plus met his future wife, Trudy. He later earned a bachelor's degree in math/physics and eventually a master's degree and a doctorate degree in educational leadership from UM. Merle joined SKC in the fall of 2009 to serve as grant coordinator for master's degrees and endorsements in special education and master's degrees in educational leadership. In addition, Merle has taught educational psychology classes and research methods classes while at SKC. Merle is beginning his 49<sup>th</sup> year in Montana education, having taught mathematics and physics in 7-12 education at Hot Springs and in addition to the above classes, he has taught statistics, school finance, and educational leadership classes in higher education. Merle has also served special education students for 15 years primarily as a school psychologist. All of Merle's experience has in one way or another included working on the Flathead Indian Reservation where he has lived continuously since 1969.

**Dr. Terry Souhrada** earned his Bachelor of Science Degree in Secondary Mathematic Education with an additional Physical Education major from Western Montana College (now University of Montana Western). Dr. Souhrada holds a Master of Arts for Teachers in Secondary Mathematics Education and a Doctorate in Curriculum and Instruction with an emphasis in Secondary Mathematics Education both from the University of Montana.

Terry has worked at SKC since October 2013. As a new hire, he was responsible for the design, implementation, and accreditation of two mathematics degree programs now housed at SKC. The Associate of Science in Mathematical Science (ASMS) and the Bachelor of Science in Secondary Education Mathematics (BSSEM) represent the only mathematics degree programs offered by any tribal college in the country.

Terry brings over 40 years of experience in mathematics education as a teacher in both public and private secondary schools, an author of a nationally published high school mathematics curriculum, and a regionally known professional development provider. He brings his experiences and expertise from all of these areas into both the SKC mathematics classes and secondary mathematics education classes he teaches. Terry also serves as an Education Division wide resource in mathematics education for all of its programs.

Dr. Souhrada is actively involved in several national, regional, and statewide professional organizations. He has served on national committees for the National Council of Teachers of Mathematics (NCTM) and the board of directors for the Montana Council of Teachers of Mathematics (MCTM). Terry has made numerous presentations at NCTM, MCTM, and American Mathematical Association of Two-Year Colleges (AMATYC) conventions as well as at local Pupil Instruction Related (PIR) days. In addition to his publication of a national secondary school curriculum, Terry has also co-authored an article for the NCTM 2000 Yearbook, Student Math Notes for NCTM, and mathematics activities in conjunction with CBS and Texas Instruments for use with the television program NUMB3RS.

During his time at SKC, Dr. Souhrada has facilitated multiple five-day professional workshops for pre-service and in-service teachers of mathematics in all grades locally as well as around the state. These workshops focus on the pedagogical change necessary to bring the Standards for Mathematical Practices (SMP) found in the Common Core State Standards – Mathematics (CCSSM) to life. These workshops were made possible by two grants for which Dr. Souhrada served as the Principle Investigator (PI) and author. Besides these professional development opportunities, Terry has facilitated numerous other professional development opportunities for teachers of mathematics on the Flathead Indian Reservation.

For the work he has done and continues to do, Dr. Souhrada was made an inductee to the University of Montana Western Educators' Hall of Fame. He has also been recognized for his contributions to the state mathematics education community by MCTM with the Dean Preble Outstanding Mathematics Educator of Montana award.

Before coming to SKC, Dr. Souhrada worked for almost 20 years teaching in Ronan, Polson, and Bigfork before going to the University of Montana (UM). At the

UM, Terry served as one of two head writers for the Systemic Integrated Montana Mathematics and Science (SIMMS) Project. After working on the SIMMS project for over 8 years, Souhrada stayed on as an adjunct mathematics professor. In 2007, Terry moved to Spokane, Washington where he taught mathematics at Spokane Falls Community College for 7 years. During that time he began working with Dr. Ruth Parker of the Mathematics Education Collaborative focusing on changing the way school mathematics is perceived and taught in classrooms today.

Besides continuing to impact mathematics education on the Flathead reservation, around the state, and the region, Dr. Souhrada pursues his other passion. Terry has been a girls' basketball coach for over 25 seasons. He continues to serve as the varsity assistant coach for the Polson High School girls' basketball team.

