Native American Students: Confluent and Multicultural Education in South Dakota

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Forward

As an educator, I always felt deeply committed to the academic achievement of all children. I have also realized that the communities where these children attend school is very crucial to their success. Remarkable progress has been made in many aspects of our educational system. However, much remains to be accomplished. This is particularly true in regards to American Indian children in the State of South Dakota. The statistics on Indian education speaks for itself. We cannot hide from the data that in the State of South Dakota, these children in elementary and secondary schools score below state and national averages on standardized achievement tests.

I have attempted to put together a list of cultural competencies which I believe would help level the playing field for Native American children in education. I have attempted to provide information that is applicable to American Indian students generally; these students should not be considered all the same group. Although there are often many social and cultural similarities between tribes, each tribal community possess a unique culture and a history. Although many live on or near tribal reservations, large portions live in the larger towns in South Dakota.

This document is intended as a resource for mainstream teachers, Native American teachers, administrators, community leaders, and various public agencies. Cultural Competence and Standards, I believe will help us focus on the essential encouragement of American Indian students toward school learning. Student resistance may result from student beliefs that school success is detrimental to their own cultures, languages and identities. Although many American Indian students are successful in the current formal educational system, this system is nonetheless relatively ineffective in meeting the needs of American Indian students on a group-wide level.

Recently, research and theorist have suggested that a primary reason for the relatively low level of academic success among Native American students in the Untied States is that there is often a discontinuity between the cultures and language of these students’ homes and communities and the culture and language of mainstream American society and the public schools. These discontinuities often result in systematic and current miscommunication in the classroom as well as a failure to acknowledge and build upon the knowledge and abilities that Native students bring with them to school.

As you know until recently, educational policy toward Native Americans in the United States and the State of South Dakota has primarily been to displace Indian people from their lands, assimilate them into mainstream society, or both. These policies have seriously impoverished Native American communities and disrupted their traditional ways of life. In so doing, it has created a false misconception of Native American people and Tribal governments in the public eye.

The unique legal status the tribes hold is that of domestic dependent nations, toward which the federal government and State of South Dakota have special responsibilities and over which plenary power has been allowed. Tribes in the State of South Dakota affirm that they have never relinquished their sovereignty to the United States and that such an assertion of U.S. and State jurisdiction over them is a form of colonial tyranny. It is from these arguments that teachers of American Indian students should not simply integrate a generalized consideration of American Indians into their curricula, but should localize their curricula to reflect the historical experience, culture, and values of the local and regional
Native communities. This is necessary because of the diversity of amongst American Indian communities, cultures aspects both historically and in the present day.

The question is, how can you ask Native American students to stop being Native? The Native culture is not a visual underpinning of the instructional process in the classroom. This is why in the State of South Dakota today this educational approach to Native Education needs to focus on developing “learning-communities”. It is Native learning communities which need to address the question of what skills and knowledge will be needed for work in the twenty-first century by Native students. This paper addresses the framework needed to talk to and design learning environments related to: diverse backgrounds and views, teacher roles and power relationships, diverse expertise and problem solving versus conformity as well as learning particular set subjects. The purpose of this paper is to help clarify Native learning community (students, parents, teachers, school community, etc) identity in order to develop a strong sense of community characteristics. The majority of schools with Native American students is and continues to be structured toward Western pedagogy as well as middle class teaching and learning tutorial which excludes a majority of the Native child's experience inside and outside the school.
Imagine being lost in a world of reason that does not relate to your culture, beliefs, language and customs. These cultural values were acceptable practices for thousands of years but now do not reside in philosophical, psychological, and organization/political aspects of awareness, responsibility, and change for Native people. The past five hundred years have been lost to Western thought and forced assimilation. The Lakota way of life ended beginning with killings at Standing Rock Agency, on December 17, 1890, two weeks before the firing of Hotchkiss cannons at Wounded Knee, December 29, 1890 killing an estimated 150 and wounding about 50 Lakota men, women, and children. Just, 114 years ago, Wounded Knee symbolized the disappearance of the Lakota Nation and the forced educational practices upon Indian children. Confluence and Multicultural Education practices among the educational institutions (churches, private, federal boarding schools, and public schools) was to beat the Native American culture out of the child or pretend it did not exist. If the culture did exist it was inferior to Western learning. The results of this thinking have been devastating to the education and social wellbeing of Native peoples.

