Understanding Native American Education: A Qualitative Literature Review Examining Native American Values, Boarding Schools, and Multicultural Education and Counseling

by

Brooklynn Strong

A Research Paper
Submitted in Partial Fulfillment of the
Requirements for the
Master of Science Degree
in

Guidance and Counseling

Approved: 2 Semester Credits

Beatrice A. Bigony

Dr. Beatrice Bigony

The Graduate School

University of Wisconsin-Stout

May, 2006

The Graduate School
University of Wisconsin-Stout
Menomonie, WI

Author: **Strong, Brooklynn M.**

Title: ***Understanding Native American Education: A Qualitative Literature Review Examining Native American Values, Boarding Schools, and Multicultural Education and Counseling***

Graduate Degree/ Major: MS Guidance and Counseling

Research Adviser: **Dr. Beatrice Bigony, Ph.D.**

Month/Year: **May, 2006**

Number of Pages: **47**

Style Manual Used: **American Psychological Association, 5th edition**

ABSTRACT

This literature review is the final requirement for the Master of Science Degree graduate program in Guidance and Counseling at the University of Wisconsin-Stout. The three chapters contained herein (introduction, literature review, and summary and recommendations) are a representation of my research skills, knowledge, and interest in the area of Native American Education. This literature review has allowed me to study and understand more about Native American Education, Native American values and beliefs, boarding schools, and multicultural education and counseling. Such an understanding helps educators and counselors develop cultural competence in the multicultural United States society.

Likewise, this review addresses not only multicultural education in the United States, but also efforts of the National Indian Education Association in assisting Native American and Alaska Natives in meeting the academic standards of the No Child Left Behind Act, while maintaining consistency with tribal traditions, languages and cultures. Overall, this literature review advocates for more multicultural education in the United States.

The Graduate School

University of Wisconsin Stout

Menomonie, WI

Acknowledgments

First of all, I would like to acknowledge and thank my family for supporting me in everything I do. It has been a long journey and they have always been there for me! Mom and Mark, Dad, and Liz, I love you all so much and I am so grateful to have you as my family. Secondly, I would like to thank Dr. Bigony for her encouragement, support, and guidance throughout this paper. She is truly a very knowledgeable woman with compassion for the human race. I would also like to thank my kind hearted boyfriend Don. He is Bear Clan and a Tribal Member of the Red Cliff Band of Great Lakes Chippewa Indians. He and I were able to learn together and shed some tears together while I was writing this paper. Finally, I would like to thank Dorothy Davids and Ruth Gudinas of Full Circle: Education For A Diverse Society for welcoming me into their home and sharing their wisdom and passion for multicultural education with me.

TABLE OF CONTENTS

CHAPTER ONE

Introduction

Native Americans are the indigenous people of this land that we currently know as the United States of America. In fact, in the United States there are approximately 4.4 million Native Americans and Alaska Natives, 1.5% of the United States population (U. S. Census Bureau, 2005). These indigenous people belong to over 550 federally recognized Native American tribes and Alaska Native tribes (National Indian Education Association, 2003). Although approximately 250 different Native American languages exist, many are on the brink of extinction (Henry, 1972). Preserving their languages and heritage is extremely important. According to Champagne (2001), Native American people want respectful acknowledgement of their identity as the indigenous people of this country.

Native American education extends back thousands of years. According to Beck, Walters, & Francisco (1977, p. 58):

> Traditionally, among Native Americans the oral tradition of a tribe was the most important vehicle for teaching and passing on the sacred knowledge and practices of The People. The human memory is a great storehouse ordinarily filled to only a fraction of its capacity. The elders knew this and tested and trained the memory along with the other senses, so that the history and traditions of The People could be preserved and passed on. Oral tradition was one of the principal means The People had to maintain stability over the years in the tribal community.

When the Europeans came to the Americas, they perceived Native American ways as uncivilized and savage-like because they, the Europeans, had different lifestyles, religions, beliefs, and views of the education process. Europeans wanted either to assimilate or eliminate Native American people and their ways of life. However, what was important to Native Americans was the assurance "of their continued existence as distinct peoples" (Hirschfelder & Kriepe de Montano, 1993, p. 92). Therefore, every European American historical attempt at educating Native Americans has focused on the ultimate goal of changing Native American people (National Indian Education Association, 2003); and all of these attempts have been resisted by Native Americans.

Due to the importance of having a historical understanding of the educational experiences of Native Americans, it is crucial to include the boarding school experience and its effects on Native American people. The historical overview will begin with the first formal school for North Native American Indians, which was founded by Jesuit missionaries in 1568 (Hirschfelder & Kreipe de Montano, 1993), and then continue with a discussion of Native Americans' experience at boarding schools through the years. This overview will help explain why many Native Americans question, judge, or show a deep aversion towards the mainstream United States educational system.

Today, Native Americans are one of the fastest growing populations in the United States, with many Native American children entering the mainstream educational system annually (National Indian Education Association, 2003). Sixty percent of the Native American population in the United States is under the age of twenty-five (National Indian Education Association, 2003). In Wisconsin, of the approximately 880,031 students from pre-kindergarten through twelfth grade in the public school system, 12,748 are Native

American (National Center for Education Statistics, 2004). According to the Wisconsin Department of Public Instruction (2004), approximately 4.5% of Native American high school students in Wisconsin dropped out in the 2002-2003 school year. Comparative statistics for other students are as follows: African American, 9.1%; Hispanic American, 5.5%; Asian American, 1.9%; and Caucasian American, 1.0% (Wisconsin Department of Public Instruction, 2004). In the United States, approximately 15% of Native American students drop out of high school, but these estimates have fluctuated, showing no consistent trend (National Center for Education Statistics, 2005). "Boredom with school, questions related to the relevance of schooling, and the quality of interpersonal interactions that occur among students, their peers, and school personnel" are all factors related to whether or not a given Native American student remains in school (Champagne, 2001, p. 1001).

Despite the above statistics and significant reasons for leaving school, there continue to be improvements in the education of Native American students. Perhaps, there is now more of an understanding as to how to help Native American students succeed in an educational system that is dominated by a Euro-centric perspective. Multicultural training of educators, which includes focusing on cooperative learning styles, promoting cultural awareness, and incorporating Native American traditions and language into the schools may be increasing the academic success of the Native American population.

The majority of Native American people "agree that language and culture are important and can be integrated into the curriculum so that their children can experience the positive self-esteem that this inclusion generates" (Champagne, 2001, p. 999). In fact,

in 1989, the Wisconsin State Legislature passed legislation known as Act 31. Act 31 requires "school districts to provide instruction in the history, culture, and tribal sovereignty of the federally-recognized tribes and bands located in the state" (Leary, 2003, p. 7). However, according to Stockbridge-Munsee tribal member Naomi Peters (cited in Rigdon, 2005, p. 1A), "The problem is Act 31 has no teeth to it." She further explains, "They say schools have to do it, but there's no set amount of time that's spent on it, and who's enforcing it?" Naomi Peters pulled her son out of first grade because he brought home a reading worksheet that portrayed a Native American bowing down to a white man pointing a gun at him in a military outfit (Rigdon, 2005). Racial stereotypes still exist today and it is up to teachers to decide how much time they want to spend teaching about Native Americans (Ridgon, 2005). In fact, Act 31 only requires educators to teach students about Native American cultures twice in elementary school and once in high school (Rigdon, 2005; Leary, 2003).

To clearly understand Native American education today, it is important to first understand more about Native American values and beliefs as well as their histories. With this knowledge, educators will be able to more successfully work with Native American students.

