

*“Before We Teach It, We Have to Learn It”:*  
Wisconsin Act 31 Compliance within Public Teacher Preparation Programs

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In the end, we all just keep on swimming.

## Dedication

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## Abstract

Wisconsin Act 31 was established for the purpose of addressing American Indian history, culture, and sovereignty within K-12 schools as a response to treaty rights issues in the late 1970s and early 1980s. Yet, in the 21<sup>st</sup> century there remain issues with compliance throughout not only K-12 schools but also institutions of higher education. The research addresses how public institutions of higher education factor into compliance with regard to teacher preparation programs. Through a mixed methods approach, instructors from nine University of Wisconsin System institutions were surveyed regarding their professional and personal background in relation to American Indian Studies as well as their understanding of Wisconsin Act 31. In addition, a document analysis was performed on the syllabi from teacher-licensing certified courses. The results provided an overall understanding of the issues within teacher preparation programs that affect future educators. A distinction became apparent between courses that are education-related and those that are discipline specific. Majority of the courses are education-related and provide an emphasis on the general human diversity elements of Wisconsin Act 31. Alternatively, discipline specific courses address the foundational topics of Wisconsin Act 31 including culture, history, sovereignty, and contemporary issues. The differences between the types of courses that fulfill the Wisconsin Act 31 teacher-licensing requirement signify a need for further investigation into bringing together University of Wisconsin institutions, the Department of Public Instruction, and American Indians to fully address Wisconsin Act 31 requirements.

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## Chapter One

### Rationale

Every year throughout the United States children are told stories and taught lessons about American Indian leaders and encounters of great celebration such as Thanksgiving. However, the stories/lessons are based in the past and are often presented in a stereotypical and misrepresented form allowing students to believe in a misrepresentation of history and a lack of understanding of the contemporary issues facing American Indian people today. Gerry Haukoos and Archie Beauvais (1996) suggest that “children should be taught positive images of present-day American Indians to prevent them from developing racial or cultural stereotypes” (p. 77). This means going beyond the “famous” leaders and celebrations revolving around particular times of the year including Columbus Day, Thanksgiving, and Native American Awareness Month. Instead, children should be taught about American Indian culture prior to the arrival of Europeans and other peoples in the United States and the foundations of American Indian history throughout the last 500 plus years which allows students to understand what American Indians face in the 21<sup>st</sup> century. Doing so allows students an opportunity to see how American Indians have significantly changed with regard to their culture and place in 21<sup>st</sup> century America as well as presenting American Indians in the here and now instead of the typical stereotypes often portrayed in schools and media. Yet many students are graduating high school without this information and knowledge of American Indians. The change must begin with the teachers to understand how their understanding of American Indians impacts the thoughts of their students.

**American Indians in education.** By and large, a general awareness has been brought out in education with regard to incorporating multicultural education within classrooms throughout the United States. More specifically, several states are attempting to address the need for American Indian history and culture in classrooms. “Idaho, Minnesota, New Mexico, Oklahoma, and Wisconsin all require students to be taught about Native American tribes in their states” (Zehr, 2008). According to the 2010 United States Census, American Indians represent 1.7% of the total population within the United States (United States Census Bureau, 2012, p. 4). In comparison with other minorities within the United States, the American Indian population, when reported as a single race or in combination with other races, is significantly smaller. An argument could then be made that American Indian culture and history is not as important as other groups within education and therefore should not be a major focus. However, American Indian history should be a main focus considering that American Indians were and continue to be an important part of the history of the United States past and present due to their unique place and status within the United States. The lack of American Indian history provides an incomplete and misinformed version of American history leading to a misunderstanding of American Indian people. Students tend to be knowledgeable about significant movements and injustices within our country and the world such as the Holocaust and the Civil Rights Movement. Yet they are shielded from similar events within American Indian history as well as the contributions American Indians provided and continue to provide in the 21<sup>st</sup> century. David Beaulieu, a professor at the University of Wisconsin-Milwaukee expresses that students know about the stereotypical American Indians of the 18<sup>th</sup> and 19<sup>th</sup> centuries but “nobody knows about Indians since then – how

they volunteered in World War I when they weren't citizens of the United States, or of the Navajo and others who were code-talkers in World War II" (Zehr, 2008). In addition, people are generally aware that American Indians are present but frequently hold stereotypes about them dealing with issues such as alcohol, gambling, and a general sense of freeloading off the federal government. The stereotypes that are present within modern American society are continually perpetuated through not only the media but also schools and educators.

**Education in Wisconsin.** One of the biggest problems with regard to American Indians is that upon graduation, students are entering higher education, and society in general, without a proper understanding of American Indian people including their history, culture, and the complexities within contemporary society. In my experience teaching an introductory course on American Indian history and culture at the collegiate level I have discovered that students ranging from freshmen to seniors frequently have little knowledge on American Indian history in general let alone specifics on Midwestern tribes even though many grew up and attended public schools in Wisconsin and Minnesota. More specifically, students are unable to define sovereignty as it applies to American Indian tribes as well as what treaties are and the impact they make in contemporary society, both of which are required by Wisconsin law. Since 1990, students should be able to provide basic information on the eleven federally recognized tribes within the state of Wisconsin, yet most students are unaware that there are even that many tribes within the state, let alone the more specific guidelines of Wisconsin law.

Wisconsin classrooms are the principal places where changes need to be made in order for children to learn the accuracies of American Indian history and culture as well

as address the stereotypes that are presented through media and other sources. More specifically, classrooms do not need to just incorporate the appropriate content but need teachers who are knowledgeable about the history of American Indians, the culture, and the contemporary issues facing American Indians. Within the state of Wisconsin, teachers are required to incorporate various aspects of American Indians within the curriculum at grades 4, 8, and 12. Teachers are therefore required by the state to have preparation to be able to do this as part of their teacher education and licensing programs. Nevertheless, based on a survey conducted in 2000 by the University of Wisconsin-Extension, Native American Task Force and through my personal observations, clearly the standards are not being followed through on and teachers do not have the access to the materials necessary to not only comply with state standards but also to dispel stereotypes.

The Wisconsin Department of Public Instruction has developed a set of Wisconsin Educator Standards for any person who is seeking licensure in the state of Wisconsin. A person can obtain a license by demonstrating proficiency of these standards through an approved program. The first standard required is that teachers know the subject that they are teaching. More specifically, a teacher needs to “understand the central concepts, tools of inquiry, and structures of the disciplines she or he teaches and can create learning experiences that make these aspects of subject matter meaningful for pupils” (Wisconsin Department of Public Instruction, 2008). When taking into consideration Wisconsin Act 31 which designates the incorporation of American Indian history and culture in grades 4, 8, and 12, a future educator in these areas should be able to teach students to “think critically and analytically about issues relating to American Indians” as well as be able to address “stereotypes, omissions, and inaccuracies



concerning American Indians” (Wisconsin Department of Public Instruction, 2009, p. 1). Yet, in over 20 years of implementation of Wisconsin Act 31, students are still graduating from high school without this knowledge.

Ned Blackhawk at the University of Wisconsin-Madison experiences the difficulties in teaching American Indian history and culture to students who have a lack of understanding of American Indian people which should have been addressed in their primary and secondary education. Students are coming with inaccurate preconceived notions of not only who American Indian people were and are but also the history of the people. Blackhawk (2007) expresses “that American history was written to celebrate certain chapters of the national story over others . . . . The endless cacophony of simplistic media representations only deepens the challenge” (p.1165). As a Wisconsin Ho-Chunk member who grew up in a non-American Indian community, I became keenly aware at a young age of the misconceptions people hold about American Indians, past and present. However, it was not until I became an instructor with the American Indian Studies Program at the University of Wisconsin – Eau Claire did I realize the extent of the problem that continues in the 21<sup>st</sup> century. Similar to Ned Blackhawk, I too have experienced students, including future educators, who have a lack of understanding and stereotypes of American Indian people. Based on Blackhawk’s personal account as well as my own experiences, it is clear that there is an educational problem within primary and secondary schools in Wisconsin.

### **Purpose of the Study**

The purpose of this study is to explore how teacher preparation programs play a role in preparing future educators for teaching about American Indian history, culture,

and contemporary society in Wisconsin public schools. The courses, including course content and the instructors teaching the preparation course(s), that qualify teachers to teach American Indian history, culture, and contemporary issues, can provide insight into where the breakdown of knowledge occurs with regard to fulfilling the requirements of Wisconsin Act 31. The information gathered will be compared to Wisconsin standards to determine whether teachers are adequately prepared to teach American Indian history, culture, and contemporary issues in order to comply with these standards. Furthermore, the study will explore how teacher preparation programs factor into the compliance with Wisconsin Act 31.