**Carrie Drye** has a Bachelor of Science Degree in Elementary Education from Rocky Mountain College in Billings and a Master of Bilingual/Education Degree from Eastern Montana College (MSU-B) created and offered resulting from collaboration with Salish Kootenai College. Ms. Drye joined Salish Kootenai College in February, 2017 after retiring from teaching in the public schools. She was hired to act as the co-coordinator of the BRAIDS grant, an NYCP grant from the OIE. To this position she brings a wealth of practical K-12 knowledge from a classroom teacher's perspective on the Flathead Reservation.

Carrie taught primary grades on the Flathead Reservation for more than 30 years. She taught third grade, kindergarten, and supported all K-3 teachers as a Literacy Specialist in a technology integrated writing lab. For decades, she provided robust academic after school support and summer school programs to children in K-5<sup>th</sup> grade and was instrumental in supporting arts integration with annual theatre performances and residencies with the Missoula Children's Theatre.

Ms. Drye is trained in Reading Intervention (modeled after Reading Recovery – the highly successful model created in New Zealand by Marie Clay successfully serving Maori children) and provided one-on-one intensive remediation for 1st grade students for more than 10 years. In this capacity, she also served intermediate students who were struggling with English language literacy, adapting Reading Intervention for students at Nkwusum Salish Immersion School. The topic of her Master's capstone project was the creation of comprehensible input for teaching and learning Salish language modeling from contemporary predictable English early reading books. She has been active in presenting on culturally integrated practice, non-cognitive factors in student success, and she has produced materials for Indian Education for All at the local and state level. Carrie worked for OPI as a liaison between the state and the superintendents in Northwest Region.

Carrie's work as a Literacy Specialist team teaching across grades K-3 in the literacy lab, as a Reading Intervention Teacher, and as an afterschool and summer school program provider expanding these two efforts were uniquely instrumental in Arlee closing the achievement gap between American Indian children and their non-Indian peers.

Within the Education Division, students have already learned that Carrie is a wealth of support for our candidates as they develop expertise in teaching emergent children how to read and write. She supported six students in their analysis of children's running records, eagerly providing coaching, insights, and tips; conferring with them on student case studies to support instructional plans. In addition, Carrie was instrumental supporting one of our candidates as she sought to develop a bibliotherapy picture book set for P-3 children to support them through times of trauma, including the suicide of a loved one. While her assignment in the Division is not directly instructional at this time, you can bet the faculty of both the Early Child Education and Elementary Education programs, along with our teacher candidates, will call on Carrie for support.

**Joyce Silverthorne** joined the SKC faculty in the Education Division in February 2017 as a part time grant coordinator focusing on partnerships supporting college and career ready Indian youth. Joyce compiled the original catalog for initial accreditation and was on the faculty for two additional accreditation reviews. She developed and ran a unique program in Native American Language teacher education from 1990 to 1996.

Ms. Silverthorne earned M.Ed. in Education Administration, a B.A., Business Education with a minor in Native American Studies (NAS) from the University of Montana. The emphasis of 40 years work in 7-12 and higher education are on broadfield business, NAS, native language acquisition, and Montana Indian Education for All. She taught five years at Two Eagle River School and sixteen years at Salish Kootenai College. She completed a M.Ed. in Education Administration with Secondary Education emphasis, and course work and candidacy for a Ph. d. At Gonzaga University in Spokane, WA. Joyce served as the Tribal Education Director for CSKT, and as the Director of the Office of Indian Education at the Department of Education in Washington, D. C.

Joyce has worked in Montana and nationally as an educational consultant. She served as a school board member for TERS, a Foundation Board member for SKC, and a presenter for numerous education entities locally and nationally. Joyce was a Gubernatorial appointee to the Montana Board of Public Education for ten years. During this tenure, the Class Seven American Indian Language and Culture Specialist was established. In an equity suit by school districts against the State of Montana, she testified on behalf of Indian education and the implementation of 1972 Constitutional Education Language. The success of this suit established the Indian Education for All in Montana. As a Gonzaga University doctoral student, she wrote a published chapter in "Teaching Indigenous Languages".