When educators speak of Confluent education related to the cognitive, affective, and behavioral domains in education they seem to leave out the Native educator and their cultural contexts. The Native American confluent model needs to deepen learning and that is achieved by facilitating self-awareness and personal responsibility, and by understanding the dynamics of planned change.

Indian Education in the State of South Dakota has discussed these ideas; few have developed them into a comprehensive and effective Native American educational mode. These principles of confluent education must be relevant in a variety of social contexts such as education, health services, law, industry, and social services, the military, multicultural concerns, labor relations, and religion. The social contexts of schooling for Native students must solidify and strengthen educators understanding of an effective educational process at the individual and group levels within their learning institutions (pre-school, Head Start, elementary, secondary, technical training, and higher education).

In 2004 the integrating consciousness for human change for Native people by researchers and practitioners continue to leave out the Native American educator. Native teachers who have broaden knowledge related to the merging of multicultural and confluent education from their own unique perspectives. Native educators both within cultural context and those with educational setting are needed to define educational meaning and relevance through exploration of the intrapersonal and interpersonal domains. The understanding of Confluence of these domains will help better understand young Native people’s educational and learning experiences. The Native learner must understand and encourage the understanding of individual and societal diversity thereby facilitating deep learning and the formation of a positive Native American youth identity. This Confluent-Multicultural education process will not only help increase diversity in the educational settings, it also becomes fundamental education integration of the cognitive affective and behavioral dimensions along multiple domains that will facilitate philosophical learning and a positive Native American identity.
The following Confluent-Multicultural standards have been developed and are offered for your recommendations as a way for schools serving Native students and their communities to examine the extent to which they are attending to the educational and cultural well being of the students in their care. These “Confluent-Multicultural Standards are predicated on the belief that a firm grounding in the heritage, language and culture indigenous to a particular place is a fundamental prerequisite for the development of culturally-healthy students and communities associated with that place, and thus is an essential ingredient for identifying the appropriate qualities and practices associated with cultural responsive educators, curriculum, schools and research.

This Confluent and Multicultural model is given as a reference guide for the South Dakota Indian Education Advisory Council (ADIEAC). The key areas identified by ADIEAC are listed as “content practices’ to define what students should know and be able to do as they go through school as well as written state standards used throughout our state, so as to address some of the special issues that are of critical importance to the success of Native students in various school systems.

- Safety/health of the students,
- Math/remedial education,
- Technology/connection,
- Teacher recruitment/training, and
- Native American research/policy center

The school network for establishing cultural competence and multi-education for Native students begins with health/safety, students, educators, curriculum, school, and community. The following should be standards established in order to achieve Confluent and Multicultural education.

**Cultural Competence for Health and Safety Standards**

**Purpose:**

The Confluent and multicultural approach (philosophical, psychological, and organization/political aspects of awareness, responsibility, and change for Native children) to organizational change and development begins with an action science approach to cross-cultural relations beginning with health and safety for the learner. These learning standards for health and safety education are to ensure effective implementation of comprehensive health and safety education programs in districts and schools serving cultural diverse populations.

A.  **To create effective health and safety education as a critical component of school programming.**

1. To review data that clearly links health and risk-taking behaviors to school academic success.

2. Effective health and safety, particularly drug and alcohol use prevention as a primary goal of the school curriculum and to improve the health of Native American students.

3. The school district, Tribal and State’s efforts to assure educational accountability, as well as legislatively mandated contents should be incorporated in the school systems which serve Native American students.
4. Health and safety skills must be learned and practiced like reading and writing.

5. Health performance skills that enable students to become productive, health-literate members of their tribe, community and society need to be implemented.

6. Instruction intended to motivate health maintenance and promote wellness and not merely to prevent disease.

7. Opportunities for Native students to develop and demonstrate health-related knowledge, attitudes, and practices, integration of the physical, mental, emotion, and social dimensions of health as the basis for study of other topic areas, such as consumer, environmental, and nutritional health, and spiritual beings.

8. The use of program planning, including formative and summative evaluation procedures, and effective management system, and adequate resources for Native American students.