### **Research Questions**

The questions that will be utilized to address the purpose of the study are:

1. How are institutions of higher education within the state of Wisconsin meeting the requirement of Act 31 in preparing students in teacher preparation programs to teach American Indian history, culture, and contemporary issues?
2. What courses, in Wisconsin teacher preparation programs, are required for future educators that comply with licensing requirements?
  - a. What content is covered in these courses that address the Wisconsin standards of American Indian knowledge on history, culture, and contemporary issues?
  - b. How much time is spent on American Indian material?
  - c. What is the authenticity of the resources utilized in the courses regarding American Indian content?

- d. Who teaches these courses and what is their background on American Indian history, culture, and contemporary issues?

### **Definitions**

The terms Native American, American Indian, Indian, First Nations and Indigenous Nations all represent the same diverse group of people that reference the first peoples of the North American continent. For the purpose of consistency, I will continue to utilize the term American Indian throughout the research due to the fact that most academics within the state of Wisconsin, whether through state government agencies or academic programs, refer to this diverse group of people as American Indian.

The Wisconsin state statutes referring to the inclusion of American Indian history, culture, and sovereignty of Wisconsin tribes was originally included as part of the 1989-1991 biennial budget bill that was numbered 31 in 1989. The bill addressed various educational needs including the appropriation of funding for the Wisconsin Department of Public Instruction American Indian Studies Program. Therefore, there is no “official” title for the Act as it relates to the American Indian components. For the purpose of this research, the statutes that apply to the research will be referred to as Wisconsin Act 31.

## Chapter Two

*“Knowledge of oneself is power, and you acquire it by looking into yourself to see what strengths and weaknesses you have. You accomplish this through looking at your own reactions to everyday situations, both good and bad”* (Barnhardt & Kawagley, 2008, p. 233).

### Introduction

As an educator, a person is challenged to continually adapt to changing curriculum and standards. Educators frequently must determine what is taught to address the requirements within the curriculum as well as how to present the material. Yet it appears that teachers are not being properly prepared to incorporate issues of diversity and multicultural education within the classroom. Teachers rely on her or his background and experiences which tend to include misconceptions and stereotypes, particularly when dealing with American Indian history and culture. Inaccurate material affects students’ understanding of society and as a result perpetuates stereotypes. The history of Wisconsin Act 31 as well as nationwide state mandates on American Indian history and culture demonstrate a continuing need to properly prepare teachers for these subject areas. Through analysis of state mandates, classroom content continues to be an issue in accurately representing American Indian issues. In order to adequately address American Indian history and culture in the classroom, a teacher must be appropriately equipped to do so.

In this chapter, an understanding of the need for multicultural education will initially be explored within the context of the classroom. Following an examination of multicultural education a focus will be on the misconceptions and stereotypes present in

current curriculum. In connecting curriculum to history, a review of the history of Wisconsin Act 31 will be presented followed by a look at nationwide state mandates with regard to American Indian history and culture. The current state of American Indian content in classrooms will then be discussed in relation to the need of prepared teachers. Finally, a review of the significance of teacher preparation in addressing American Indian issues within the classroom will be provided including examples from Montana, Hawaii, and Wisconsin.

### **Multicultural Education**

One of the more recent trends in education is multicultural education, particularly emphasizing the incorporation of minority cultures and voices in classrooms, including classrooms where there tend to be few ethnic minorities present. The need for students and society in general to be aware of diversity is obvious due to racism and discrimination. The incorporation of varying perspectives and diversity in the classroom is essential to all students' education. Castagno (2008) indicates that "when educators fail to address race, they fail to address students' needs" (p. 330). Not only are students' needs not addressed but also they are unaware of the cultural diversity surrounding them and what in the future could potentially be confronting them. In understanding the unique histories of various cultures, students and society in general, are better able to understand the intersecting avenues of culture and become not only aware but also appreciative of cultural diversity.

As the movement of multicultural education broadens into classrooms across the United States, it is essential to remember that cultural diversity does not simply mean becoming aware of or recognizing different cultures. Nor does it mean gaining a respect

for other cultures. Instead, it requires an incorporation of cultural values and knowledge into the current mainstream curriculum. In order to effectively accomplish this, educators in the classroom need to have the knowledge base in order to teach about different cultures. A mastery of content knowledge is essential to any area of education and perhaps is more so important to the incorporation of cultural studies. Gary Howard (2006), in referring to a statement by Malcolm X, states “We can’t teach what we don’t know” (p. 6). Yet there continues to be a large population of teachers who “are inadequately prepared to teach ethnically diverse students” (Gay, 2002, p. 106). With specific reference to American Indians, there are additional issues associated with the lack of history and culture found within the classroom.

The exclusion of Indians from America’s story also excludes them from a prominent place in our collective understanding of the American ‘we’. But that is not because there is no story of consequence to be told. Quite the contrary, American Indian cultures are filled with great thinkers and doers and with histories at least as complex and exciting as those included in the largely Eurocentric body of knowledge acquired by American’s graduating seniors. (Starnes, 2006, p. 186)

### **American Indian Education**

In addition to accurately understanding the use of multicultural education within the classroom, a difference must also be recognized between multicultural education and American Indian education. Often multicultural education lumps all cultures and ethnicities into one generalized category. However, it is important to acknowledge that American Indians have a unique status among American society past and present

distinguishing the need for further development of history, culture, and contemporary issues in the classroom. The primary difference between American Indians and any other minority within America is based on political distinction. American Indians are not simply labeled as the first peoples of the country but are recognized as distinct political entities. In 1974, the case of *Morton v. Mancari* reinforced the idea that there is a unique relationship between American Indians and the federal government. Furthermore, there is an obligation by the federal government to maintain the relationship present with American Indians today. Therefore, unlike any other racial group or ethnic group within the United States, there is greater need to understand the legal aspects of American Indians in society, historically and presently, separate from the generalization of multicultural education.

### **Curriculum**

*“Simply infusing representation of racially and ethnically diverse people into curriculum only marginally affects students’ attitudes because racial attitudes are acquired actively rather than passively”* Christine Sleeter (2011, p. viii).

In determining what to include in curriculum and placing much of the work on educators in the classroom, Starnes (2006) reminds us that “many non-Indians do not understand how distinct these tribal groups are. Perhaps as a result of cultural stereotyping, Hollywood images, and a lack of inclusion and accuracy in classroom instruction” (p. 187). Teachers are unprepared to teach about the various histories and cultures of different groups because they simply do not have enough information about the groups or are unfamiliar with the incorporation of multicultural education. Gay (2002) indicates that teachers “may be familiar with the achievements of select, high-

profile individuals from some ethnic groups in some areas” but “know little or nothing about the contributions of Native Americans” and other smaller groups in similar areas (p. 107). In addition, teachers are unaware of the “less publicly visible but very significant contributions of groups in science, technology, medicine, math, theology, ecology, peace, law, and economics” (Gay, 2002, p. 107). By not understanding the full history and contributions a particular group has to American society, teachers may only provide a glimpse into cultural diversity. “Simply infusing representation of racially and ethnically diverse people into curriculum, based on the assumption that students will develop positive attitudes by seeing diversity, makes only a marginal impact on students’ attitudes” (Sleeter, 2011, p. 16).

As a result, a teacher may also inadvertently reinforce stereotypes and misconceptions about a particular group. Alridge, Brown and Brown as referenced in Sleeter (2011) acknowledge that although great changes have been made in textbooks over the last 10 years by incorporating “content that previously was absent . . . [texts] continue to disconnect racism in the past from racism today” (p. 2). The addition of content is not the same as addressing the stereotypes and misconceptions about American Indians, as well as other minorities, and further does not address the connection between the events that happened in history to the events taking place in contemporary society today. Rather, racism is addressed as “a few bad individuals rather than a system of oppression, and challenges to racism as actions of heroic individuals rather than organized struggle” (Sleeter, 2011, p. 2). Students are not taught to think critically about the additional content, only to cover it in the textbook. By looking selectively at the material, the continuation of stereotypes and racism continue.