Joyce served as the Director for the CSKT Tribal Education Department and was part of the founding process for the Tribal Education Department National Assembly, a group of tribal directors whose offices oversee lifetime education activities for American Indian tribes in their respective reservation communities. This organization has been visible and active in national activities for Indian youth and tribal interests. She was also a US Presidential appointee to the National Advisory Council on Indian Education from 2006 to 2008. When Denise Juneau was elected to the



Superintendent of the Office of Public Instruction, Joyce served as the Pre-school through 20 Advisor for the first term. This position provided broad experience in Montana and regional education issues.

The position of Director of the Office of Indian Education (OIE) was served by acting and short-term hires for almost 8.5 years. When the position came open, Joyce applied and was hired. This is a “hard to fill” position requiring skill in education with an emphasis on Indian education to implement American Indian treaty responsibility in accordance with the Elementary and Secondary Education Act. OIE administers the Indian Education formula program to over 1300 grantees annually, Discretionary programs in Professional Development and Demonstration programs, and National Activities in Indian Education which now includes two more discretionary programs. In addition to administration, the office conducts rules and regulation revision and development.

In addition, she has taken on the role of Part time Coordinator for the SKC BRAIDS Native Youth Community Partnership grant from the OIE. This comprehensive grant is developing ever expanding partnerships across the Flathead Indian Reservation and the State of Montana in service of American Indian children. Partners include the CKST Tribal Education Department, Two Eagle River School, and the University of Montana “Spectrum Program”. Three of seven reservation school districts are recipient sites for BRAIDS activities in professional development, STEM activities, and cultural responsive education.

**Kathie Maiers** has a Bachelor of Arts Degree in Human Services from Salish Kootenai College and is currently enrolled in a Master of Student Affairs in Higher Education Program at Colorado State University. Ms. Maiers joined Salish Kootenai College in January 2000 as a GEAR UP Coordinator and Tutor. Since then she has served Salish Kootenai College as an Upward Bound and Gear Up Assistant Director, Executive Administrative Assistant to the Academic Vice President, and as the Division of Education Administrative Assistant.

Kathie works closely with students enrolled in the Division of Education pre-service teacher programs as an instructor, advisor and mentor. She developed and implemented a pre-service teacher mentorship program to connect teacher candidates with community and professional educators as a way to foster professional relationships and build resources. This work motivated her to enroll in a graduate program that focuses on student affairs in higher education.

Ms. Maiers is organized, professional, and efficient in her work with the Division of Education on the grants that the Division of Education has been awarded from the Department of Education, Department of Health and Human Services, the Kellogg Foundation, the Foundation for Ethical Leadership, the National Science Foundation, the American Indian College Fund, and many others. She collaboratively assists with grant reports by providing and submitting accurate and timely information.

Kathie was recognized as the 2006 Exemplary Employee for Salish Kootenai College and recently was inducted to the Colorado State University Pinnacle Honor Society in May 2017.



Ms. Maiers is an active staff member on campus, serving on the Presidential Advisory Committee, Campus Emergency Response Team, Office Professions Advisory Board, Benefit Committee, and the Safety Committee. In addition to her SKC assignments, Kathie serves as a Notary for the State of Montana, and is certified to process and capture ink fingerprints for the Montana Department of Justice.

Kathie enriches her life with her love of nature. She spends her free time hiking, fishing, hunting, and camping with her family and friends.

**Dr. Wren Walker Robbins**, Ph.D. is Director of the SKC Bachelor in Secondary Science Education program where she oversees the program, develops curriculum, and teaches literacy and methods classes in the program. She also recruits, advises, and supervises the clinical experiences for all secondary science students. Her primary role is to support, inspire, and mentor students for success in the program. Her door and heart are always open.

She received a Bachelor of Science in biology from MSU-Billings, and holds a Ph.D. in Cell Biology from The University of New Mexico. Wren has completed research fellowships at Harvard Medical School and The University of New Mexico Medical School. She has spent most of her career as a college faculty member in science and science education departments, working with students from a variety of different cultural backgrounds in New Mexico, New York and North Dakota. During her career she has published and presented numerous scientific and educational papers.