9. Understanding the elements of effective health education for Native students are founded and grounded in social learning theory, reflecting immunization, or resistance to pressure; health belief constructs leading to action; and prevention skills; modeling, personalization, training, and situation practice.

10. Identify and implement programs that address priority health-risk behaviors detrimental to the health of Native adolescents are inter-related. Youth who engage in one risk behavior are more likely to engage in others, and the skills for preventing or reducing risk behaviors are similar. Behaviors that result in unintentional or intentional injuries need to be addressed by the schools; these categories are: use of alcohol and other drugs, sexual behaviors that result in HIV infection, other sexually transmitted diseases, or unintended pregnancy; use of tobacco; poor nutritional choices; insufficient physical activity.

11. Students need to be instructed and understand the contribution to premature death, disability, health, medical care costs in addition to welfare costs and lost productivity. These risk behaviors contribute to low test scores, school failure, school dropout and lost educational potential.

12. Schools need to create activities for Native students that provide practice in using content to apply health skills.

13. Activities over extended periods of time will help process skills in context. Using skills to develop a healthy lifestyle by doing more activities help to develop understanding, knowledge of health, and health skills.

14. A Native American student coordinated plan and systematic ways with other related health safety school program components that relate to skills-based health and safety education; physical education and activity; health, safe school and community environment; family business, and community involvement, staff health and wellness promotion; school food services; guidance/counseling, psychological, and social services; school health services.
Health components include programs, policies, procedures and activities that promote and protect the health and well being of the Native children in schools.

Native students must be actively engaged in a variety of learning experiences that provide them with opportunities to practice and reinforce those skills both in and out of school.

Native students health education skills are best learned when reinforced by a healthy school environment: good health should be modeled every day throughout the school – nutrition in the lunchroom, physical activity on the campus, safety in the halls, restrooms, at the crosswalks and athletic events.

Faculty and staff are important role models in the promotion of good Native student health.

Clear policies for responsible discipline, bullying, tobacco-free campuses and healthy selection in vending machines contribute to an environment that supports and enhances good health.

Meeting the health needs of the Native student through coordinated school health program with services such as screening, referrals, guidance and counseling, psychological and social service, and school health services each address the specific needs of students.

A coordinated school health program with families, as well as businesses and the community, to ensure opportunities that every student is given the chance to learn the skills necessary to become a health-literate individual.

**Cultural Competence for Students (As Lifelong Learners and Leaders) Standard**

**Purpose:**

The developing theory and practice of Confluent education for Native students must recognize the centrality of the learner to the educational process. Curriculum materials assisting students in acquiring new skills to live in a changing world that will enable them to maintain their own social, emotion, physical, intellectual and spiritual well-being. The purpose is to understand how students’ learning is influenced by individual experience, talents, and prior learning, as well as language, culture, family, and community values. Students who understand cultural and community diversity and know how to learn about and incorporate their experience, cultures, and community resource’s into instruction to achieve personal and academic success will be able to:

A. *Create a learning climate in which individual differences are respected; in order to achieve personal and academic success.*

1. Demonstrate sensitivity to cultural knowledge and practices to integrate multicultural awareness, acceptance, and appreciation on how to obtain and use information about their culture and community resources.

2. Students recognize that families, community and cultural identity changes over time through acculturation.
3. Understanding of continue change cultural cycle when multicultural groups come in contact with one another.

4. Integrate and balance technology with appropriate learning through building, nurturing, and preserving knowledge and relationships.

**B. Affirmation cultural values and traditions of the Native community and integrate them into the educational systems which serve them.**

1. Invite Native elderly in a meaningful respectful manner that demonstrates the appreciation of their important role as cultural possessor and educators in the community.

2. Perform subsistence activities in ways that are appropriate to local cultural traditions.

3. To emerge as leaders by making constructive contributions to the well-being of the community.

**C. Design Native language acquisition skills.**

1. Engage in a culturally-linguistic environment.

2. Utilize elder and native language speakers as consultants.

3. Interact both formally and informally with tribal and community elders.

4. Implement an early native language courses in the schools

**D. Tribal, family and oral history.**

1. Enhance in-depth cultural knowledge through active participation with a positive meaningful interaction with elders.

2. Gather oral and written history information from the local community to provide an appropriate interpretation and significance of its cultural meaning.