Although Native American students today are going to school, many are not making it to graduation (Champagne, 2001). According to the National Center for Educational Statistics (2005), 23% of Native Americans do not finish high school. Comparative statistics for other students are as follows: Hispanic Americans, 43%; African Americans, 20%; Asian Americans, 12%; and Caucasian Americans, 11% (National Center for Educational Statistics, 2005). In 1930, a Mohawk woman by the

name of Rosa Hill could not have explained it better when she said, "Going to school and getting an education are two different things and they don't always happen at the same time" (cited in Champagne, 2001, p. 1000). In addition, according to Beck, Walters, and Francisco (1977), traditional Native Americans did not separate the search for knowledge from sacred learning. Native American sacred ways insisted upon learning and on education as an essential foundation for personal awareness (Beck, Walters, & Francisco, 1977).

Additional explanations for educational failure may be in the actual definition of what failure means to mainstream Americans. According to Wenzlaff and Brewer (1996), Caucasian American students may see failure as poor grades, not being at the top of their class, or not having enough money to be one of the social elite. On the other hand, Native Americans may see failure as not being attentive enough to family values or not participating in family customs. Consequently, they may choose to spend more time demonstrating family values by being with their families versus being academically successful (Wenzlaff & Brewer, 1996). Today, learning the sacred ways of one's tribe differs from community to community throughout North America, but the exploration of Native American methods of learning sacred knowledge is one way of finding alternatives to the dominance of Western thought (Beck, Walters, & Francisco, 1977). However, it is also important to remember that many Native American students are navigating successfully through the mainstream education system, with 42% of Native Americans attending at least some college in the year of 2003 (National Center for Educational Statistics, 2005).

In recent years, the emerging emphasis on multicultural education has opened up new opportunities for incorporating information about Native American history and culture into the classroom. Today's educators can incorporate a good balance of strategies into their multicultural curriculum to include and promote components from both individualistic mainstream United States and collectivist Native American cultures, highlighting the differences between the values of mainstream United States culture and the values of traditional Native American culture.

The majority of Native American students attend public schools (Champagne, 2001). "Only an estimated 7% of approximately 600,000 Indian students in the United States attend schools funded by the Bureau of Indian Affairs" and only 5% attend private or parochial schools (Champagne, 2001, p. 1000). In order to enhance the overall educational process for Native American students, educators across the United States need to gain an understanding of the larger multi-ethnic society. They need to take the time to hear the voices of the Native American people in general, and Native American students in particular. Moreover, educators need to become aware of and utilize the educational initiatives that have been put forth by the National Indian Education Association.

Statement of the Problem

The purpose of this qualitative literature review is to learn more about Native American people and their cultures. This literature review will entail documenting the boarding school experience, discussing multicultural education and counseling with Native American students, and documenting the educational initiatives proposed by the National Indian Education Association.

Research Objectives

This literature review has the following research objectives:

1. To increase the researcher's awareness of Native American values and beliefs.

2. To increase the researcher's multicultural competence in the area of multicultural education.

3. To increase the researcher's knowledge of multicultural education and counseling strategies that may help to increase the academic success of Native American students.

4. To document educational initiatives from the National Indian Education Association.

Definition of Terms

The following terms have been defined for clarity of understanding:

The Bureau of Indian Affairs--The federal agency charged with the trust responsibility for Native Americans' and Alaska Natives' tribal land, education, socioeconomic status, and mineral and water rights.

Euro-centric-- The general lifestyle and value system of mainstream society in the United States, that has its genesis in western European cultures.

Native American-- Individuals that are identified as belonging to a federally recognized tribe or self-identify as Native American.

Reservations-- Land set aside by the United States government for use and occupation by Native American tribes as a result of treaties that were signed between the United States government and Native American tribes to protect the special rights of the Native American nations who signed them.

Assumptions

For the purposes of this literature review, the following assumptions have been made:

1. Traditional Native American cultures have impacted and continue to impact Native American education today.

2. Individual Native American tribes have had different experiences stemming from the variety of their cultures.

3. Many Native Americans are unhappy with the mainstream education curriculum and educational goals.

4. This literature review reflects issues of Native Americans as a whole even though there may be many differences among Native American tribes and Native American people.

Limitations

For the purposes of this literature review, the following limitations exist:

1. This researcher is Caucasian American, but has striven to present an un-biased view of the components of this literature review.

2. The basic issues in Native American education are highlighted, but this literature review does not allow for an in depth discussion of these issues.

3. Literature written by Native American people, themselves, was hard to find.

4. This researcher's knowledge is limited due to minimal experience working in an educational setting with Native American students, educators, and counselors.

CHAPTER TWO

Literature Review

Introduction

This researcher will begin this literature review with a discussion of Native American values and beliefs, followed by an in depth review of early "Indian Education," the rise of boarding schools and the effects of boarding schools on Native American individuals and communities. Next, the researcher will discuss issues of multicultural education and counseling Native Americans. Then the researcher will conclude this review with a discussion of the educational goals/initiatives that have been proposed by the National Indian Education Association.

Native American Values and Beliefs

Many Native American people have in common a tradition of sacred knowledge which has at its core the belief in the existence of unseen powers (Beck, Walters, & Francisco, 1977). In fact, according to Beck, Walters, and Francisco (1977, p. 8-9), most Native Americans share the following six concepts:

1. A belief in or knowledge of unseen powers, or what some people call The Great Mystery.
2. Knowledge that all things in the universe are dependent on each other.
3. Personal worship reinforces the bond between the individual, the community, and great powers. Worship is a personal commitment to the sources of life.
4. Sacred traditions and persons knowledgeable in sacred traditions are responsible for teaching *morals* and *ethics*.

5. Most communities and tribes have trained practitioners who have been given names such as medicine men, priests, shamans, caciques, and other names. These individuals also have titles given them by the people which differ from tribe to tribe. These individuals are responsible for specialized, perhaps secret knowledge. They help pass knowledge and sacred practices from generation to generation, storing what they know in their memories.
6. A belief that humor is a necessary part of the sacred. And a belief that human beings are often weak--we are not gods--and our weakness leads us to do foolish things; therefore clowns and similar figures are needed to show us how we act and why.

The depth of sacredness embodied in the above six concepts reinforces the need to both learn and understand more about Native American values and belief systems. A concentrated effort by educators to do so will help to increase cultural awareness among both non-Native educators and counselors. This multicultural perspective is emphasized by the American School Counselor Association (2003, p. 125) in its definition of the professional school counselor:

> The professional school counselor: understands the diverse cultural backgrounds of the counselees with whom he/she works. This includes, but is not limited to, learning how the school counselor's own cultural/ethnic/racial identity affects her or his values and beliefs about the counseling process.

This multicultural perspective takes time to comprehend and then incorporate into the educational process. As part of this process, it is also important to recognize that non-Natives are not experts on Native Americans. Educators can learn more as they become

the students of Native American people. The following quote captures the above statement and was taken from Harvey, Harjo, and Jackson (cited in Hendon, 1994, n.p.):

> As I listened to the Native American speakers share their experience as Indians, I became humbled. In a very positive sense, I became aware of my inability to understand truly what it means to be a Native American. My role as a teacher became clearer to me. Rather than looking to be the "expert" about [American] Indians, I need to be the student of the Native Americans. Teaching knowledge and factual information is important but even more important is teaching a reverence and respect for the Indian way of life.
>
> --Teacher, Plains Indians Institute, Denver 1989

This quotation reinforces the importance of educators learning more about Native American values and beliefs, while realizing that they can never be the experts. As was illustrated above by the Native American six concepts of the sacred, Native American values and beliefs are very complex and may take a non-Indian a lifetime to understand.