Teachers who continually incorporate misinformation or no information at all perpetuate the stereotypes and misconceptions that continually plague minorities, including American Indians, who have a unique history with the United States both in the past and the present. Many of these stereotypes can then lead into racism and discrimination. Bigler, Brown and Markell indicate in Sleeter (2011) that

Curricula that simply depict or label groups or group members (for example pointing out a person's race, ethnicity, or gender) may draw students' attention to group markers and differences and invite stereotyping without engaging them in questioning their own thinking. (p. 16)

Therefore, educators need to go deeper into the content and look at the context and application of the material. By addressing racism directly and critically, students will become more aware of not only the cultural diversity around them but also develop an understanding of cultures that potentially are in conflict with their own beliefs and values. Yet allows them to not discriminate against these alternate ways of thinking and instead embrace the commonalities of humanity.

### **History of Wisconsin Act 31**

*In 1987, the American Indian Language and Culture Education Board issued a statement recognizing that "rampant racism due to American Indian treaty stipulations has become a critical educational issue" and that "much of the racism can be directly attributed to misinformation and lack of information on the treaty rights issues." The board unanimously passed a resolution calling upon the Department of Public Instruction and the Wisconsin State Legislature to work with tribes to develop and implement curriculum units which accurately describe*

*the history of the tribes of Wisconsin and the government to government relationship to the federal and state governments. The board urged that this curriculum be taught in every school district in the state. (Wisconsin Department of Public Instruction, 2009, p. 3)*

Within the state of Wisconsin, events in the 1980s and 1990s brought treaty issues to the forefront due to enforcement of court rulings and discrimination throughout northern Wisconsin. J.P. Leary, as reported in Zehr (2008), stated that “it became apparent that really what we had . . . was a history of misrepresentation, marginalization, or invisibility of Native American people”. This brought attention to the fact that there was a problem within education and a need to address the lack of knowledge behind American Indian issues and culture. Wisconsin state standards were added to address this gap. Due to the treaty issues in northern Wisconsin, the “Wisconsin legislature passes a law (s.11819(8) Wis Stats), commonly referred to as Act 31, to address the apparent racial conflict between its Native and non-native citizens” (Christensen & Poupart, n.d., p. 2). Within the law, social studies standards were created for grades 4, 8, and 12 to cover the areas of history, culture, tribal sovereignty, and current issues among the American Indian tribes of Wisconsin.

Wisconsin Education Act 31 was instituted in 1990. Within Act 31, students are required as part of the Social Studies, Standard B History Performance Standards to be able to address the history, culture, tribal sovereignty, and current status of Wisconsin American Indian tribes and bands in grades 4, 8, and 12. In looking more closely at the content standards there are three levels in which students need to address native peoples, Wisconsin history, United States history, and world history. The Wisconsin Department

of Instruction (2008) requires that by the end of fourth grade students can “explain the history, culture, tribal sovereignty, and current status of the American Indian tribes and bands in Wisconsin”. By grade 8 this expands to students being able to “summarize major issues associated with the history, culture, tribal sovereignty, and current status of” Wisconsin American Indians (WI DPI, 2008). Finally, by the time of graduation, in grade 12, the Wisconsin Department of Instruction (2008) requires that students are able to “analyze the history, culture, tribal sovereignty, and current status” of Wisconsin tribal nations. The standards essentially mean the same as far as content regarding history, culture, sovereignty, and current issues facing Wisconsin American Indian people. It is the level of understanding that changes from grade four to grade 12 from explanation to summarization to analysis. In essence, students are to obtain the content and then look critically at applying it to American Indian and American societies.

The state standards for American Indian topics are very broad and do not go into much detail as to what is expected of the schools as far as content and how much time should be placed on the topics of American Indian history, culture, sovereignty, and current issues. The Wisconsin Department of Instruction (2012) only states within statute 121.02 that

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

This is the only place where an amount is provided on how much should be included, twice in elementary and once in high school. Yet, there are no specifics on whether it

should be two units, two weeks, two days, etcetera. The wording again is very broad and limiting, yet allows for schools to determine what adequately fills the state requirement. The national standards are essentially the same with regard to the amount of time to be spent on these topics. However, several standards go more in depth with regard to the content at various levels, another gap in the curriculum.

By looking more in depth at the standards and what is currently stated it becomes clear that there remain problems within the standards that need to be addressed in order to properly teach American Indian history, culture, and sovereignty in our schools, at least within the state of Wisconsin. American Indians as a minority tend to get left on the back burner for more prevalent minorities in particular areas. Students are knowledgeable about significant movements and injustices within our country and the world such as the Holocaust, the Slave Trade, and the Civil Rights Movement. Yet they are shielded from similar events within American Indian history. This is only the beginning of where the gaps begin to appear within the curriculum.

### **Nationwide State Mandates**

*A year ago, I knew very little about American Indian history, and what I did know about Montana's tribes could have been gleaned from a tourism brochure. That's because I — like most other Americans — am a product of a system of education that simply does not include Indians. In my high school class in Ohio history, for example, I learned matter-of-factly how the Shawnee, Wyandot, and Erie tribes disappeared when Mad Anthony Wayne killed them off to clear the way for "settlers" to move west. Today, I would call that ethnic cleansing. But the authors*

*of my textbook didn't even hint that it might represent some injustice.* (Warren, 2006, p. 198)

The National Center for History in the Schools [NCHS] breaks down more specifically into the grades of K-4 and 5-12 what students should be learning in history with regard to American Indian people. At the K-4 level, students are expected to look at “paintings and artifacts to hypothesize about the culture of the . . . Native Americans who are known to have lived in the state or region” as well as develop personal accounts of the history of these people through “legends and myths” of American Indians within the state (NCHS, 1996a). Finally, in grades 3-4, students are supposed to be able to compare and contrast the lives of American Indians today with those who were present 100 years ago. However, if they are focusing on the artifacts and oral traditions and not being taught about contemporary people, how are they adequately supposed to be able to compare and contrast them with those who existed 100 years ago? In addition, 100 years ago, is far from the people who existed prior to contact. The incorporation of the time frame is confusing as artifacts tend to place American Indians in the far past and students are expected to compare and contrast people who are in our contemporary history and present day.

Next in the upper grades of 5-12, the standards start looking at more analysis of the origins and migrations of American Indians. Students are expected to use archaeological and geological data to explain these areas as well as be able to look at the change from hunting/gathering societies to the urban community living throughout time. Then starting with ninth grade, students are expected to be able to compare and contrast the “common elements of Native American societies such as gender roles, family

organization, religion, and values” along with their “languages, shelter, labor systems, political structures, and economic organization” (NCHS, 1996b). Finally, in high school, students should be able to explain the mound building societies commonly found in the Mississippi Valley.

Other areas within the National Center for History in the Schools tackle other issues throughout the history of the United States such as intercultural relations, civilization, and how American Indian societies changed as a result of European contact. However, the emphasis on American Indian topics as specific parts of the standards ends around World War II resulting in a lack of standards focused on contemporary and current issues affecting American Indians based on the history of American Indians. Overall, the standards at both a national and state level (within Wisconsin) should cover all aspects of American Indian life throughout history at all levels K-12. The problem with looking at archaeological and geographical data is that it gives students the impression that American Indian people are no longer existent. Why are students looking at “old” information when they have access to real living American Indian people? Why are schools teaching the idea that American Indian people are essentially out of the picture?

The standards tend to rely significantly on what was in the past with regard to determining culture based on what it was like prior to contact and during the time of contact. Examining the past is important as the effects of the past with regard to American Indian history and particularly sovereignty play a significant role in American Indian tribes today. Although the intentions and goals of the standards are good and would be beneficial there is little that exactly explains what it means to teach this

effectively. There needs to be more available to teachers that explains what to cover, how much to cover, and how much time to spend on covering these areas.

Throughout the United States, other education systems are recognizing the same problem. Within the state of Montana, it is known that students can demonstrate knowledge on world events, national events and even historical aspects of the state of Montana. Yet, “most would be unable to locate the state’s seven reservations” and “almost none of the graduating seniors realize that more than 12 native languages are spoken on reservations and in urban areas throughout Montana” (Starnes, 2006, p. 185). Due to the realization that Montana’s students are being shorted on their education of their state, a state law has been passed, Indian Education For All, with the hope to not only affect the students of Montana but those throughout the United States.