Her early career focused mainly on scientific pursuits in medicine; however, her experience as a Native academic and learner began pulling her to explore the intersections of Indigenous and Western scientific traditions, and then to develop an understanding of methods that can be used to teach science in ways that honor both intellectual traditions; ways that invite all diverse learners into the circle of science.

In 2007 she helped develop the *Native Ways of Knowing* secondary science program at Turtle Mountain Community College. During that time she learned a good deal about living in a reservation community and how to support Native science education students to succeed in a rigorous program of study leading to teacher licensure. Her awareness of systemic barriers that face students of color continued to grow during her time at Turtle Mountain as she watched how Native students were expected to check their identities and beliefs at the doors of science classrooms. This strengthened her resolve to develop instructional models and methods that actively invited students and their cultures into STEM classrooms.

In 2010 she joined the Teacher Professional Development Group at the Science Museum of Minnesota where she worked with colleagues to develop the Multicultural Understanding of Science Education [MUSE] framework for equity and access in STEM education. The framework helps teachers in diverse classrooms focus on: 1] documenting disparities by synthesizing current data, 2] exploring their own [often unexamined] beliefs about learners, 3] curriculum and pedagogy, 4] reconstructing the nature and culture of science, 5] identity, and 6] community. During her four years at the museum she worked with hundreds of STEM educators through teacher professional programs specifically designed to address academic achievement disparities in public and

private schools. During that time she also began integrating her own Indigenous traditions [knowledge, methods, and ceremony] into her work with students and teachers.

After she left the Science Museum she founded Changing Communities Consulting to weave together programs that would bring educational and scientific organizations together with underserved communities of color they intend to serve. In the nexus of these partnerships, work to support collaborative initiatives, in circle, that led to the design and implementation of equitable and meaningful programs. These are win-win situations because the programs developed in this manner are appreciated and useful for the communities they intend to serve, and because of this the organizations have well-used, sustainable programming that meets their needs. Changing Communities Consulting worked with a variety of organizations including NASA and the University of Minnesota to develop scientific research internships for Native undergraduate students. Research experiences that actively invited Native students to include their identities, traditions, and communities in the research they did.

Wren is also a Sequoyah Fellow for the American Indians Society for Engineering and Science [AISES] and former president of the North Star AISES Alliance & Professional Chapter [NSAAP]. In her tenure as president of NSAAP she directed programs that supported and mentored Native STEM students from across the Midwest; helping them navigate pathways that honored their aspirations to become STEM professionals, while at the same time, honored their experience as Native students.

Wren is a Two-Spirit woman of Mohawk ancestry whose familial roots reside on both sides of the conquest of the Americas. She is a Pipe Carrier and Sundancer. Like many who are part of this legacy, her traditions pass down to her through fragmented lenses. What she discovers as she uncovers traditional knowledge and synthesizes the diverse parts of her own identity inspires her to rethink science; it offers a map to revitalize science as it operates within diverse classrooms and in a world just beginning to recognize its many cultural traditions.

**Ann Stone** is an adjunct instructor at Salish Kootenai College. As a teacher in Alaska, she designed a cross-cultural photojournalism project between indigenous schools in Alaska and New South Wales, Australia that focused on cultural identity and emphasized the importance of digital citizenship. She also designed, practiced and assessed standard-based STEM lessons in English and science that feature a holistic and constructivist approach to language, teacher-student reciprocity and empowerment through interactive participation and instructional conversations. Ann works with the NASA EPDC (Education Professional Development Collaborative) and pre-service teachers at SKC to design STEM lessons that implement NASA resources and culturally responsive instructional strategies. She holds a Bachelor's Degree from the University of Montana and a Master's Degree in Teaching from the University of Alaska Southeast.

**Charles Bertsch** began teaching as an Adjunct Professor at SKC in 2013 after a 35 year career as an elementary educator. His extensive background teaching science, music and math in the intermediate grades have made him a treasured instructor for our SKC teaching candidates. Beginning his career teaching 6<sup>th</sup> grade science in Hardin, Charles soon moved to serve as a 5<sup>th</sup> grade teacher in Thompson Falls for 11 years and

then on to Polson where he taught for 23 more years. This depth of experience in local schools as well as reservation school have strengthened SKC connections to our school partners and enhanced the experiences of SKC students.