In regard to Native American values and beliefs, educators must remember that Native American tribal nations are very diverse and often differ in the ways they practice the values and beliefs of their given nation. However, a broad overview of cultural values, beliefs, and practices can be discussed. According to Garrett and Walkingstick Garrett (1994, p. 134), "A prevailing sense of 'Indianness' based on a common worldview seems to bind Native American Indians together as a people of many peoples." That is a great way of saying that there is a "varying level of cultural commitment" and value orientations among and between members of a given tribe (Garrett & Walkingstick Garrett, 1994, p. 140). Thus, Native Americans may be very

traditional in a sense that they practice many of the traditional religious ways of their tribe, or they may practice the ways of a different religion of their choice. Values and beliefs among members of a given tribe may vary by individual or family.

In more general terms, there are commonalities among the traditional values of Native American people. Native American traditional values consist of sharing, cooperation, being and being in becoming, the importance of the group and extended family, noninterference, harmony with nature, a time orientation to the present, preference for explanation of natural phenomena through the supernatural, a deep reverence for elders, a more indirect form of communication, patience, humor, and a belief that all things are connected (Garrett & Walkingstick Garrett, 1994; Hendon, 1994; Bigony, 2005). Additionally, the symbol of the circle is of great meaning to Native Americans and is often referred to as The Medicine Wheel or The Circle of Life that teaches the "four aspects to our nature; the physical, mental, emotional, and spiritual" (Lake-Thom, 1997, p. 164). "Each of these aspects must be equally developed in a healthy, well-balanced individual" (Lake-Thom, 1997, p. 164).

In contrast, according to DuBray and Sanders (cited in Garrett and Walkingstick Garrett, 1994, p. 134):

> European American values or mainstream society's values differ significantly in that an emphasis is put on saving, domination, competition and aggression, doing, individualism and the nuclear family, mastery over nature, a time orientation toward living for the future, a preference for scientific explanations for everything, as well as "clock-watching," winning whenever possible, and reverence of youth.

The following is a comparison of generalized differences between traditional Native American values and mainstream United States values (from LaRock, Mayfield, Nitzel, Verble, and Walton as cited in Hendon, 1994, p. 31):

Selected Traditional Indian Values	Selected Mainstream United States Values
1. Cooperation	1. Competition
2. Group emphasis	2. Individual emphasis
3. Non-interference	3. Interference/intervention
4. Generosity	4. Saving
5. Sharing	5. Individual ownership
6. Non-materialism	6. Materialism
7. Work to meet need	7. Puritan work ethic
8. Time is always with us	8. Time as fleeting: use every minute
9. Orientation to present	9. Orientation to future
10. Placidity	10. Activity
11. Patience	11. Impatience/speed
12. Respect for age	12. Respect for youth
13. Listening/observation skills	13. Verbal skills/demonstration
14. Personal caution	14. Personal openness
15. Modesty	15. Self-promotion
16. Self-exploratory child rearing	16. Directed child rearing/discipline
17. Indirect criticism	17. Direct criticism
18. Extended family	18. Nuclear family
19. Pragmatic	19. Theoretical

20. Cooperation with nature	20. Control over nature
21. Religion as a way of life	21. Religion as a segment of life
22. Illness as a mental/spiritual imbalance	22. Illness as a physical imbalance
23. Cultural pluralism	23. Assimilation
24. Bilingualism	24. Monolingualism
25. Little eye-to-eye contact	25. Eye-to-eye contact is important
26. Happiness as primary goal	26. Success as primary goal
27. Learning through legends	27. Learning is found in school
28. Look to traditions	28. Look to the future
29. Few rules are best	29. Have a rule for every contingency
30. Sparing use of words	30. Discomfort with silence
31. Close ties to homeland	31. Mobility

While it is important to remember that the generalized differences described above will differ for every individual, these value differences are a good starting point for comparing collectivistic Native American and individualistic mainstream United States cultures. Often, this cultural conflict between Native American culture and mainstream American culture poses problems for many Native Americans today and can be referred to as "cultural discontinuity" (Garrett & Walkingstick Garrett, 1994, p. 135) as illustrated by the following quotation from the famous Luther Standing Bear who spoke about the impact of this larger society on Native Americans in the following words as quoted in Beck, Walters, and Francisco (1977, p. 334):

> When the Indian has forgotten the music of his forefathers, when the sound of the tomtom is no more, when noisy jazz has drowned the melody of the flute, he will

> be a dead Indian. When the memory of his heroes are no longer told in story, and he forsakes the beautiful white buckskin for factory shoddy, he will be dead. When from him has been taken all that is his, all that he has visioned in nature, all that has come to him from infinite sources, he then, truly, will be a dead Indian. His spirit will be gone, and though he walk crowded streets, he will in truth be – dead! (Standing Bear, 1933)

Consequently, many Native Americans experience conflict when they try to internalize values of the dominant society while still practicing the traditional ways that are necessary for the preservation of their own culture (Garrett & Walkingstick Garrett, 1994). Likewise, many Native American youth also experience this culture clash as they try to make sense out of these two different worlds. Therefore, it is important to be aware of the challenges and discontinuities that they may face in an educational system that is still dominated by mainstream societal values.

Early "Indian Education"

The Native American's perspective on life came to be known as a "system of values" and was expressed in the education of Native American children and Native American's attitude toward the land (Szasz, 1974). However, Europeans had a very different perception of education and life in general. The first formal school for Native North American Indians was founded by Jesuit missionaries in 1568 (Hirschfelder & Kreipe de Montano, 1993). Europeans viewed education as a way of assimilating or acculturating Native Americans into their way of life, which was greatly influenced by Christianity. According to precepts of the Christian faith, Christians believed that it was their moral obligation to convert all non-Christians and take their land (Hirschfelder &

Kreipe de Montano, 1993). The Englishmen believed that in order to civilize a world, they had to civilize the men in it and that "they had the obligation to bring the Indians from a state of nature to a state of Christian civility" (Pearce, 1965, p. 7). The following quotation is taken from Pearce (1965, p. 5), and is a description of the northeastern Native American "savages" as seen by an Englishmen who had encountered them on the second voyage to America:

> If they for necessities sake stand in need of the premises, such grasse as the Countrey yeeldeth they plucke up and eate, not daintily, or salletwise to allure their stomacks to appetite: but for necessities sake without either salt, oyles or washing, like brute beasts devouring the same. They neither use table, stoole, or table cloth for comlines: but when they are imbrued with blood knuckle deep, and their knives in like sort, they use their tongues as apt instruments to lick them cleane: in doing whereof they are assured to loose none of their victuals.

Although many Native Americans opposed this new form of education, this does not mean that Native Americans did not believe in education. In fact, some Native Americans voluntarily sent their children to missionary schools, but in the colonial period the efforts of the missionaries were mostly ineffective (Hirschfelder & Kreipe de Montano, 1993). Chief Cornplanter, a well known Seneca leader of the late 1700's, desired education and asked the United States government to send teachers to the Seneca so the tribe would be able to oversee the process and still have an influence on their children (Hirschfelder & Kreipe de Montano, 1993). Native Americans saw the advantages of education, but did not want to lose their own cultures in the process. Oral teaching was and still is a big part of Native American culture. Both traditionally and

today, elders passed/pass down memories, knowledge, stories, and the traditions of their culture through this oral teaching. However, they lose this opportunity if their children are educated in the white man's way. Thus, the key is that education be undertaken with respect for the dignity of the students and be designed to empower them, not to diminish them (Barker, 1997, p. 47).