Starnes (2006) provides a solid foundation as to why everyone should be learning about American Indian history and culture. Arguing that the state standards alone does not cut it for the education being incorporated into all schools and the author addresses that issue by indicating that American Indian history is a part of our history and the people and their culture should simply not get brushed aside along with other immigrants. In addition, there is also the added idea that learning more makes us more aware concerning culturally and socially important information about people whom we may have daily contact with.

The author does list concerns with the implementation process. The biggest concern is the use of funds within schools. Talk had already occurred that administrators were going to divert funds from Indian Education for All and apply it to other areas where there were shortages. The other issue that came to light is that of needing

historically accurate and culturally appropriate materials for the classroom with the main issue of developing materials from a native perspective. At this point, there is no model for everyone to follow but the initiative still remains within the state. The next phase is to bring together all of the various components and place them into one vision for what Indian Education for All is to become down the road. The main goal behind completing this task is collaboration between people who traditionally had never worked together and may come from widely different cultures.

### **Classroom Content**

The impact or lack of impact, of Wisconsin Educational Act 31 which brought about these standards became clear with a survey conducted in 2000 by a Native American Task Force through UW-Extension. In 2000, the UW-Extension Native American Task Force conducted a multi-level approach to accumulating data for a study on the needs and desires for educational materials for classroom educators. The areas of interest are the appropriateness of the material to the topics, the perspective the materials come from, and teacher demographics which may play a significant role in material selection and utilization. Within the 400 school districts within the state of Wisconsin, 100 were randomly selected to distribute and complete the survey to at least 3 social studies teachers. The returned surveys included 135 from principals and 328 from teachers. Surveys were also sent to 58 teacher training institutions at which 52% responded. Finally, the Cooperative Educational Service Agency (CESA) districts were surveyed via telephone.

The findings identified that most of the institutions were in compliance with Act 31 however only 44% of the principals felt that they had a strong program. The top 3



barriers listed by both teachers and principals were limited curriculum and lack of age/grade appropriate material, time and class conflicts, and funding and resources. The most commonly used resources were textbooks, films/videos/film strips, and printed instructional materials. The essential component to these materials is the source. Where are the materials coming from, what perspective are they coming from? Basil Johnston, in Brayboy (2005), states that “the best way to understand ‘Native peoples and their heritage . . . [is] by examining native ceremonies, rituals, songs, dances, prayers, and stories” (p. 424). Brayboy continues with the idea that in learning through these types of sources every person can understand “the fundamental understandings, insights, and attitudes toward life and human conduct, character, and quality that bind” all human beings (Brayboy, 2005, p. 424). Although teachers reported utilizing more common classroom materials, they also did report utilizing native voices.

According to the survey, 77% of the respondents reported using written material by native authors and another 73% incorporated American Indian speakers. Forty-three of the respondents even reported that they had assistance by American Indians in developing the curriculum. However, the survey does not explain how these sources were used, what the content was, and the length of time spent on American Indian history and culture. In the same question about utilization of materials in their instruction 57% relied on information from the Internet and 53% relied on textbooks. Furthermore, demonstrations of customs, foods or culture were present in 63% of respondents’ schools. Although the numbers appear to do well at incorporating a native perspective, the content within the classroom is not yet defined. In looking at the data even further, it would appear that a generalization of American Indian history and culture is also taking place in classrooms.

Respondents were asked to indicate if information was presented on each tribe or band within Wisconsin separately, combined, or no response. Between 70 and 80% of the respondents indicated that tribes and bands were combined, even though each tribe is unique in their history and culture within Wisconsin.

In addition to understanding people on fundamental, common levels as human beings, it is the duty of every American citizen to understand and learn about native history and culture, “if for no other reason than to understand the rights and relationships that exist between tribal people and U.S. government” (Christensen & Poupart, n.d., p. 1). A lack of this understanding by the general American population has led to numerous conflicts such as that of the Chippewa Treaty Rights issues that directly led to the creation of Wisconsin Act 31. “[I]t is imperative that citizens understand why First Nations have rights and a status that differs from that of other citizens” (Christensen & Poupart, n.d., p. 1).

Several recommendations also came out of the study including clarification and definitions for Act 31, teacher training, materials, and administration/coordination. In implications for further study were clearly laid out. These included geographic coding of the responses which may lead to identifying inequities across that state, finding out why principals reported that they were not sure if they had a strong program, and specifying resources and appropriateness to the topics covered. In addition, the study could not identify why resources that were widely available were not widely utilized within the classrooms. The biggest implication would be that although the study identifies current practices and resources used, more research would identify methods and resources what would be most beneficial to Act 31 education.

Fixico (1996) clearly articulates the important aspect of the American Indian voice in the researching information on American Indian people. In doing so, it makes one realize the impact that non-native people have on what is written and researched. Often information has been limited in nature to written accounts, particular theories, and methodologies that have been designed without the American Indian in mind. Doing so severely limits the research. Strengths and/or weaknesses of study design are clearly described: non-Indians have defined the parameters within the field of American Indian history and have limited themselves to written accounts, limited theories, and designed methodologies from non-native traditions.

Along the same lines the author points out that it is important to incorporate the cultural aspects of the people you are studying into the analysis. Language, values, relationships, societal norms, and worldview all impact the representation of American Indian history. Therefore, it is necessary to include this perspective when researching and writing about American Indian people, particularly if you are not native. Unfortunately, more and more individuals who are not native are becoming more interested in the topic thereby necessitating the ethics and responsibilities to be escalated to incorporate these aspects and thoughts into research and writing of American Indian history. Furthermore, going into the educating side of the research, it is even more critical that non-natives put themselves in the shoes of American Indians to understand their perspective and therefore present a more balanced history of America.

Although the author does not provide specific suggestions for the future, he implies that researchers, writers, and educators, as well as future people in these areas, need to be ever so aware of the sensitive material they are covering and understand that

some information can and cannot be published. In addition, some material may not be appropriate for an outsider to hear or see and therefore these areas must be respected as well. In understanding the culture and placing oneself in native shoes, a more balanced understanding of American Indian people will develop and then can be passed on to future generations of both native and non-native people.

Teacher materials on American Indians need to be appropriate to not only the content but also the grade level of the students. The perspective of these materials will make a significant impact on the student's perception and idea of American Indian people. Materials often come from textbooks which rely on history and other historical books for information. Often these books will provide history and culture through the lens of the non-native dominant society and not that of American Indian people. Resources should come from the voice of the people being represented in order to accurately reflect the history and culture of the people. Teacher demographics will also factor into the incorporation of adequate materials for students. Depending on the training of the teacher will affect the selection as well. Teacher training on the subject of American Indian history and culture was incorporated into Wisconsin Act 31 as well. "Only 17% of the teachers graduating after 1991 have received training in history, culture, and sovereignty of Wisconsin's recognized tribes and bands either through part of their college level studies, or through other sources" (University of Wisconsin-Extension, 2000, p. 8). Therefore those who completed teacher training prior to 1990 would have less training in how to select resources than those who completed training after this time.

Taking into consideration the appropriateness of materials, the perspective of the materials, and the background of the teacher will greatly influence what students will learn with regard to the history and culture of American Indians in Wisconsin. In addition, these factors will play into whether students develop a stereotypical image of American Indian people and continue to perpetuate the stereotypes of American Indians of the past and the present. Without a proper knowledge of the true history of American Indian people and the complex societies in which they live today, controversies such as mascots and casinos are frequently misunderstood along with continuing treaty rights battles. For future educators, it is imperative to not only understand the basis of American Indian history and culture for compliance with standards but also to be able to understand when issues such as mascots are brought into the classroom.

### **Teacher Preparation**

*“Thanks in large part to our own consistent miseducation, most educators are unable to do more than replicate the teaching of bad history, stereotypes, and myths to which we were so carefully exposed as we colored “Indian designs” on our headbands and fashioned toothpick tipis year after year throughout our educational experience”* (Starnes, 2006, p. 186).