As a fifth grade teacher in the Polson Middle School Charles sponsored several after school programs. One of those programs was a Lego Robotics club. Students learned how to build and program a Lego Robotic module. Four robotic members from his first group presented a workshop to 25 area reservation teachers. One of those presenters became the club's instructor when he was in the seventh grade and continued as the program's instructor until he graduated from high school.

Another after school program Charles sponsored was a math club designed to provide additional instruction to students who had difficulty with math. Students would focus on math applications with science. They also created math games that they would share with students in the primary grades. This club also sponsored a family math extravaganza for the Polson community.

Music education is an enduring passion of Mr. Bertsch. A favorite after school club he sponsored was the recorder club. Club members learned to play the sopranino, soprano, alto, tenor, and bass recorders, as well as the melodica and a variety of percussion instruments. They performed at most of the schools on the reservation. They performed several concerts a year for the Evergreen Rest Home, St Luke's Rest Home, and St. Joseph Assisted Living Home. They played for a state talented and gifted conference, the Polson Rotary Club, the Polson News Network Television Program, and a host of other schools in Western Montana.

As a fifth grade teacher Charles class would organize a yearly science activity day that they would share with the primary students at Dixon and Dayton. Many of the lessons were culturally based and all of the activities with hand-on and inquiry based. The class also partnered with a first grade classroom in Polson where a fifth grade student would partner up with a first grade student. Each spring the fifth grade students would create a bird curriculum that they would teach to their learning partner. The first and fifth grade students would end the bird project by taking a field trip to the Montana Waterfowl Foundation.

When teaching in Polson Charles was the leader in the school's development with the science and math curriculum. Charles was a mentor to new teachers in the Polson Middle School and involved with the Salish Kootenai College Rural Systemic Initiative where teachers on the reservation met to develop culturally competent standards bases math and science lessons.

After retiring from public education Charles starting working part time at the Salish Kootenai College as an education instructor. For three years Charles supervised student teacher for Western States Governors University and taught elementary music and science at the Mission Valley Academy. Charles is still involved with presenting science workshops for teachers and presenting music and science programs for students. Charles Bertsch has been awarded 2016 Salish Kootenai College Educator of the Year, 2008 Presidential Award for Excellence in Math and Science Teaching and was named 2004 Polson School District #23 Teacher of the Year.

**Dr. Cindy O'Dell** has a Bachelor of Science Degree in Elementary Education from the University of Oregon, a Master of Science Degree in Child Development from Montana State University and a Doctorate in Educational Leadership from the University of Montana. She joined the faculty at Salish Kootenai College in January 2002 after serving as a Salish Kootenai College instructor from 1988-1992 and as an adjunct from 1997-2001.

Cindy served for many years as the Education Department Chair and Instructor for the Early Childhood and Elementary Education programs. In 2012 she became the Dean of the Education Division at SKC serving in this capacity until her departure in May of 2017.

At Salish Kootenai College, Cindy taught courses in child development, assessment, exceptional learners, multicultural education, and several special topics related to early childhood education. She has been an adjunct faculty for UMW teaching courses in Exceptional Learners, Foundations of Development and Learning, and Multicultural/Global Education.

Dr. O'Dell has a wide background of experiences in teaching. She has taught in a variety of programs with individuals of varying age, abilities, and backgrounds. For 8 years Cindy was the Special Services Coordinator and Teacher for the Head Start program on the Flathead Reservation, coordinating and providing services to children with special needs with public schools.

Cindy was an active member of the Montana Higher Education Consortium and participated on the Montana Council of Deans of Education. She is a board member of the Montana Early Childhood Advisory Council as a representative for Tribal issues and agencies.

Dr. O'Dell authored and managed numerous federal and state funded grants for Salish Kootenai College. In addition, she led several faculty development groups at SKC including the Content-Oriented Writing Group, the Engaging and Assessing Student Learning Group, and Communication and the 4-C's. She has also participated in the Time to Think group examining teaching and assessing critical thinking.