Starting in the mid 1700s, the British colonial government started making treaties with Native Americans and to help increase the chance that a treaty would be signed, the government offered to educate the Native American children. According to McLuhan (1971, p. 57), on June 17, 1744, commissioners from Maryland and Virginia negotiated a treaty with the Indians of the Six Nations League at Lancaster, Pennsylvania to invite them to send Iroquois boys to William and Mary College. The next day the Iroquois declined the offer as follows:

> WE KNOW THAT YOU HIGHLY ESTEEM THE KIND OF LEARNING taught in those Colleges, and that the Maintenance of our young Men, while with you, would be very expensive to you. We are convinced, that you mean to do us Good by your Proposal; and we thank you heartily. But you, who are wise must know that different Nations have different Conceptions of things and you will therefore not take it amiss, if our Ideas of this kind of Education happen not to be the same as yours. We have had some Experience of it. Several of our young People were formerly brought up at Colleges of the Northern Provinces: they were instructed in all your Sciences; but, when they came back to us, they were bad Runners, ignorant of every means of living in the woods...neither fit for Hunters, Warriors, nor Counsellors, they were totally good for nothing.

> We are, however, not the less oblig'd by your kind Offer, tho' we decline accepting it; and, to show our grateful Sense of it, if the Gentlemen of Virginia will send us a Dozen of their Sons, we will take Care of their Education, instruct them in all we know, and make Men of them.

Although the above attempt to form a treaty was declined, the idea of making treaties with Native Americans persisted. The first treaty between the United States and an Indian nation was in 1778 when the United States made a treaty with the Lenni Lenape (Delaware) tribe (Waldman, 2000). This treaty making process led to 389 treaties being signed between Native American Indian tribes and the United States (Wilkinson, 1987). Making treaties with Indian nations was a way for the United States government to secure lands for Whites. The mainstream Whites wanted the land and looked at the Native Americans as an "Indian problem" (Hirschfelder & Kreipe de Montano, 1993, p. 95).

Early on, some Indian nations recognized the need to educate their children in "white men's ways." In the early 1830s the Cherokee started their own schools in Georgia. Later on, after being removed to "Indian territory," the Choctaw and Cherokee set up their own schools that were better than some schools set up for non-Indians. Some researchers suggest that the Cherokees were more ready for white society than white society was for the Cherokees (Burnette & Koster, 1974). Schools ended up being modeled after the schools that the Cherokees had originally set up (Burnette & Koster, 1974). In fact, in 1839 the Cherokees set up the first free compulsory co-educational public school system in the world (Warriner, 1985)! However, in 1898, Congress passed the Curtis Act which abolished tribal governments in Indian Territory, and Indians lost control of their children's education (Hirschfelder & Kreipe de Montano, 1993).

The Boarding School Experience

The boarding school experience conflicted very deeply with traditional Native American values and beliefs and illustrates the very de-humanizing treatment of Native Americans as they were forced into a Euro-centric education. In traditional Native American communities basic education did not separate the search for knowledge from sacred learning and religious training (Beck, Walters, & Francisco, 1977, p. 48)

> Native American sacred ways insisted on learning, on education, as an essential foundation for personal awareness. A knowledgeable human being was one who was sensitive to his/her surroundings, which opened him/her up to the Great Mysteries and to the possibility of mystical learning experiences, which were considered the only way to grasp certain intangible laws of the universe.

Boarding schools were a way to assimilate Native Americans into the lifestyle of the Europeans who were settling the United States. Many of the Native American students at the boarding schools were abused in many ways and taught that their traditions and beliefs were wrong and were to never be spoken of or practiced again. Not only does this form of education conflict with the culture of Native Americans, it is often referred to as "cultural genocide" (Barker, 1997; Gibbons, 2002).

> According to Gibbons (2002, n.p.), genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethical, racial, or religious group, as such: killing members of the group; causing serious bodily or mental harm to members of the group; deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in

> part; imposing measures intended to prevent births within group; forcibly transferring children from one group to another group.

As a result of this boarding school experience, Native American families experienced many forms of emotional, physical, spiritual, familial, and cultural pain and devastation that affected generations to come. "It is often said that children are our future" (Gibbons, 2002, n.p.). "How we treat our children and how we allow them to be treated reveals much about ourselves and about society" (Gibbons, 2002, n.p.).

In the post-Civil War era, white people started getting greedy for land once again. The result was that the federal government began military campaigns to "conquer" the last of the independent Indian tribes in the Plains and to force them onto reservations to open up the land for white prospectors, entrepreneurs, and farmers (Hirschfelder & Kreipe de Montano, 1993). The idea was to separate Native Americans from their communal tribal ways by granting them private land, or an allotment, with the hope that they would become productive, individualistic farmers (Champagne, 2001). Thus, Congress passed the General Allotment Act of 1887 (also known as the Dawes Act), which authorized the Bureau of Indian Affairs to survey reservation lands in order to lay out individual farms (Champagne, 2001).

> Under the act, farmers/teachers were assigned to work with Indians during an apprenticeship period. After twenty-five years, Indians would receive a fee title or a deed to their allotments; once obtained, this deed "liberated" an Indian from his trustee. So long as the Indian remained in trust, no property taxes could be assessed. This tax free status has provided considerable security for individual

> Indians, although other aspects of allotment have continued to diminish this trust security (Champagne, 2001, p. 233)

As a result of the Allotment Act, tribes and Native American individuals lost thousands of acres of land. Subsequently, because of these major land losses, Native Americans basically became dependent on the federal government. The reservations became places where Native Americans became malnourished and frequently very sick. Then, in 1877, the Indian commissioner proposed that education be compulsory (Hirschfelder & Kreipe de Montano, 1993). However, at the same time there was still a lot of hatred towards Native Americans because of the struggles and wars between the Native Americans and the Unites States Whites for land. Additionally, Native Americans were never asked how they felt about these major changes in their lifestyles or if they had any ideas to contribute to the process of educating their children in Euro-centric beliefs, traditions, religion, and overall way of life. Again, this is another example of how Whites viewed themselves as superior to Native Americans.

As is summarized above, "in the last decades of the nineteenth century, the policy of the United States government was to dispose of the Indian problem by destroying tribal organizations and dispersing what was left of Indian land through allotments to individuals of tribally held communal property" (Hirschfelder & Kreipe de Montano, 1993, p. 95). At this time, the Native American population was at an all time low and the U. S. government was now stronger than the tribal nations (Hirschfelder & Kreipe de Montano, 1993). In 1879, with the backing of the United States government, U.S. Army Captain Richard Pratt opened the first government off reservation boarding school exclusively for Native Americans in Carlisle, Pennsylvania. Pratt's idea of Indian

education consisted of totally assimilating Indians into mainstream United States society, thereby totally destroying Native American culture and identity. The supposed success of Carlisle, which was acknowledged by a large Congressional appropriation in 1882, led to a sudden expansion of off-reservation boarding schools (Szasz, 1974; Colmant, 2000).