3. Verbalize their families experience through extend families, family history and family ancestors.

**Cultural Competence for Educators Standard**

**A. Teachers, administration and staff who have been properly trained will be sensitive to and integrate Native American knowledge, learning styles, as well as incorporate confluence in their teaching requirements.**
Professionalism and Educator standards:

1. The Educator will be able to do critically; select, and adapt materials, resources, and technologies and analyze them for cultural and linguistic background.

2. The Educator will be familiar with students’ families, cultures, and communities and plan related learning activities.

3. Use local native learning environment and community resources on a regular basis to connect what they are teaching to the everyday lives of the students.

4. Participate in community events and activities in a proper cooperative way.

5. Work directly with parents to achieve a high level of corresponding educational expectations between students, home and school.

6. Acknowledge the full educational potential of each student and provide the challenges necessary for them to achieve that potential.

7. Participate in postsecondary training that prepares educators to be culturally-responsive and meets the multicultural requirements of the State.

8. Those who teach Native American language and literacy to Natives students are trained in the areas of Native language and culture.

9. Adapt instruction to the culturally contextual learning & cognitive styles and needs of their Native American students.

10. Aware that Confluent Education reside in philosophical, psychological, and organization/political aspects of awareness, responsibility, and change for Native students.

11. Knowledgeable about how Confluence relates to the cognitive, affective behavioral domains in the educational setting related to Native American educational behavior and experience in the classroom.

Cultural Competence for Curriculum Design Standard

A. Curriculum and accompanying field experience are designed to help understand the importance of diversity in teaching and learning. These standards must help classroom curriculum demonstrate knowledge, skills, and dispositions related to diversity. These standards are based on well-developed knowledge bases for, and conceptualizations of, diversity and inclusion so that educators can apply them effectively in schools which serve Native students.

1. Instruction conversation must challenge Native students toward cognitive complexity and engage all students, including students with exceptionalities that reside in the curriculum.

2. Teachers must be cognizant of the philosophical, psychological, and organizational/political aspects of awareness, responsibility, and change for Native
students called the Native American Confluent/Cross-Cultural Relations.

3. Instructors and faculty will review assessment data that provide information about teachers’ ability to work with all Native students and develop a plan for improving their practice in this area.

4. Understand how to recognize and deal with dehumanizing biases, discrimination, prejudices, and institutional and personal racism and sexism.

5. Understand how a student’s learning is influenced by individual experiences, talents, and prior learning, as well as language, culture, family, and community values by reinforcing the integrity of the cultural knowledge that Native students bring with them.

6. Educators understands, respects, and values the central role that community and family play in the learning process of a child and will be able to utilize these experiences to enhance learning by recognizing traditional culture as a part of a living and constantly adapting system within Native communities that is grounded in the past and evolves in the present and into the future.

7. Use Native language and cultural knowledge as a foundation for the curriculum design.

8. Educators will interact with exceptional students and students from different ethnic, racial, gender, socioeconomic, language, and religious groups in order to confront issues of diversity that affect teaching and student learning and develop strategies for improving student learning and educators’ effectiveness as teachers and administrators.

9. Educators interact and work with educators from diverse ethnic, racial, gender and socioeconomic groups in planning educational courses in schools.

10. Educators from diverse ethnic, racial, gender, and socioeconomic group work together on committees and education projects related to education and the content areas.

11. Educators will help students learn and can teach from multicultural and global perspectives drawn in the histories, experiences, and representations of students from diverse cultural backgrounds.

12. The identification of remedial programs that have been shown to be effective in rigorous evaluations, that are replicable across a broad range of elementary and middle schools serving Native students (Title I for disadvantaged, low achieving children) and that have been successfully evaluated or at least frequently applied to schools serving many low-income and minority students.

13. Implement well-developed models (and pressure) to improve student performance to create a need for schools to have highest quality of evidence about the effectiveness of alternative approaches.

14. Compare Native students participating in remedial programs to similar students in matched comparison or control schools to measure effectiveness.
15. Remedial programs that are replicable in other schools are evidence that the program was evaluated and found to be effective in sites beyond its initial pilot location.