Dr. O'Dell received the 2007 Distinguished Service Award from SKC for her work with the accreditation of the elementary education program, and the 2009 American Indian College Fund Faculty Member of the Year.

**Manda Davis** received a Bachelor of Arts Degree in Psychology and English Literature from Willamette University in 1999. While attending Willamette, Manda worked at Fairview Mental Hospital as a research assistant and as an Applied Behavior Analysis treatment specialist for young children with Autism. Upon graduation, she returned home to the Flathead Valley where she received her Early Childhood Montessori Teaching Certificate. In 2001, Manda completed the certification for Montessori Elementary Teacher Training in Woodinville, Washington and returned to Kalispell to help establish a public Montessori program for grades K-3 at Helena Flats School. She has over 15 years' experience teaching in Montessori classrooms, both public and private, with children ages 2 through 12 and is currently a teacher trainer for the Montana Montessori Teacher Training Institute.

In 2006, Ms. Davis received a Master's Degree in Curriculum and Instruction with an emphasis in Early Childhood Special Education from the University of Montana. She then went on to Columbia University's Teacher's College as a Doctoral candidate in Early Childhood Education where she taught Master's Degree level classes in "inclusive practices and curriculum differentiation in early childhood education." Manda has an insatiable love of learning and is thrilled to be working with pre-service and experienced teachers on the Flathead Reservation.

Manda began teaching at Salish Kootenai College in January of 2017, where she currently serves as Department Head for Early Childhood Education. She teaches classes in leadership and professionalism, coaching and mentoring, meeting the needs of families, and supporting cognitive development in math, science, and literacy. She and her two sons recently participated in the Native Games certification clinic organized by the International Traditional Games Society at SKC and has a passion for working with pre-service and established teachers to host Native Game tournaments on the Flathead Reservation. Manda currently collaborates with Dr. Amy Burland and Kathie Maiers on a Restorative Teachings Grant established by the American Indian College Fund that fuses the Special Olympics Montana Young Athletes Program curriculum with the Traditional Games curriculum so that all children can participate in Native Games events.

Ms. Davis is a member of the National Association for the Education of Young Children, the Division for Early Childhood of the Council for Exceptional Children, the American Montessori Society, and the Montana Early Childhood Higher Education Consortium. Manda is delighted to join the faculty at SKC and particularly enjoys working with the dedicated teachers at the Head Start programs on the Flathead Reservation where excellence and innovation in early childhood education happens every day.

**Dr. Tammy Elser** was delighted to join the SKC faculty in the Education Division in December 2016 as a full time instructor focusing on literacy and Indian Education. Previous teaching assignments include integrated literacy, curriculum foundations, and multicultural education courses for the University of Montana; and content area reading and classroom management for SKC.

Dr. Elser earned her Ed.D. in Curriculum and Instruction, preceded by an M.Ed. in Guidance and Counseling, a B.A., English, a B.A. in Drama and A. A. emphasizing social work, all from the University of Montana. The emphasis of her doctorate and 35 years work in K-12 and higher education are on literacy, language acquisition and bilingual education, multicultural education and Indian Education for All. She taught, and designed and directed Federal Programs on the Flathead Reservation for 25 years, with three at Two Eagle River School and twenty-two years in the Arlee Public Schools. In Arlee, she developed the only comprehensive approach to literacy instruction to close the achievement gap between American Indian children and their non-Indian peers and sustained it for many years.

Through her educational consulting firm, *Insight Educational Services, Inc.*, Tammy has worked nationally as an educational consultant. Recent work for Montana Office of Public Instruction include writing *The Framework: A Practical Guide for*



*Montana Teachers and Administrators Implementing Indian Education for All*, and development of seven curricula integrating *Indian Education for All* content into the communication arts while promoting 21<sup>st</sup> century skills. Under contract with Confederated Salish and Kootenai Tribes, Dr. Elser developed two comprehensive and innovative curriculums integrating across content areas, emphasizing environmental science. *Fire on the Land* and *Explore the River*, distributed to classrooms across Montana, fulfill the Common Core Literacy Standards for Science and History as well as the Next Generation Science Standards.