Boarding schools became commonplace for Native American children despite their parents' desires to keep their children at home. What a horrifying experience for families and the children who had to leave their families, often at ages five and six. In fact, the following words of Indian Affairs Commissioner Thomas Morgan in 1889 give more insight into exactly what the government had in mind for Native American education:

> Education should seek the disintegration of the tribes, and not their segregation. They should be educated, not as Indians, but as Americans. In short, the public school should do for them what it is so successfully doing for all the other races in this country, assimilate them... In all proper ways, teachers in the Indian schools should endeavor to appeal to the highest elements of manhood and womanhood in their pupils, exciting in them an ambition after excellence in character and dignity of surroundings, and they should carefully avoid any unnecessary reference to the fact that they are Indians (Hirschfelder & Kreipe de Montano, 1993, p. 95)

The conditions of many of the boarding schools varied, but there were a lot of commonalities among them. By 1913, there were approximately 233 government run Indian day schools on the reservations, 76 boarding schools on reservations, and 35 boarding schools that were off the reservations (Hirschfelder & Kreipe de Montano,

1993, p. 96). Many of the Native American children who were sent to these boarding schools were forcibly taken, even stolen from their parents or grandparents by police, Indian agents, and priests (Gibbons, 2002). The following quotation by Hyer illustrates reality for many Native American families as their sons and daughters were taken from them (Tafoya and Del Vecchio, 2005, p. 59):

> It was 1915, during the harvest season. I was a little girl. I remember it was in October and we had a pile of red chile and we were tying chile into fours. And then my grandfather was putting them onto a longer string. We were doing that when they came to get me. Then right away my grandmother and mother started to cry, "Her? She's just a little girl! She's just a little girl, you can't take her"...I was 5 years old.

Children traveled to these schools by barge, train, boats, planes, cattle trucks, and often arrived cold, hungry, and scared (Gibbons, 2002). In fact, eventually "schools became law" and many Native American parents were arrested for refusing to send their children to boarding schools where they would be stripped of their Native American identity. Their clothes were replaced with White style clothing; and, they were forbidden to speak their own language and punished if they did so. Children were scrubbed down as if they were disease ridden animals and were often not allowed to go back home for years, resulting in the breaking up of close family ties. Indicative of the White need to destroy Native American cultural norms was the cutting of the children's hair when they arrived at the boarding schools. Many Native American children grew long hair as part of their spiritual beliefs and traditions. In many Native American cultures, the cutting of hair is considered a token of mourning (Gibbons, 2002), the closer the haircut, the closer the

relative who had passed on his or her journey (Gibbons, 2002). Thus, ironically, this cutting of hair symbolized the destruction of their cultures.

Most of the boarding schools were either operated by government or run by Christian denominations. Many proponents of the boarding schools even went so far as to believe that isolation from Native American families and communities was necessary to remove children from the harmful and counterproductive influence of their home environment and home land (Iverson, 1998). These same proponents also advocated brainwashing these children into never returning to their former parental homes (Iverson, 1998).

Many horrific acts and forms of abuse took place in the boarding schools. It is estimated that a majority of Native American children at these schools were sexually, physically, and emotionally abused (Gibbons, 2002). In one school, it was common practice to stick needles into the tongues of Native American children who spoke their native language to humiliate and shame them (Gibbons, 2002). In some instances, students eventually stepped forward to tell about the abuse and charges were filed to finally put the perpetrators in jail (Gibbons, 2002).

As a result of the many forms of abuse that ran rampant in the boarding schools, some Native Americans either committed suicide, became abusive themselves, resorted to drugs/alcohol, or, in more general terms, were unable to express love and affection (Gibbons, 2002). Many families were broken up and the bonds between them were also severed. Today, many boarding school survivors are angry at their parents and wonder why their parents left them (Gibbons, 2002). However, the healing process has now begun. Native Americans, by starting and joining healing circles, and reaching out to

other survivors, are helping one another recover from these boarding school traumas (Gibbons, 2002).

Consequently, the traumatic impact of this boarding school experience on Native American individuals, their families, and communities clearly illustrates the great need for multicultural education in Unites States society.

Multicultural Education and Counseling with Native Americans

Underlying multicultural education are a set of core values. These core values include "acceptance and appreciation of cultural diversity, respect for human dignity and universal human rights, responsibility to the world community, and reverence for the earth" (Bennett, 2003, p. 16). Moreover, "these core values are rooted in democratic theory and Native American philosophy; together they illustrate the strong ethical foundations of multicultural education" (Bennett, 2003, p. 16).

In the past and continuing into today, the traditional curriculum has been primarily White American in scope (Bennett, 2003). Often classroom materials and history classes in United States schools suppress or ignore various cultural perspectives, and may even include biases in textbooks, films, trade books, and other instructional materials (Bennett, 2003). Multicultural education and counseling approaches help to increase multicultural competence and awareness among professionals in the field of education.

Demand for school reform in the United States has been a continuing theme throughout the twentieth century (Bennett, 2003, p. 18). The educational reform movement gained new momentum in the mid-1980s during the Reagan administration (Bennett, 2003). In fact, "multicultural education in the United States is an approach to

teaching and learning that is based upon democratic values and beliefs and that affirms cultural pluralism within culturally diverse societies in an interdependent world" (Bennett, 2003, p. 14). "Equity in education means an equal opportunity for all students to develop to their fullest potential, but it should not be confused with equality or sameness of result or even identical experiences" (Bennett, 2003, p. 18).

According to Bennett (2003, p. 33), the goals of the multicultural curriculum model are as follows:

Goal One: To develop multiple historical perspectives

Goal Two: To strengthen cultural consciousness

Goal Three: To strengthen intercultural competence

Goal Four: To combat racism, sexism, and other forms of prejudice and discrimination

Goal Five: To increase awareness of the state of the planet and global dynamics

Goal Six: To build social action skills

In order to change the traditional curriculum into a multicultural curriculum, it is important to become more aware of whom you are as a person. Becoming a multicultural person involves developing competencies in multiple ways of "perceiving, evaluating, believing, and doing" (Bennett, 2003, p. 15). According to Gudykunst and Kim (cited in Bennett, 2003, p. 15), multicultural people:

1. Have encountered experiences that challenge their own cultural assumptions (e.g., culture shock or "dynamic disequilibrium") and that provide insight into how their view of the world has been shaped by their culture.

2. Can serve as facilitators and catalysts for contacts between cultures.

3. Come to terms with the roots of their own ethnocentrism and achieve an objectivity in viewing other cultures.

4. Develop a Third World perspective that "enables them to interpret and evaluate intercultural encounters more accurately and thus to act as a communication link between two cultures."

5. Show cultural empathy and "imaginatively participate in the other's worldview."

The more that educators and counselors can understand how their biases may affect their interactions, the more educators can shift into a multicultural perspective of education. Educators and counselors often have stereotypical beliefs about Native Americans, and as a result, these beliefs need to be changed by seeking out authentic materials and interacting with Native American people. Cultural inaccuracy in schools can offend many, especially those people who are being stereotyped. Today, there are educational materials available that are culturally sensitive and it is the duty of professional educators and counselors to seek out these recommended materials. In addition, the consultants at the Wisconsin Department of Public Instruction are available to direct professionals towards culturally appropriate and accurate materials. More specifically, it is crucial to portray culture and history accurately because too often both are taught from the White mainstream perspective (Banks, 2003). For example, many current textbooks and popular books "do not include blatant stereotypes of 'hostile' Indians often found in books in the past, they usually present history from a Western-centric point of view and perspective," and still imply that Columbus discovered America

(Banks, 2003, p. 123). "They consequently deny the existence of the Native American cultures and civilizations that had existed in the Americas centuries before the Europeans came" (Banks, 2003, p.123).

According to J. P. Leary (2003, p. 5), the Native American Consultant at the Department of Public Instruction in Wisconsin:

> The first step towards integration is to view American Indian Studies as an interdisciplinary field that draws from civics, history, law, sociology, anthropology, economics, art, literature, music, science, and mathematics to study the indigenous peoples of the Americas. In this light, it is possible to see connections between the study of American Indian history, culture, tribal sovereignty, and the existing curriculum. The answer is not necessarily to create new classes, but to take advantage of the many opportunities to integrate these concepts into current courses.