**Montana.** The state of Montana has faced similar issues with their state law Indian Education for All. According to Wendy Zagray Warren (2006), she like other teachers were not concerned about the law as if it was important someone would tell her about it. However, she only understood more once she began investigating on her own. Warren (2006) discovered that the law was enacted in 1999 and that “all school personnel are also expected to ‘gain an understanding of and appreciation for the American Indian

people” (p. 198). She then began to question why she did not know more about her state’s American Indian history and realized she had learned certain aspects but that the textbooks she learned from “didn’t even hint that it might represent some injustice” (Warren, 2008, p. 198). In order for teachers to properly comply with state standards they themselves need to not only understand how to incorporate the material into the curriculum but first and foremost have accurate and correct knowledge in the content to begin with. Teresa Veltkamp, as stated in Carjuzaa (2009), is an Indian Education for All Implementation Specialist who says “before we teach it, we have to learn it” (p. 38) and emphasizes that this goes for both current educators as well as those who are preparing to become educators. It is vital that educators be properly prepared through their teacher preparation programs to deal with the content and incorporation of the content on American Indians as mandated by state standards. In a survey conducted in 2008, the question was asked “What do you see as your school’s greatest need to effectively implement Indian Education for All?” Two hundred seventy-eight respondents (33%) reported the greatest need was teacher training (Montana Office of Public Instruction, 2008, p. 3). The state of Montana continues to collect data each year regarding teacher understanding, school’s needs for implementation, and a variety of other data to better understand the progress of Indian Education for All. Generally speaking the numbers tend to remain the same in each area, including that of school needs. In the latest version, 2010, 24.8% of respondents reported the greatest need was teacher training (Montana Office of Public Instruction, 2010, p. 4). Although the percentage dropped, overall, the greatest need remains teacher preparation. Carjuzaa (2009) indicates that

in college, students wanting to be K-12 classroom teachers enroll in courses in their respective teacher preparation programs, and are introduced to the requirements of IEFA in a limited manner. These teacher candidates graduate and start their new teaching positions with little background knowledge and minimal exposure to culturally responsive instructional strategies. (p. 37)

Preparing teachers for culturally responsive teaching is essential in properly educating future generations. Without appropriate teacher preparation the cycle of stereotypes and misconceptions of different cultures will persist throughout the United States. No matter how inclusive the curriculum and standards are within states, culturally responsive instruction cannot be achieved without proper teacher preparation.

**Hawaii.** Unlike Montana, Hawaii has a history of incorporating indigenous history and culture into the classroom. Therefore the Department of Education recognizes the role that teachers play in the classroom with regard to indigenous Hawaiian content. The Department of Education, in 1984, stated that “the [classroom] teacher has the most important role in the implementation of the Hawaiian studies program in the classroom’ (1984:vi)” (Kaomea, 2005, p. 35). With this philosophy in place, it would seem that Hawaii’s teachers are fully prepared to integrate Hawaiian history and culture into the curriculum. However, this is not the case. Kaomea (2005) discovered that teachers were “not particularly confident or proud of [their] program” (p. 36). Teachers were not spending as much time as they should teaching Hawaiian studies and were relying on “outdated texts and workbooks” (Kaomea, 2005, p. 36). In an attempt to determine why the Hawaiian studies was a weak program as well as why teachers were not comfortable,

one of the difficulties expressed was that of teacher preparation. One participant reported that

she never enrolled in a course in Hawaiian studies as a student at the University of Hawai'i and only vaguely recalled taking a course in Hawaiian history in high school. Through the years she relaxed her concerns about her lack of content knowledge in the subject, developing an independent study approach that allows her to "learn along with the kids. (Kaomea, 2005, p. 36)

Unfortunately, the experience of this teacher was not exclusive to this particular school. Rather other teachers throughout the state were also reporting the same.

Further inquiry brought about the suggestion that Hawaiian history and culture is a content area that is lacking within teacher education program at the University of Hawai'i. Even though the Hawaiian Department of Education requires the incorporation of Hawaiian content into the curriculum, it was reported that

it was not uncommon for newly licensed elementary teachers from the University of Hawai'i to be placed in fourth grade where Hawaiian studies is the focus of the social studies curriculum, and have had no formal instruction in Hawaiian culture, history, or language. (Kaomea, 2005, p. 36)

The University of Hawai'i is attempting to address this issue by offering more courses in Hawaiian studies, including the Hawaiian language. In addition, there has been an increase in the "number of education courses that focus specifically on preparing prospective teachers to teach in Hawaiian communities, Hawaiian charter schools, and schools for Hawaiian language immersion. (Kaomea, 2005, p. 36-37). However, simply offering the courses does not necessarily mean changes for the classroom.



In order to fully address the proper incorporation of Hawaiian studies in the classroom, a value of the content must be present in the teachers themselves, particularly those who are non-Hawaiian. “One non-Hawaiian teacher frankly explained that since the majority of the students in her school come from non-Hawaiian backgrounds, she did not think it was “fair” to spend so much time on “just the Hawaiian culture” (Kaomea, 2005, p. 37). The teacher utilizes a general multicultural approach to Hawaiian culture and history by looking at all of the “ethnic groups that currently reside in [the] islands” (Kaomea, 2005, p. 37). Within history, she incorporates several centuries of events into the same lessons. By simplifying history, the teacher reduces the understanding the full impact of history on the indigenous Hawaiians of the area. Her reasoning for doing so is simple; she believes that teaching in this manner allows “children [to] see that no matter what their ethnic background is, we are all immigrants here” (Kaomea, 2005, p. 37). This method of teaching instills a sense of entitlement that is often present within mainstream, dominant society. For children in these types of classrooms, the in essence encourages racism and discrimination from a young age even if it is not intentional.

*“I don’t think anything mandated like this is going to work unless the teacher truly feels that it’s something that the kids should learn. If teachers don’t buy into the mandate, they won’t put much time or energy into teaching it.” – A Veteran Teacher (Kaomea, 2005, p. 37)*

**Wisconsin.** Based on the Act 31 survey conducted within the state of Wisconsin the second most important aspect of the survey dealt with teacher training. It was noted that “current teachers and students in teacher certification programs need training on how to adapt and use curriculum units to fit various grade levels” (Wisconsin Department of

Public Instruction, 2009, p. 4). In addition, teacher training should not end upon completion of a degree. Teachers should continue their training, particularly those who were not formally or informally trained with a background in American Indian history and culture. With the current Act 31 law on the books, no teacher should be granted a license to teach unless they have received appropriate instruction to comply with American Indian history and culture as determined by Act 31. However, as Christensen and Poupart (n.d.) report, there have been “no consistent standards or real enforcement provisions or assessment measures” (p. 3) for teachers. Given that it is the responsibility of the school districts to enforce Act 31 as well as universities responsibility to inform future educators, they “themselves are unfamiliar with even the most basic, common factual data about indigenous people and tribal history” (Christensen & Poupart, n.d., p. 3). Several institutions have developed programs and ways to comply with Act 31 in teacher training but the numbers of students being reached is minimal and the need for addressing preparation for Act 31 continues to be significant.

The University of Wisconsin – Green Bay has created a system to attempt to address the problems of not implementing Act 31. The “Fusion plan” addresses both content and context or essentially the core knowledge (content) and “traditional tribal teaching and learning methods (context)” (Christensen & Poupart, n.d., p. 5). The plan also addresses “Four Pillars of Learning” within education courses that are currently being taught. The plan has several implementation phases as well as “2 levels of student competency” (Christensen & Poupart, n.d., p. 5). Discussion is the first phase and is a critical component to the process. Collaboration must exist between the First Nations faculty and the Education faculty. It cannot be a one sided conversation but one of

equality and cooperation. The second phase is a training preparation phase in which First Nations faculty prepare materials and resources, both oral and written, for education faculty. During the third phase is when the materials developed within phase two are distributed and taught to the education faculty. It is also a time for discussion on how to fuse the new materials with current curriculum. Finally, in phase four a consultation between First Nations faculty and Education faculty takes place for refinement and implementation of the design into education curriculum. It is also a time for partnering with other educational institutions that have similar mandates in their states. Again, the final phase is once again a collaboration effort but on a much larger scale.

Within each phase at UW-Green Bay, the “Four Pillars of Tribal Teaching and Learning” are incorporated to bring about the essential ideas and values of American Indian history and culture. Each pillar is individual in nature but yet part of a bigger system of indigenous knowledge that when put together connects all aspects that are required by Act 31. The first pillar is that of history, and not just American history but the history of American Indians before contact. Then progressing through the era of contact and finally bringing history into the contemporary times of the 21<sup>st</sup> century. Focus on the two later eras would be on the impact upon traditional culture and values as well as an understanding of the unique differences of American Indians not only in the past but also today. The second pillar relates to history in that it focuses specifically on laws and policies. Again, the focus is not on American laws and policies but on those of tribal nations including tribal governments and land issues. The third, and perhaps most difficult pillar, is American Indian sovereignty. Not only sovereignty in general but how the concept of sovereignty in relation to American Indian people developed throughout

history and how it plays into contemporary society and issues. Finally, the fourth pillar is that of indigenous philosophy. Understanding the worldview of a people allows a person to understand the people more fully. The final pillar allows a learner to see the connections between all of the components of American Indian history and culture as well as understand the connection between American Indian knowledge and Western knowledge (Christensen & Poupart, n.d., p. 18).