She has developed curriculum for the Smithsonian National Museum of the American Indian associated with their Treaties Exhibit and protocols for NASA supporting climate science education. In addition, a textbook review was provided for Pearson publishing supporting Montana specific content in a 4<sup>th</sup> grade Geography text.

Professional development in higher education in the recent past include contracts with Creighton University providing professional development for five American Indian Catholic Mission Schools and a plenary session for STEM professors in minority serving institutions for the American Association of Colleges and Universities.

Over the last decade, Dr. Elser conducted classroom observations in over 520 P-12 classrooms examining technology integration and best practices. Her K-12 work focuses on practical, classroom-level supports, transforming teaching and learning. Literacy, curriculum integration and best practices in support of rigorous educational expectations are her enduring passions and the focus of about 40 days of teacher professional development each year.

At SKC Dr. Elser has the delight to be redesigning the literacy strand for P-3 and Elementary Education majors and is working on the redesign of the foundations curriculum course (EDUC 307, Curriculum, Planning and Assessment) and a course on Indian Education (EDUC 235) required in all programs. In addition, she has taken on the role of Principle Investigator for a Native Youth Community Partnership grant (BRAIDS) from the Office of Indian Education, developing ever expanding partnerships across the Flathead Reservation and the State in service of American Indian children and their teachers.

### Place

In 2012 the Education Division moved into its new home. SKC constructed a 10,300 square foot building that houses all but our Secondary Science degree programs. The building includes five spacious and flexible classroom spaces, nine faculty offices, a faculty work and meeting space, a student lounge and commons area, a shared resource library, and a computer lab. A student work room has been retrofitted to support adjunct faculty and to house BRAIDS, a Native Youth Community Partnership project. All classrooms have e-white boards, white boards and bulletin boards and the entire space is well appointed with





high speed wireless internet connected to SKC's extensive network system. On a daily basis, faculty and students can eat lunch together in the commons area, confer in faculty office space, or hold informal work sessions in the lab, work room or accessible classroom space. The building is so comfortable that students sometimes come early, camp in the commons area or a classroom where they will be instructed later and stay all day working through lunch on projects and collaborating in support of each others' educational goals. In our last Conceptual Framework, the Division (then a department) likened itself to a village. This has become an increasingly accurate description with the addition of this lovely and beautiful home.



### Resources Including Technology

Salish Kootenai College is a leader among other units in the tribal college system in the utilization, application, and infrastructure of its information technology network. SKC makes use of well over 1,100 computer workstations and dozens of file servers, with 187 workstations available to students in various settings across campus. Unique among other tribal colleges is SKC's legacy of online course delivery. Offering e-learning classes since 1997, SKC has the capacity to meet students' needs both on campus- for students with scheduling or transportation issues- and at distance for off campus students. SKC's IT department has recently selected Schoology as its most recent learning management system (LMS), which enables delivery of online courses to around 270 students each quarter. College faculty have developed 668 online courses, nearly all of which are currently available for online delivery through Schoology.

SKC's IT infrastructure includes 16 different computer labs accessible to all students, staff, and faculty, including a state-of-the-art computer graphics lab used for web design, digital imaging, and video production. Hardware resources include interactive whiteboards, scanners, tablets, mobile and desktop computers, large-scale printing devices, digital interfaces for science instruction, numerous advanced technological tools specific to individual programs, and projection systems available in all classrooms. SKC also has the capacity to host and deliver classes, seminars, and conferences using various teleconferencing tools. The Education Division has purchased an advanced robotic system that allows students at distance to attend classes and participate along with classmates in real-time. Several students have successfully attended classes from remote locations using this robot system.

Software resources include MS Office productivity tools, GIS and other mapping software, locally-produced native language apps and other tools, digital media and web authoring tools, imaging, audio and video editing software, and a wide array of Web 2.0 tools used by education faculty and students. SKC's IT department also employs several full-time IT interns who are available for faculty, staff, and students to troubleshoot and address technical issues that may arise in the course of daily operations at the College.