These same sentiments are voiced by Banks (2003, p. 20): "mainstream perspectives should be among many different perspectives taught in the various content areas." Banks further explains that viewing our nation's history and culture from a holistic view rather than an ethnocentric view is crucial in forming a multicultural curriculum (Banks, 2003).

According to Equity and Excellence (cited in Hendon, 1994, n.p.), the effective multicultural teacher should possess characteristics such as:

1. Being sensitive to the needs of all students and realizing that cultural congruence between teacher and student is significant to student success.

2. Viewing differences among students in an egalitarian mode rather than inferior or superior mode.
3. Desiring to know the historical and cultural background of students because the information can increase a teacher's sensitivity and awareness and it can provide the knowledge base to supplement instructional materials.
4. Changing the teaching strategies to meet the learning styles of students.
5. Having high expectations of all students and providing the necessary experiences that would enable all students to meet those high expectations.
6. Using the student's environment regardless of economic conditions as a springboard for instructional design.
7. Having the ability to recognize "isms" (racism, classism, sexism) in hidden curriculum and formal curriculum and make concerted efforts to minimize such inequalities in the classroom.
8. Possessing a wealth of instructional strategies for diverse classrooms such as cooperative grouping, mastery learning, or experiential learning. [Numbers of the above characteristics have been added for clarity by the author.]

The need for multicultural teachers to have these characteristics is affirmed by the following letter (Seale and Slapin, 2004, p. 8). This letter was written to a non-Indian teacher by an Indian mother and has circulated in Indian Country for a long time:

Dear Teacher,

Before you take charge of the classroom that contains my child, please ask yourself why you are going to teach Indian children. What are your expectations? What rewards do you anticipate? What ego needs will our children have to meet?

Write down and examine all the information and opinions you possess about Indians. What are the stereotypes and interested assumptions that you bring with you into the classroom? How many negative attitudes towards Indians will you put before my child? What values, class prejudices, and moral principles do you take for granted as universal? Please remember that "different from" is not the same as "worse than" or "better than" and the yardstick you use to measure your own life satisfactorily may not be appropriate for their lives. The term "culturally deprived" was invented by well-meaning middle-class whites to describe something they could not understand. Too many teachers seem to see their role as rescuer. My child does not need to be rescued; he does not consider being Indian a misfortune. He has a culture, probably older than yours; he has meaningful values and a rich and varied experiential background. However, strange or incomprehensible as it may seem to you, you have no right to do or say anything that implies to him that it is less than satisfactory. Our children's experiences have been different from those of the typical white middle-class child for whom most school curricula have been designed. (I suspect that this "typical" child does not really exist except in the minds of the curriculum writers.) Nonetheless, my child's experiences have been as intense and meaningful to him as any child's. Like most Indian children his age, he is competent. He can dress himself, prepare a meal for himself, and clean up afterwards, or care for a younger child. He knows his reserve like the back of his hand. He is not accustomed to having to ask permission to do ordinary things that are part of normal living. He is seldom forbidden to do anything; more usually the consequences of an action are

explained to him, and he is allowed to decide for himself whether or not to act. His entire existence since he has been old enough to see or hear has been an experimental learning situation, arranged to provide him with the opportunity to develop his skills and confidence in his own capacities. Didactic learning will be an alien experience for him. He is not self-conscious in the way that many white children are. Nobody has ever told him his efforts at independence are "cute." He is a young human being energetically doing his job, which is to get on with the process of learning to function as an adult human being. He has been taught by precept that courtesy is an essential part of human conduct and rudeness is any action that makes another person feel foolish or stupid. Do not mistake his patient courtesy for indifference or passivity. He does not speak standard English but he is in no way "linguistically handicapped." If you will take the time and courtesy to listen and observe carefully, you will see that he and other Indian children communicate very well, both among themselves and with other Indians. They speak functional English, very effectively, augmented by the fluency in the silent language, the subtle unspoken communication of facial expressions, gestures, body movements, and the use of personal space. You will be well advised to remember that our children are skillful interpreters of the silent language. They will know your feelings and attitudes with unerring precision, no matter how carefully you arrange your smile or modulate your voice. They will learn in your classroom because children learn involuntarily. What they will learn will depend on you. Will you help my child learn to read, or will you teach him that he has a reading problem? Will you help him develop problem-solving skills or will you

> teach him that school is where you try to guess what answer the teacher wants? Will he learn that his sense of his own value and dignity is valid, or will he learn that he must forever be apologetic and try harder because he isn't white? Can you help him acquire the intellectual skills he needs without at the same time imposing your values on top of those he already has? Respect my child. He is a person. He has a right to be himself. –An Indian Mother

Therefore, as this Indian mother so cogently expresses, both educators and school counselors need to become multicultural educators. Obviously, understanding more about Native American cultural heritage, values, and worldviews can help non-Native counselors become culturally sensitive (Garrett & Walkingstick Garrett, 1994). However, it is also imperative that "counselors and counselor educators be aware of their own cultural biases when participating in cross-cultural counseling and education" (Foster, 1995, p. 26).

School counselors and family counselors are just beginning to see the need for culturally competent counseling. According to a video about culturally competent counseling that was produced by Arredondo, Ivy, and Sue (2000), seeking help from professionals may be one of the hardest things for Native American people to do, unless it is suggested or there is pressure from others. Often times the tribal community, elders, traditional ways, and extended family will be there for those in need of help and may even guide people to seek outside help so that person does not have to own blame or embarrassment (Arredondo, Ivy, & Sue, 2000). Thus, it is important to take time to honor the Native American client for making the step to come in to seek help (Arredondo, Ivy, & Sue, 2000). Many Native Americans argue that it is better to seek help from Native

American counselors, but the problem is that there is a severe shortage of them (Arredondo, Ivy, & Sue, 2000). According to the director of training at the American Indian Rehabilitation Research and Training Center, at Northern Arizona University, there were only about 250 Native American mental health workers in 1995 (Foster, 1995). This number of mental health workers and counselors may be on the rise because many more Native Americans are pursuing higher education, with 42% of Native Americans attending at least some college in the year of 2003 (National Center for Educational Statistics, 2005).

Moreover, counselors need to follow some specific guidelines when working with Native Americans. These guidelines include being respectful; being patient; listening to what is not being said; allowing silence to be a part of the counseling session; and asking permission to talk about specific concerns with Native American clients (Foster, 1995). Additionally, it is very important that counselors allow the Native American clients to feel free to openly address differences and to clarify anything that is offensive (Foster, 1995). According to Michael Walkingstick, bridging the gap between mainstream America understand and Native Americans means that both must each other's past and present. He further emphasizes that communication and being able to trust one another is the foundation of being able to establish rapport (Foster, 1995). Therefore, it is crucial that school counselors familiarize themselves with the above guidelines when they are working with Native American students.

For some Native American students it may be important and also beneficial to become involved in activities that will help build their self-esteem and increase their awareness of their Native American heritage. Many Native American youth face the

difficulty of maintaining a sense of balance and cultural integrity within a mainstream society that places a high value on "fitting in" and devalues tribal cultures (Foster, 1995). According to Arsenault (1998), five activities that build self-esteem in Native American students are as follows: exploring their tribes' native language; attending cultural events; eating traditional foods; doing some research in libraries instead of traditional school history books; and talking with people and elders from their tribe, having discussions with historians, and visiting museums. Native American students who already have explored the avenues above or may be quite knowledgeable regarding their history, heritage, and values, can share their knowledge with their counselor. This will provide the counselors with a great opportunity to learn from their Native American students.