The University of Wisconsin – Green Bay First Nations Fusion Plan attempts to address the need that all institutions who are challenged with similar American Indian state mandates face. In Montana, it is recognized by Carjuzaa that it is the responsibility “of the teacher educators in the respective education departments” to prepare future K-12 classroom teachers with not only the materials necessary to comply with state mandates but also the critical skills to incorporate the materials in a meaningful and constructive manner. “In order for teacher educators to prepare future K-12 classroom teachers, they must be properly prepared themselves” (Carjuzaa, 2009, p. 38-39).

### **Summary**

Montana, Hawaii, and Wisconsin demonstrate varying reasons for the inclusion of American Indian, or in the case of Hawaii, Native Hawaiian, history and culture based on the past of their respective states. Yet all three maintain a commonality in that the focus comes down to not only addressing stereotypes and the misguided history of the first peoples of the states but also contemporary issues as well. In order to address this properly, all three states express that one of the key components to doing so is the education of the teachers charged with leading future generations of students. Therefore,

the main issue within the education cycle is a problem with teacher preparation programs and how they factor into the cycle of misinformation.

*“Before we teach it, we have to learn it.”*

*Teresa Veltkamp, Indian Education for All Implementation Specialist, Indian Division of  
Office of Public Instruction, Montana*

(Carjuzaa, 2009, p. 38)

## **Chapter Three**

### **Methodology**

The purpose of this study is to explore how teacher preparation programs play a role in preparing future educators for teaching about American Indian history, culture, tribal sovereignty and contemporary society in Wisconsin public schools. Due to events that took root in Chippewa treaty rights in the 1970s and 1980s in northern Wisconsin, the Wisconsin Department of Public Instruction passed a law requiring instruction in grades 4, 8, and 12 regarding American Indian sovereignty, treaty rights, and contemporary issues. The impact on teachers is that in order to obtain a teaching license, the individual must receive some sort of instruction in studying minority groups including more specifically the history, culture, and tribal sovereignty of American Indians within the state of Wisconsin (Milwaukee Public Museum, n.d.). This chapter will first present the research questions followed by an explanation of the research methodology. After the research questions is a description of the participants of the study followed by an exploration of the research design and procedures. The chapter concludes with a description of the process used to gather and analyze the data.

### **Research Questions**

The development of the research questions was based on surveys conducted by the state public instruction departments of both Montana and Wisconsin, which indicated the need for more teacher preparation or professional development. Therefore two sets of questions came out, the first addresses how higher education institutions meet the requirement for teacher preparation. The second line of questioning deals specifically

with the content of the courses that officially meet the Wisconsin licensing requirement.

The following questions were utilized to address the purpose of the study:

1. How are institutions of higher education within the state of Wisconsin meeting the requirement of Act 31 in preparing students in teacher preparation programs to teach American Indian history, culture, tribal sovereignty and contemporary issues?
2. What courses, in Wisconsin teacher preparation programs, are required for future educators that comply with licensing requirements?
  - a. What content is covered in these courses that address the Wisconsin standards of minority relations including specifically American Indian history, culture, and tribal sovereignty?
  - b. How much time is spent on American Indian material?
  - c. What is the authenticity of the resources utilized in the courses regarding American Indian content?
  - d. Who teaches these courses and what is their background on American Indian history, culture, tribal sovereignty and contemporary issues?

### **Research Methodology**

The research is a concurrent mixed methods study that includes procedures which “[converge or merge] quantitative and qualitative data in order to provide a comprehensive analysis of the research problem” (Creswell, 2009, p. 14). The concurrent mixed methods approach allows for the integration of both sets of data to allow for a more complete interpretation (Creswell, 2009), p. 14-15) of the data regarding the preparation of teachers within higher education institutions by allowing the researcher to

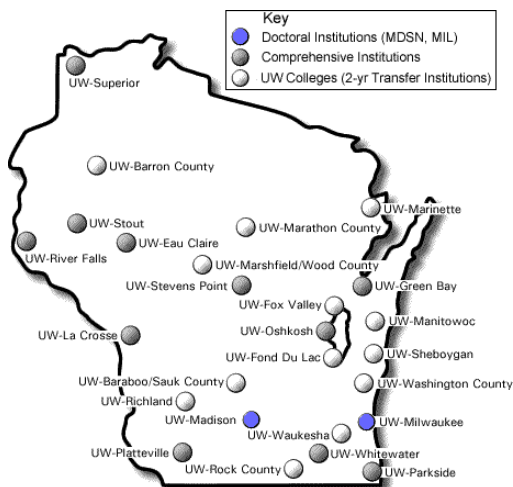
provide a more comprehensive approach to the data. By including content analysis of documents and materials collected from instructors of teacher preparation courses and survey information from the instructors themselves, the research questions stated above are more fully addressed. Concurrent strategies were applied rather than sequential to allow for a natural emergence of the topics to form instead of focusing on one data set prior to the next. Concurrent methods allowed the researcher to bridge together the survey and the document analysis rather than isolate them as separate entities that would potentially focus more on one area while overlooking another. Patterns emerged throughout the data that would have been overlooked with sequential methods.

Due to the concurrent approach to the study, concurrent triangulation was used in interpreting the acquired data. The quantitative and qualitative data were collected at the same time and then mixed during the interpretation portion with equal weight given to both data collections. In an effort to emphasize the interconnectedness of the quantitative and qualitative data, data transformation was utilized. In addition to analyzing the qualitative data on its own merits, the qualitative data was also quantified by “creating codes and themes qualitatively, [and] counting the number of times they occur in the text data” (Creswell, 2010, p. 218). By doing so, the “quantification of the qualitative data [enabled the researcher] to compare quantitative results with the qualitative data” (Creswell, 2010, p. 218) as well as compare the results with the quantitative results of the document analysis. Through concurrent triangulation of the survey data and the document analysis, the researcher was able to validate both data sets providing a more reliable analysis.



## Research Participants

**Figure 1: University of Wisconsin Public Institutions**



Map courtesy of  
[http://www.wisconsin.edu/accessforyou/employ/images/smap\\_1.gif](http://www.wisconsin.edu/accessforyou/employ/images/smap_1.gif)

The population studied consisted of instructors of courses that qualify for teacher-licensing in reference to Wisconsin Act 31 dealing with American Indian history, culture, and tribal sovereignty. Twelve public institutions within the University of Wisconsin System, located throughout the state of Wisconsin, provide teacher preparation within the state of Wisconsin. After initial contact with

the institutions, instructors at 9 out of the 13 institutions were contacted for participation in the study. The institutions that did not participate or respond to initial and subsequent requests were UW-La Crosse, UW-Parkside, UW-River Falls, and UW-Superior. Among these, UW-Parkside did respond to indicate that they do not currently have a program in place. The other institutions did not respond to initial and subsequent requests for information and participation. The instructors teach in departments that address the teacher-licensing component of Wisconsin Act 31 through teacher preparation courses that are designed to comply with Wisconsin Act 31. The instructors were asked to submit a copy of their syllabi for their course(s) as well as be surveyed regarding their own understanding of Wisconsin Act 31, tribal sovereignty, and the resources utilized in their courses to address American Indian topics relating to American Indian history, culture, and tribal sovereignty. In addition to the understanding of each instructor on Wisconsin Act 31 and the content related to the courses they teach, general demographics were also

gathered. The instructor's age, gender, race, and educational background were all considered for the data analysis. In addition, each instructor was asked about professional development as well as personal development and cultural experiences in relation to American Indian Studies to get a better understanding of the background of those who teach the courses. The purpose for obtaining a solid background on each instructor reflects back to the idea of "before we teach it, we have to learn it". The intent was to see if, as instructors, they had indeed learned the material prior to preparing future educators on the topics.