16. Remedial programs found to successfully evaluation in schools serving many low-income, minority and Native students.

17. Establish a school wide reform program that has been extensively evaluated in schools serving many students placed at risk which includes innovative curricula and instructional methods in reading, writing, and language arts related to Native American background curriculum and language.

18. Expeditionary Learning Outward Bound is a design built around learning expeditions, explorations within and beyond school walls. Outward Bound for Native students incorporates many of its principles of active learning, challenge, and teamwork which are project-based learning, cooperative learning and performance assessments.

19. Core Curriculum for Native students makes extensive use of technology in instruction and assessment and has established benchmark for academic performance that all students must achieve to be advanced into the next unit or grade for skill testing in reading and math.

20. Cooperative learning for Native students where they work together to learn academic content. Group’s works toward a common goal, success of the groups depend on the individual leaning of all group members, not on a single group product.

21. Cooperative Integrated Reading and Composition and Bilingual Cooperative Integrated Reading and Composition are a series of activities derived from research by students working in teams on a prescribed series of activities.

22. Cooperative learning fits the learning style of Native American students in which students work in small groups to study text, usually social studies or science.

23. Multi-Cultural Reading and Thinking that trains teachers to improve students’ academic achievement by adding multi-cultural themes to all areas of the curriculum which works with the existing school curriculum.

24. Curriculum-Specific Programs: Mathematics K-6, emphasizes problem solving rather than drill and practice lessons. This program curriculum range from basic skills such as addition and subtraction to more abstract skills such as probability, statistics, and classification using higher order thinking skills, understanding of concepts, and algorithmic thinking.
Cultural Competence Technology Standard

A. Educators use of and knowledge of personal and professional technology as tools for enhancing his/her own professional growth and productivity by reviewing cultural materials and curriculum.

1. The educator will use technology in communicating, collaborating, conducting research, and solving problems.

2. The teacher will plan and participate in activities that encourage lifelong learning and will promote equitable, ethical, and legal use of computer and technology resources.

3. The educator will demonstrates awareness of resources for culturally and linguistically diverse students.

4. Application of technology to support teaching and learning the teacher applies computers and related technologies to support teaching and learning in the grade level and subject areas.

5. The teacher will integrate a variety of software, application, and learning tools in the teaching and learning process so lessons developed must reflect effective grouping and assessment strategies for a diverse populations.

6. The educator will design, implement, and assess learning activities that integrate technology for a variety of grouping strategies for diverse populations.

Cultural Competence for Schools Standard

A. Schools consider to prepared and develop cultural competency needs to foster the ongoing participation of Native community leaders, tribal governmental leaders and parents in various aspects of the learning process. For schools to meet this standard they must:

1. Schools need to offer and develop specific programs and curriculum that serves the needs of the community and tribes(s). The standards of academic performance shall be in alignment with the state’s academic standards or federal standards. Schools need to beware of educational programs that are working and incorporate those strategies into their schools.

2. Schools need to focus on greater parent participation, developing real relationships of partnership between parents, teachers, administrators, and students.

3. Schools need to offer relevant staff development for teachers, classified staff, and administrators on topics such as learning styles, reading (and how to teach it at all levels), diversity, and best practices for working with all people. School personnel need to accept and be responsible for Native students in the schools.

4. Elders, cultural specialists community members should be encouraged to come into the classroom, feel welcome and respected.
5. All schools need to adopt Native approved materials/information that will be incorporated into the general curriculum of the school.

6. Schools need to have a system in place that recognizes and accepts the Native students as members of Native sovereign nations.

B. A culturally responsive school provides multiple avenues for students to access the learning that is offered, as well as multiple forms of assessment for students to demonstrate what they have learned.

A School that meets this cultural standard:

1. Utilizes a broad range of culturally appropriate performance standards to assess student knowledge and skills.

2. Encourages and supports experientially oriented approaches to education that makes extensive use of community based resources and expertise.

3. Provides cultural and language immersion programs in which students acquire in-depth understanding of the culture of which they are members or if the student is non-Native, then the local Native culture.

4. Helps students develop the capacity to assess their own strengths and weaknesses and make appropriate decisions based on such a self-assessment.