Some additional considerations for counselors and educators working with Native Americans include the following: be open to the participation of family and tribal elders; allow time for trust to develop before focusing on deeper feelings; use more of a non-directive approach to allow for self-generated goals and exploration; do not interrupt; be patient; use descriptive statements rather than questioning; respect the use of silence; be aware that dreams are important to many Native Americans; incorporate respect for spiritual, symbolic, artistic, and humorous dimensions of Native American cultures; and have an open mind to the client's world (paraphrased from Foster, 1995, p. 26-27).

Educational Goals/Initiatives Proposed by the National Indian Education Association

Multicultural education advocates for a more diverse curriculum, replacing the traditional ethnocentric curriculum. Therefore, a multicultural curriculum can contribute to the rigorous academic standards of the No Child Left Behind Act in a manner

consistent with tribal traditions, languages, and cultures (National Indian Education Association, 2003).

"The National Indian Education Association (NIEA) was founded in 1969 to give Native American Indians and Alaska Natives a national voice in their struggle to improve access to educational opportunity" (National Indian Education Association, 2003). "The National Indian Education Association was established to unite Native Americans in changing ineffective educational laws, and to ensure that the Native voice is not excluded in policy decisions" (National Indian Education Association, 2003). Furthermore, "within the last twenty to thirty years, laws and policies have begun to change to reflect the actual versus perceived needs in Indian Education" (National Indian Education Association, 2003).

Due to the need for laws and policies to actually reflect the needs of Native American people, Executive Order 13336 was signed by President Bush. "On April 30, 2004, after months of hard work by the National Indian Education Association, which included close coordination with the Deputy Under Secretary for Indian Education, Vickie Vasquez, as well as with the White House and other national Indian organizations, President Bush signed Executive Order 13336, which adopted most of the National Indian Education Association's suggestions" for supporting tribal sovereignty and self-determination (National Indian Education Association, 2003). "This order commits the Federal government to work with tribes on a government-to-government basis" and "states that the Bush Administration supports tribal sovereignty and tribal self-determination" (National Indian Education Association, 2003).

> The Executive Order states that its purpose is to assist Native American and Alaska Native students to meet the challenging academic standards of the No Child Left Behind Act (NCLB) in a manner consistent with tribal traditions, languages and cultures. This is an important step towards refining the No Child Left Behind Act so that it works for Native American students in a manner that supports Native culture (National Indian Education Association, 2003, n.p.).

The National Indian Education Association has worked hard to make the No Child Left Behind Act applicable to Native American students. The No Child Left Behind Act is an educational reform that was signed by Bush on January 8, 2002, to incorporate stronger accountability into America's schools (http://www.whitehouse.gov/infocus/education/). The No Child Left Behind Act encourages proven education methods and mandates that "all states have a plan in place to ensure that all students become proficient at reading and math." Another goal of this Act is to close the achievement gaps between students of "different socio-economic backgrounds" (http://www.whitehouse.gov/infocus/education/). Overtime, "schools that fail to make adequate yearly progress towards state proficiency goals will be subject to corrective action and restructuring" (http://www.whitehouse.gov/news/releases/2002/01/20020108.html). However, "schools that meet or exceed the annual yearly progress objectives or close achievement gaps will be eligible for academic achievement awards" (http://www.whitehouse.gov/infocus/education/).

Within the plan for the No Child Left Behind Act, an interagency working group was established and had ninety days to develop a Federal interagency plan to recommend

initiatives, strategies and ideas for actions to promote the Executive Order (National Indian Education Association, 2003). The No Child Left Behind Act also called "for a multi-year study of American Indian and Alaska Native education with the purpose of improving Native students' ability to meet the standards of the No Child Left Behind Act" (National Indian Education Association, 2003). This study was to include, but not be limited to the following:

> Compilation of comprehensive data on academic achievement and progress of Native American students; identification and dissemination of research-based practices and "what works" in raising academic achievement, in particular, reading achievement of Native American students; impact and role of Native American language and culture on the development of educational strategies to improve academic development; efforts to strengthen early childhood education so that Native American students enter school ready to learn; efforts increase high school graduation rates and develop pathways to college and the workplace (National Indian Education Association, 2003).

As a part of the implementation of the No Child Left Behind Act, a working group was set up.

> The working group co-chairs are to issue a report to the President on the latest data from the research study and on "what works" for improving Native student academic achievement. The report will also comprehensively describe the educational status and progress of Native students with respect to the goals of the No Child Left Behind Act (National Indian Education Association, 2003).

In order to accomplish this task, the working group co-chairs are consulting with the members of the National Advisory Council on Indian Education, representatives from Native American and Alaska Native tribes and organizations, and representatives of tribally controlled colleges and universities (paraphrased from National Indian Education Association, 2003). "The working group co-chairs shall seek ways to develop and enhance the capacity of tribal governments, tribal universities and colleges, schools, and educational programs serving Native students and communities to carry out education research, including partnership with non-Tribal institutions" (National Indian Education Association, 2003).

In conclusion, the working group co-chairs will convene a forum on the No Child Left Behind Act which will include representatives from federal, tribal, state, and local government. These people will be asked "to identify means to enhance communication, collaboration, and cooperative strategies to improve the education of Native students attending Federal, State, Tribal, and other schools" (National Indian Education Association, 2003).

The No Child Left Behind Act in conjunction with Executive Order 13336 has been signed into law to help increase the academic performance of Native American students, while supporting Native American education in a manner that is "consistent with tribal traditions, languages, and cultures" (National Indian Education Association, 2003). Thus, the goals/initiatives of the National Indian Education Association support the No Child Left Behind Act and are relevant to the promotion of multicultural education for Native American and non-Native American students in the United States.

In conclusion, this literature review has encompassed a discussion of Native American values and beliefs, early "Indian Education," the boarding school experience, multicultural education and counseling with Native Americans, and educational goals/initiatives proposed by the National Indian Education Association.

Chapter Three

Summary and Recommendations

Introduction

This chapter will begin with a summary of the key points from the literature review and will conclude with future recommendations for research in the area of Native American education.

Summary

An increased awareness and understanding of Native American values and beliefs will help to promote cultural awareness and competence among professionals in the field of education and counseling. In addition, a deeper historical understanding of the boarding schools that many Native Americans were forced to attend is crucial in order to understand the history of Native American Education.

The United States educational system is dominated by a Euro-centric perspective, a system which has given little credence to other multicultural ways of knowledge and learning. Thus, Native American students often times find themselves trapped in an educational system which has little relevance for their lives. The multicultural curriculum model of education and counseling provides a path for transforming the educational system and its traditional structure. A multicultural education approach, rooted in Native American philosophy, can be utilized to promote democratic values and beliefs, as well as offer the opportunity to broaden education by focusing on what it means to be an American in a multicultural society (Bennett, 2003).

Recommendations

It is clear from the literature review that additional research in the area of Native American education is needed to promote cultural competence in the people working as educators and school counselors. Cultural competency will help increase understanding among and between cultures. Thus, we need to conduct more research on specific Native American tribal nations to better understand their worlds.

Furthermore, it is important to conduct research among education professionals to see at what level they are at in terms of cultural competence and utilization of multicultural approaches. It is the responsibility of educators and counselors to learn more about the different cultures that make up United States society. Educators and counselors need to be urged to learn more about different cultures, do more personal reflection in regard to their interactions, become involved in multicultural events, and attend multicultural workshops or seminars.