Candidates in education courses use many of these resources. Faculty and students' use of SKC's technology tools and infrastructure is important in two ways: first, in terms of providing the richest possible learning settings for faculty to teach and candidates to learn; second, in terms of building technological competency, in preparation for their work as current and future educators. In both of these goals, SKC is committed to ensuring a dependable and efficient technological environment that adapts to change and supports its programs.

SKC's IT infrastructure includes multiple file servers, with data volumes that can be allocated to departments for the archiving, storage, and processing of assessment data. Though the TEP portfolio system has historically been paper-based, Education Division personnel have recently developed an electronic portfolio model that will simultaneously archive and report on data for program assessment purposes. As long-time teachers, SKC's Education Division personnel have considerable experience in working with multiple document processing techniques, and thus have sufficient technical resources and skills to develop and maintain its assessment model as outlined in the Assessment Plan.

Another critical resource for SKC Education Division students in the D'Arcy McNickle Library, named in honor of the accomplished writer and anthropologist D'Arcy McNickle, who was a member of the Confederated Salish and Kootenai Tribes (CSKT) and a tireless Native American rights advocate. The library began serving students in 1980 and in 2010, the SKC Library was renovated to include more study rooms, a large computer learning lab, and an enlarged children's area. The 23,600 square foot facility houses over 50,000 books, periodicals, and videos, as well as an extensive Confederated Salish and Kootenai Tribes (CSKT) collection. Electronic resources and data bases expand the collection and access to information exponentially. Computers,

printer/scanner, and video viewing rooms are available to SKC affiliates and community members.

### Student Services

Service	Description
Bookstore	Provides required textbooks and other support resources that are stocked and available for students prior to the onset of classes. Responds to faculty requests regarding inventory.
Counseling	Offers career, life skills, employment and short-term personal counseling as well as placement services to all students throughout the school year and summer. Referral to community resources and agencies.
Academic Skills Lab	Assists students at all levels of learning (pre-literacy, college algebra, writing and reading) through a developmental remediation process.
Tutoring and Success Coaching Early Alert System	Provides services to students in all coursework from general studies to into their selected degree program, in 2015 SKC initiated an early alert system where any faculty member can request follow-up academic or other forms of support from a team of campus success coaches. These services support and monitor students who may be in danger of failing a course or potentially dropping out of college.
Financial Aid	Counsels and advises students regarding all aspects of financial aid opportunities and responsibilities.
SKC Early Learning Center	Provides affordable childcare to students and staff for children ages 2-12, 3-5 year olds receive benefit of pre-school following the High Scope model.
ACCESS	Offers special support services to students with disabilities.
Housing	Coordinates on and off-campus available housing with students through an application/availability process.
Library	Invites the use of extensive resources for pursuit of an academic career. Provides books, microfilm, daily/weekly newspapers, periodicals, electronic indexes and databases. Resource librarians assist students with the automated library system and the free interlibrary loan service.
Writing Center	The SKC Writing Center provides individualized and group tutoring and individual support in academic writing. The Writing Center is housed in a new space designed for this purpose in the newly rebuilt Michelle Building which opened in 2016.
Computer Center	Helps students utilize telecommunications equipment and technologies in their educational pursuit.
Fitness Center	Serves students and staff campus-wide through organized classes and specialized cardiovascular, strength and flexibility equipment.
Student Orientation	General orientation for new students is scheduled quarterly in order to introduce students to college life at SKC.

### Academic Advising

One of the most important services provided to students is academic advising. In congruence with Dewey's philosophy, advisors are considered to be a "co-partner and guide" who assist and support students by being actively involved in the learning process in a leadership role (Dewey, 1934). Advising at SKC is viewed as a critical element for students as relationships are built and students feel connected. The Education Advisor is the first contact person for most prospective elementary students. Students meet with the

advisor quarterly and as needed to assess and problem solve student needs and progress in the curriculum. Students are referred to the SKC Counseling Department or community resources for specific or personal needs. The advisor tracks student progress through grades, course completion and one-on-one student conferences. Advisors and instructors refer students who are at risk of failing courses to the SKC Retention Officer, and in turn the Retention Officer often contacts advisors regarding students who are at risk of failing in order to collaborate and develop plans to assist the student to become successful.

### Budget and Fiscal Stability

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