### **Research Design**

Each institution has at least one course that meets the teacher-licensing requirement for Wisconsin Act 31. Several institutions incorporate Wisconsin Act 31 topics throughout multiple courses while others are maintained in one particular course. The survey focused on the background of each instructor teaching the courses including demographic information allowing for an understanding of how the experiences through education preparation, professional development and personal interactions affect the content covered within the course. Other demographic information included institution and department affiliation. The survey allowed instructors to reflect on their understanding of the Wisconsin Act 31 in general, as well as the essential components within Wisconsin Act 31, and what each instructor felt was necessary to cover in his or her course to be in compliance with Wisconsin Act 31. In addition to course components to address Wisconsin Act 31, each instructor was asked to provide the resources used within the courses. The information gathered from this portion of the survey was directly linked to the information obtained from the document analysis of the syllabi allowing for

an understanding of consistency and use within the classroom. Finally, the survey addresses the issue of feeling successful in preparing future teachers in the content areas of American Indian history, culture, and tribal sovereignty.

Throughout the timeframe of survey participation, the syllabi for each course was obtained and analyzed with regard to the content and authenticity of the sources. Where there was more than one instructor teaching the course, the syllabi for each instructor of each section were obtained to compare the content within individual courses as well. The document analysis focus was on the content being covered within each of the courses including how much time was spent on the topics of American Indians, the topics themselves covered throughout the entire course and the authenticity of the resources used within the course specifically in the American Indian Studies topics. The document analysis demonstrated what future teachers are exposed to within the courses themselves as well as how the content aligned with the data collected from the survey.

### **Data Analysis**

Surveys and requests for syllabi were sent out to 41 contacts throughout the University of Wisconsin System. Each participant was sent a unique link to a digital survey to be completed within a 6 week time period. The same contacts were also personally contacted to request the syllabi to the course they teach that complies with Wisconsin Act 31. Follow-up reminders were sent approximately every two weeks for both the survey and the request for syllabi. Out of the 41 contacts, 27 (66%) chose to participate in the study. Twenty-five (61%) provided copies of their syllabi and 24 (59%) completed the survey. The three who did not participate in the survey provided syllabi and the two participants who did not provide a syllabus did participate in the survey. The

majority of participants participated in both the syllabi collection and the survey resulting in a solid correlation of data between the two sources.

**Survey.** The survey of 10 questions, which can be found in Appendix A, was divided into 5 sections: 1) demographic information, 2) educational background, 3) institution information, 4) teaching, and 5) Wisconsin Education Act 31. Demographics were further categorized into age, gender, and ethnicity. Educational background was based on each participant's formal education looking at undergraduate degrees, Masters degrees, Doctoral degrees, and other degrees or licensing. The year, institution, and degree were requested for each as well. The purpose of this was to determine the formal background of each individual. Institution affiliation was then collected regarding what institution the participant works for, what department he or she is affiliated with, and when the participant began working at his or her current institution.

The next category of teaching addressed more of the specific teaching qualifications of the instructor. Each participant was asked to state how he or she was selected to teach the course to determine, in general, how instructors are assigned to teach the compliance courses. In addition, each participant was asked to discuss any professional and personal development and/or cultural experiences the instructor has participated in with regard to American Indian Studies. Acquiring this information provides the informal elements of preparation for teaching the courses that comply with Wisconsin Act 31. The last portion of the teaching category of the survey dealt with the resources being reported as used within each course. The resources section provided a solid connecting element to the document analysis to demonstrate the accuracy of the data reported on the survey with that gained from the document analysis on resource use.

The final category asked a series of questions to get each participant's understanding of Wisconsin Act 31. The questions began with each participant's interpretation of Wisconsin Act 31 followed by an understanding of the essential components of Wisconsin Act 31. The purpose of this line of questioning was to get a baseline of interpretation to compare to the actual intentions of the law. Following the understanding and interpretation section, each participant was asked to state the components that he or she thought was necessary to include his or her specific course in order to be in compliance with Wisconsin Act 31. One of the necessary components of Wisconsin Act 31 is an understanding of tribal sovereignty. Therefore each participant was asked to define sovereignty as it applies to American Indians. The significance of this response again returns to the idea of "before we teach, we have to learn it".

Finally, each participant was asked to address their feeling of how well prepared he or she is as an instructor in preparing future teachers to comply with Wisconsin Act 31 within K-12 classrooms. Participants were asked to elaborate on his or her answer. The specific questions for the survey are listed in the order provided on the survey in Appendix A. The qualitative data gathered from the survey was used in conjunction with the document analysis to determine how effective the course was or was not in complying with Wisconsin Act 31 and to determine future developments as follow ups with the project.

**Document analysis.** A document analysis was conducted on 26 syllabi from instructors at the nine institutions. One of the main goals of comparing this data to the survey was to see if the background of the individual and their experiences were reflected in the course. In addition, the topics and resources represented in the syllabi were used to

compare with the information reported on the survey. The content of the syllabi were analyzed into four categories: 1) time devoted to American Indian Studies topics, 2) course topics throughout the course, 3) resources assigned to the American Indian sections, and 4) additional relevant information including specified assignments dealing with American Indian sections. After analysis within each category, categories one through three were further broken into education department related courses, including those that were cross-listed with education, and discipline specific courses. The distinction between the groupings correlated significantly to the findings within each category as well as across categories. The data gathered from the syllabi were then coordinated with both the demographic data and the foundational data of the survey to bring the study full circle.

### **Summary**

In order to address the research questions of the compliance of higher education institutions in the preparation of future teachers with Wisconsin Act 31 a document analysis and a digital survey were distributed to 41 instructors from nine University of Wisconsin System institutions. The backgrounds of the instructors were addressed as well as particular aspects of their teaching including resource utilization and their understanding of Wisconsin Act 31. A concurrent mixed methods approach was applied in order to bridge the similar, yet unique, data sets of the survey and document analysis. Chapter four will present the specific findings of the survey and document analysis as well as the concurrent triangulation of data.

## Chapter Four

### Background

Within the state of Wisconsin there are six state statutes that affect educators resulting from Wisconsin Act 31. Five out of the six statutes deal primarily with the jobs of school boards, curriculum development, instructional materials and social study standards within a K-12 context. However, one statute deals with teacher-licensing. Under General School Operations, Wisconsin statute s.118.19(8) states that a person must receive “instruction in the study of minority group relations, including instruction in the history, culture and tribal sovereignty of the federally recognized American Indian tribes and bands located in this state” (1995). The purpose of this study is to explore how teacher preparation programs play a role in preparing future educators for teaching about American Indian history, culture, and contemporary society in Wisconsin public schools.

The study was conducted through a mixed methods approach gathering qualitative and quantitative data through a survey and document analysis. Instructors throughout the University of Wisconsin System were contacted to participate in the survey and asked to provide a syllabus for the course that he or she teaches which complies with Wisconsin teacher-licensing laws. In this chapter, the results of the survey and the document analysis of the syllabi will be presented. The survey and document analysis is broken down and discussed in the parts that were significant to the study. Following the initial results, a brief summary is provided regarding the primary findings of the data.

### Results

As previously mentioned the results come from two sources, a 10-question survey and a document analysis of course syllabi. Each participant was asked to complete both

the survey and provide a syllabus for the class he or she teaches that complies with the teacher-licensing component of the Wisconsin Act 31 requirement. The data from each was gathered concurrently and triangulated to bring the results full circle. Contacts were made with 41 potential participants throughout the University of Wisconsin System. Out of the 41 contacts, 27 (66%) chose to participate in the study, with the majority participating in both the survey and document analysis. Fifty-nine percent (24) of the initial contacts participated in the survey while 61% (25) provided syllabi for the document analysis.

**Survey.** The intent of the survey was to focus on the background of the instructor of the course, the resources he or she identifies as being utilized in the course as well as his or her understanding of Wisconsin Act 31. The survey addressed the areas of demographic information, educational background, institution information, teaching, and understanding of Wisconsin Education Act 31. Each section within the survey was categorized based on the answers provided and calculated on an individual question basis. The order of the questions is provided as distributed to the respondents in Appendix A.

**Demographic information.** Basic demographic information that was collected on each participant was age, gender, and ethnicity. As noted in Figure 2 below, participants were aged between 25 and 54 years of age with the highest occurrence of instructors being in the 45-54 age range. Sixteen percent were in the youngest age range of 25-34, 37% were in the middle age range of 35-44 and 47% were in the higher age range of 45-54. Of the 24 respondents 33% ( $n = 8$ ) identified themselves as male with the remaining 67% ( $n = 16$ ) identifying themselves as female.