C. A culturally responsive school provides opportunities for students to learn in and/or about their heritage language.

A school that meets this cultural standard:

1. Provides language immersion opportunities for students who wish to learn in their heritage language

2. Offers course that acquaint all students with the heritage language of the local community.

3. Makes available reading materials and courses through which students can acquire literacy in the heritage language.

4. Provides opportunities for teachers and students to gain familiarity with the heritage language of the students they teach through summer immersion experiences under culturally appropriate setting.

D. A culturally responsive school has a high level of involvement of professional staff that are of the same cultural background as the students with whom they are working.
A school that meets this cultural standard:

1. Encourages and supports the professional development of local personnel to assume teaching and administrative roles in the school.

2. Recruits and hires teachers whose backgrounds are similar to that of the students they will be teaching.

3. Provides a cultural orientation camp and mentoring program for new teachers to learn about and adjust to the culturally expectations and practices of the community and schools. Host families could be developed to help introduce teachers/administrators to “Native American” people outside of the school environment (i.e., cultural centers, pow wows, recreation departments, etc.)

4. Attract qualified staff to work with special needs students (i.e. physical/occupational/speech & language therapist/specialist, special education teachers, counselors). Identify effective practices to work with Native students in special education. Collaborate more with Indian tribes and open up communication regarding resources and services available.

5. Fosters and supports opportunities for teachers to participate in professional activities and associations that help them expand their repertoire of cultural knowledge and teaching skills as well as respect the pride we have for our cultural heritage.

6. Continuing efforts should be made at the district level to recruit and retain highly qualified/certified Native American teachers. To identify and mentor potential Indian students to enter the field of education, which may include visits to college campuses, information about scholarships, etc.

E. A culturally responsive school consists of facilities that are compatible with the community environment in which they are situate.

A school that meets this cultural standard:

1. Provides a physical environment that makes students feel welcome and invited, makes use of facilities throughout the community to demonstrate that education is a community wide process involving everyone as teachers.

2. Creates an environment that is “open” and that makes parents feel welcome and needed.

F. A culturally-responsive school fosters extensive on-going participation, communication and interaction between school and community personnel.
A school that meets this cultural standards:

1. Will sponsor ongoing activities in the school and community that celebrate and provide opportunities for students to put into practice and display their knowledge of local cultural traditions through formal and informal events and opportunities for local and board decisions on policy and personnel issue with support from community organizations.

2. Will be sensitive and receptive to particular issues such as grieving. Schools must understand and honor the absence of students who are following cultural process.

G. A culturally-responsive school, on or near tribal reservations, use Tribally Certified teachers and staff in the provision of tribal specific culture and language instruction.

Cultural Competence for Communities Standard

A. A culturally supportive community incorporates the practice of local cultural traditions in its everyday affairs.

A community that meets this cultural standard:

1. Organizes and encourages participation of members from all ages in regular community-wide, family oriented events.

2. Incorporates and reinforces traditional cultural values and beliefs in all formal and informal community functions.

3. Encourage local representation from local school boards, citizens, parents, and committees at schools.

4. Has a system in place to addresses issues of racism and bigotry.

B. A culturally supportive community nurtures the use of the local heritage language.

A community that meets this cultural standard:

1. Recognizes the role that language plays in conveying the deeper aspects of cultural knowledge and traditions.

C. A culturally supportive community takes an active role in the education of all its members.

A community that meets this cultural standard:

1. Encourages board based participation of parents in all aspects of their children’s education, both in and out of school.

2. Engages in subsistence activities, sponsors cultural camps and hosts community events that provide an opportunity for children to actively participate in and learn appropriate cultural values and behaviors.
D. A culturally supportive community nurtures family responsibility, sense of belonging and cultural identity.

A community meets this cultural standard:

1. Creates a supportive environment for youth to participate in local affairs and acquire the skills necessary to be contributing members of the community.

E. A cultural supportive community assists teachers in learning and utilizes local cultural traditions and practices.

A community that meets this cultural standards:

1. Sponsors a cultural orientation camp and community mentoring program for new teachers to learn about and adjust to the cultural expectations and practices of the community.

2. Attempts to articulate the cultural knowledge, values, and beliefs that it wishes teachers to incorporate into the school curriculum.

3. Establishes a program to ensure the availability of elders’ expertise in all aspects of the education program in the school.

F. A culturally supportive community contributes to all aspects of curriculum design and implementation in the local school.