This multicultural approach would be extremely beneficial in working with Native Americans. Speaking/interacting with Native American people, attending Pow-Wows and functions/gatherings in the Native American community, and visiting Native American historical museums, are just a few of the important ways to learn more about Native Americans and their traditions, customs, and languages.

Devising and implementing strategies for promoting an understanding of the multicultural approach both in graduate schools and within the teaching and counseling professions is crucial in promoting multicultural education. Whenever possible, school districts should involve Native Americans from the community and the surrounding region in the school planning. Historically, in the United States, non-Indian parents

within their communities have always maintained control over their children's education through elected school boards. However, Indian parents within their tribal community have historically been denied this right (National Indian Education Association, 2003.) Only when the voices of the Native American people are heard in regard to educational issues, can we truly understand what needs to be changed to make the United States public education system a truly multicultural experience for all.

References

American School Counselor Association (2003). *The ASCA national model: A framework for school counseling programs*. Alexandria, VA: Author.

Arrendondo, P., Ivy, A., & Sue, D. W. (Producers; 2000). *Culturally competent counseling and therapy part IV: Innovative approaches to counseling Native American Indian people* [Motion picture]. North Amherst, MA: APA Division 45 and Microtraining Associates. (Available from APA 45 and Microtraining Associates, Box 9641, North Amherst, MA 01059)

Arsenault, R. (Director/Producer; 1998). *Self-esteem for Native American students* [Motion picture]. Venice, CA: TMW Media Group. (Available from TMW Media Group, 2321 Abbot Kinney Blvd., Venice, CA 90291)

Banks, J. A. (2003). *Teaching strategies for ethnic studies* (7th ed.). New York, NY: Pearson Education Group.

Barker, D. (1997). Kill the Indian, save the child: Cultural genocide and the boarding school. In D. Morrison (Ed.), *American Indian studies: An interdisciplinary approach to contemporary issues* (pp. 47-68). New York, NY: Peter Lang Publishing.

Beck, P. V., Walters, A. L., & Francisco, N. (1977). *The Sacred: Ways of knowledge, sources of life*. Tsaile, AZ: Navajo Community College Press.

Bennett, C. I. (2003). *Comprehensive multicultural education: Theory and practice* (5th ed.). New York, NY: Pearson Education.

Bigony, B. (2005). *Handout on "Values and values orientations of Native Americans" from her Native Americans course. Given to researcher, Fall 2005.* (Available from: Dr. Beatrice A. Bigony, 308A Harvey Hall, Department of Social Science; Anthropology, University of Wisconsin--Stout, Menomonie, WI 54751)

Burnette, R., & Koster, J. (1974). *The road to Wounded Knee*. New York, NY: Bantam Books.

Champagne, D. (Ed.; 2001). *The Native North American almanac: A reference work on Native North Americans in the United States and Canada* (2nd ed.). New York: Gale Group.

Colmant, S. A. (2000). U. S. and Canada boarding schools: A review, past and present. *Native Americas, 17*(42), 24-30. Retrieved October 2, 2005, from: Ethnic NewsWatch database.

Foster, S. (1995). Bridging the gap between Native Americans and mainstream society. *Counseling Today, 38*(2), 25-28.

Garrett, J. T., & Walkingstick Garrett, M. (1994). The path of good medicine: Understanding and counseling Native American Indians. *Journal of Multicultural Counseling and Development, 22*, 134-144.

Gibbons, R. (Director; 2002). *Century of genocide in the Americas: The residential school experience* [Motion picture]. Bozeman, MT: Native Voices Film Library. (Available: Native Voices Public Television, UCB Room 222, Montana State University, Bozeman, MT 59717)

Harvey, K. D., Harjo, L. D., & Welborn, L. (1995). *How to teach about American Indians: A guide for the library media specialist.* Westport, CT: Greenwood Press.

Hendon, S. (Ed.; 1994). *Career development with American Indian women.* Madison, WI: Center on Education and Work.

Henry, J. (Ed.; 1972). *The American Indian reader: Education.* San Francisco, CA: The Historian Press.

Hirschfelder, A., & Kreipe de Montano, M. (1993). *The Native North American almanac: A portrait of Native America today* (1st ed.). New York, NY: Prentice Hall.

Iverson, P. (1998). *"We are still here": American Indians in the twentieth century.* Wheeling, IL: Harlan Davidson.

Lake-Thom, B. (1997). *Spirits of the earth: A guide to Native American nature symbols, stories, and ceremonies.* New York, NY: Penguin Group.

Leary, J. P. (Consultant; 2003). Wisconsin Department of Public Instruction. *American Indian studies program packet.* Retrieved November 21, 2005, from: http://www.dpi.state.wi.us/dpi/dlsea/equity/index.html

McGoldrick, M., Giordano, J., & Garcia-Preto, N. (Eds.; 2005). *Ethnicity & family therapy* (3rd edition). New York, NY: The Guilford Press.

McLuhan, T. C. (1971). *Touch the earth: A self-portrait of Indian existence.* New York, NY: Outerbridge & Lazard.

National Center for Education Statistics. (2004). *State education data profiles*. Retrieved November 15, 2005, from: http://nces.ed.gov/programs/stateprofiles/sresult.asp?mode=full&displaycat=1&s1=55

National Center for Education Statistics. (2005). *Status and trends in the education of American Indians and Alaska Natives*. Retrieved November 15, 2005, from: http://nces.ed.gov/pubs2005/nativetrends/ind_3_3.asp

National Indian Education Association. (2003). *National Indian Education Association history*. Retrieved November 8, 2005, from: http://www.niea.org/profile/history.php

Pearce, R. H. (1965). *The savages of America: A study of the Indian and the idea of civilization.* Baltimore, MD: The Johns Hopkins Press.

Rigdon, J. (2005, November 25). American Indians pursue cultural accuracy in schools. *Wausau Daily Herald*, pp. 1A, 2A.

Seale, D., & Slapin, B. (2004). *A Broken Flute: The Native experience in books for children.* New York, NY: AltaMira Press.

Szasz, M. (1974). *Education and the American Indian: The road to self-determination, 1928-1973.* Albuquerque, NM: University of New Mexico Press.

Tafoya, N., & Del Vecchio, A. (2005). Back to the future: An examination of the Native American holocaust experience. In M. McGoldrick, J. Giordano, & N. Garcia-Preto (Eds.), *Ethnicity & family therapy* (pp. 55-63). New York, NY: The Guilford Press.

The White House. (n.d.). *Education Reform*. Retrieved May 10, 2004, from: http://www.whitehouse.gov/infocus/education/

The White House. (n.d.). *Fact Sheet: No Child Left Behind Act*. Retrieved May 10, 2004, from: http://www.whitehouse.gov/news/releases/2002/01/20020108.html

U.S. Census Bureau. (2005). *Facts for features: American Indian and Alaska Native heritage month*. Retrieved October 7, 2005, from: http://www.census.gov/PressRelease/www/releases/archives/facts_for_features_special_editions/005

Waldman, C. (2000). *Atlas of the North American Indian*. New York, NY: Facts on File.

Warriner, G. (Producer), & Engelstad, K. (Executive Producer; 1985). *More than bows and arrows* [Motion picture]. Seattle, WA: Camera One Productions.

Wilkinson, C. F. (1987). *American Indians, time, and the law*. New Haven, CT: Yale University Press.

Wisconsin Department of Public Instruction. (2004). *Statewide graduation rate increases*. Retrieved November 11, 2005, from: http://dpi.wi.gov/eis/pdf/dpi2004_44.pdf

Wenzlaff, T., & Brewer, A. (1996). Native American students define factors for success. *Tribal College, 7*(4), 40.