A community that meets this cultural standard:

1. Takes an active part in the development of the mission, goals, and content of the local education program.

2. Facilitates teacher involvement in community activities and encourages the use of the local environment as a curricular resource.

3. Promotes parental involvement in all aspects of their children’s educational experience. Policies and procedures are developed with information that parents need to know (i.e., regulations, discipline programs, how to setup conference with teachers, a list of “key” people at the school and in the district, etc.).

4. Supports open and honest discussion on topics such as diversity, bigotry, and racism.

Cultural Competence for Institutions of Higher Education Standards

A. To contribute toward the success of Native students at the post-secondary level, each institution of higher education (two- and four-year colleges/universities):

1. Acknowledges and supports tribal sovereignty.
2. Recognizes and supports American Indian self-determination.

3. Has an Indian-friendly, proactive executive administrator and management team that acknowledges the government-to-government relationship.

4. Works cooperatively with tribal and other Native leaders placing them on governance, advisory or oversight boards of academic institution, departments, centers, and programs created to address American Indian needs and develop American Indian professionals.

5. Creates professional partnership programs with tribal governments, tribal schools and colleges, urban Indian centers and/or other agencies and institutions designed to serve American Indians or with high American Indian populations.

6. Devotes substantial financial resources, independent of soft money, to program establishment, development, and maintenance.

7. Establish high profile Indian identifiable academic departments or programs on their campus.

8. Establishes a physical presence and academic centers on or near tribal reservations, American Indian communities, and/or urban Indian centers.

9. Honors the academic validity of departments and programs designed to serve the American India population, including non-traditional formats.

10. Actively recruits American Indian administrators, faculty, and staff and provides a support system for them.

11. Actively recruits American Indian students and provides an Indian identifiable, affective support system for them once enrolled.

12. Adapts curricula to address American Indian identified goals and needs.

13. Adapts instruction to the contextual learning, cognitive styles, aspirations, and needs of its America Indian students.

14. Provides opportunities for field-based professional application to its American Indian students.

15. Conducts ongoing assessment and evaluation of its effectiveness in working with the American Indian population.

B. Teacher education and administration programs must be developed and administered in a manner that is responsive to the Naïve communities they serve.
Cultural Competence for Native American Research/Policy Center

The Native American confluent model and bi-cultural education is a research-based and process oriented model that explores the philosophical, psychological, and organization/political of awareness, responsibility, and change for Native American students.

A. To establish research and policies that contribute toward the continued success of Native students through best practices in developing theory and practice which recognize the focal point of the Native learner to the educational process.

1. Educational Research and Development related to cognitive, affective, and behavioral fields in education having impact upon student success.

2. Provide policy/ policy review, legislation, awareness and collaboration into a comprehensive and effective educational model for Native education in the schools where Native students attend. (State, Tribe, Bureau of Indian Affairs, Private, Religious, Public).

3. To solidified and deepen community, schools, parents and students understanding of an effective education process at the individual and group levels within various social contexts.

4. The group dynamics in organizational change and development in an action research approach to cross-cultural relations.

5. Field experiences and clinical practice to support the development of educators who can apply their knowledge of diversity, including exceptionalities, to work in schools with all students that process diversity concepts and provide feedback to educators on their performance.

6. The Center will focus upon concepts and theories related to acculturation, achievement gap, affirmative action, bilingual education, cultural competence general, cultural competence in healthcare, digital divide, multicultural education, stereotype threat.

7. To create a means for daily exchange of ideas and issues among school administrators and staff who serve Native students.

8. To offer a service that informs school administrators and staff serving Native students on changes in government policy on schools, grants, and research findings related to their interests.

9. To provide training and technical assistance to school staff to enhance retention, health, and welfare of their Native students.

10. To conduct professional meetings in which experts in the fields of Native retention, health, and prevention services and programs present findings and develop policy initiatives.
11. To identify and support the establishment of a Native charter school whose mission and focus to bring cultural competency to the curricula and prevention and health programs.

12. The Center will provide information on state-of-the-art research, programs, policy and means for daily exchange of information and practices as they pertain to inclusion of cultural competence and relevance.


14. To identify necessary information and skills to address the academic, social, and health issues of Native students in a culturally relevant manner.
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- Effective and Replicable Programs for Students Placed at Risk