Table 1  
*Age Range of Respondents*

Age Range	# of Respondents
25-29	2
30-34	1
35-39	3
40-44	4
45-49	5
50-55	4

Each respondent was asked to identify his or her ethnicity and were given seven options to choose from. The respondent was given the option to select more than one option as well as a place to more specifically identify the region, area and/or tribal affiliation within each category. The categories that respondents chose from were based on the United States Census Bureau categories and included White, Black/African American, American Indian/Alaska Native, Asian, Native Hawaiian/Other Pacific Islander, Hispanic/Latino, and Other. Two categories had zero respondents, Black/African American and Native Hawaiian/Other Pacific Islander. The majority of respondents ( $n = 14$ ) designated themselves as White (58%). The second highest category with five respondents (21%) was American Indian/Alaska Native. The Asian category was third with three respondents (13%) and the last two categories, Hispanic/Latino and Other, had only one respondent composing 4% each of the survey respondents. None of the respondents designated more than one category for his or her identity even though the option was presented within the survey. Within the category of American Indian/Alaska

Native, all five respondents identified their specific tribal affiliation. Five tribes were specifically identified: Cherokee, Choctaw, Delaware, Ojibwe, and Oneida. Ojibwe and Oneida are both federally recognized tribes within the state of Wisconsin and would be included within the specifications of the Wisconsin state statutes. Ethnicity plays a significant factor in the background of the instructor in understanding what mind frame the instructor comes from.

***Educational background.*** As a further component on the background of each instructor, formal educational background was also collected on each participant regarding their various levels of degrees as well as any other degree or licensing. Twenty-one participants reported specific educational information in all categories while two only reported their specific doctoral information. One participant did not report any educational background information.

*Undergraduate degrees.* Out of the 21 responses reporting Bachelor degree information the majority (67%) were categorized into various Bachelor of Arts degrees. The remaining seven responses were dispersed between Bachelors of Science, Music, Law, Fine Arts, and Education.

Table 2

*Years of Conferment of Undergraduate Degrees*

Years	# of Respondents
1970-1979	1
1980-1989	6
1990-1999	8
2000-2010	6

As indicated in Table 2 above, years of conferment of degrees primarily came from the mid to late 1990s with 42%. Another 63% came from the 1980s and 2000s with an equal amount from each. With degrees being conferred primarily after the institution of Wisconsin Education Act 31 it would be indicative that these individuals would be well prepared in the basic knowledge that is necessary for Wisconsin Education Act 31. However, only (33%) responses graduated with degrees from Wisconsin institutions.

*Masters degrees.* Out of the 21 participants reporting educational background information for Masters degrees, all except one had completed a Masters degree. Unlike the Bachelor degrees, there tended to be a more specified focus on education within the Masters degrees. Master of Arts tended to be more prominent with 45% ( $n = 9$ ) of the responses. Master of Education followed with 35% ( $n = 7$ ) reporting various areas of education specialization. The remaining four Masters degrees were designated Masters of Science, School Administration, and Music. Overall, the majority of those specifying their specialty within their Masters degrees were within various fields of education ranging from educational policy to special education to multicultural education and general education.

The years of conferment for both Masters degrees and Doctoral degrees are presented in Table 3 below.

Table 3

*Years of Graduate Degree Conferment*

Years	Masters	Doctoral
1990-1994	4	1
1995-1999	5	4

2000-2004	5	3
2005-2009	4	5
2010-2013	2	5

Years of conferment of degrees primarily came from the late 1990s to the mid-2000s with a total of 50% between the two categories. Another 40% came from the early 1990s and the late 2000s with an equal amount from each. The remaining 10% of responses were within the past three years. Although the focus of specialization was more definitive to education within the Masters degrees, the institutions where the degrees were conferred fell primarily out of the state of Wisconsin as with the Bachelor degrees. Rising slightly to 40%, eight responses came from Wisconsin institutions, while only three who had received their undergraduate degree outside of Wisconsin obtained their Masters from a Wisconsin institution.

*Doctoral degrees.* Out of the 23 participants reporting educational background information for doctoral degrees, 78% ( $n = 18$ ) received a doctoral degree while another 9% ( $n = 2$ ) are in progress of receiving a doctoral degree. Thirteen percent ( $n = 3$ ) did not have a doctoral degree nor did they indicate that a doctoral degree was being pursued. Only one had a Doctor of Education rather than a Doctor of Philosophy. Similar to the Masters degrees, there tended to be a more specified focus on education with those who reported their specific area, which was seventy-five percent ( $n = 15$ ). The highest field reported was curriculum and instruction with 33.33% ( $n = 5$ ). Education policy studies and history/philosophy of education each comprised 13.33% ( $n = 2$ ) of the specified fields with the remaining 40% ( $n = 6$ ) of fields in the areas of general education, urban

education, teacher education, social and cultural studies in education, educational psychology, and urban studies.

Years of conferment of degrees primarily came from the late 2000s to the early 2010s with a total of 56% between the two categories. When adding in the early 2000s, the percentage raises to 72% making the majority of doctoral degrees coming from the 21<sup>st</sup> century. The remaining 18% of responses occurred primarily in the late 1990s. As with the Masters degrees, the institutions where the degrees were conferred fell primarily out of the state of Wisconsin. Only 30% reported receiving their degree from a Wisconsin institution. The two degrees in progress are also studying at a Wisconsin institution, which raises the number slightly to 40% equaling the number of Masters degrees.

*Other degrees or licensing.* Out of 24 surveys completed, only 21% ( $n = 5$ ) reported “other” types of training. Forty percent of the responses were in fields unrelated to education, while another 40% were related to teacher certification and 10% was related to distance education with no degree association. Based on the survey, the impact of other degrees or licensing had no impact on the background of the participant, as the fields were completely unrelated to not only education but also American Indian Studies.

***Institution information.*** All 13 four year institutions in the University of Wisconsin System were contacted regarding their teaching programs and asked to identify the courses that comply with Wisconsin state statute s.118.19(8), the teacher-licensing portion of Wisconsin Act 31. Three institutions did not respond either to the initial request or follow up requests for participation in the study. A fourth institution that is not included in the study was UW-Parkside who indicated that they currently do not have a teaching certification program at their institution. The institutions that did

participate were UW-Eau Claire, UW-Green Bay, UW-Madison, UW-Milwaukee, UW-Oshkosh, UW-Platteville, UW-Stevens Point, UW-Stout, and UW-Whitewater as indicated in Table 4 below.

Table 4

*Respondents from Participating Institutions*

Institution	#	%
UW-Madison	8	30
UW-Eau Claire	5	18
UW-Green Bay	3	11
UW-Milwaukee	3	11
UW-Oshkosh	2	7
UW-Stevens Point	2	7
UW-Whitewater	2	7
UW-Platteville	1	4
UW-Stout	1	4

Almost half of the respondents came from two institutions, UW-Eau Claire and UW-Madison, comprising 48% together. Another 22% of the respondents came equally from UW-Green Bay and UW-Milwaukee. The remaining 30% of respondents came from the other five institutions. The table is ranked from highest response rate to lowest.

The respondents were asked to identify which department(s) he or she is affiliated with at his or her respected institution. The majority of participants reported being affiliated with one department while two of the twenty-three (9%) reported being affiliated with more than one department. The highest response (35%,  $n = 8$ ) came from

those who reported an affiliation with education including Education, Education Studies, and Schools of Education. Another 17% came specifically from the department of Curriculum and Instruction including cross listing with specialized departments such as music. Twenty-two percent came from non-education related departments; First Nations Studies (13%) and History (9%). Nine percent came from Educational Policy Studies while the remaining 17% came from various education related and non-education related departments including, Humanities, Women's studies, Educational Foundations, Library and Information Studies, and English. Table 5 below provides department affiliation of all of the respondents.

Table 5

*Department Affiliation of Respondents*

Department/School	# of Respondents
Education, School of Education, Education Studies	8
Curriculum & Instruction	4
First Nations Studies	3
History	2
Educational Policy Studies	2
Educational Leadership	2
Other	4

In addition to identifying which department each respondent was affiliated with, he or she was asked to provide the year he or she began teaching at the institution. The majority (74%,  $n = 17$ ) of participants indicated his or her start year within the last five years. The remaining 26% ( $n = 6$ ) were distributed through the early 2000s and the early

to mid-1990s as indicated in the table in Table 6 below, which also includes the number of respondents for each year.

Table 6

*Year Respondents Began Teaching at UW Institution*

Years	Respondents
1991-1995	2
1996-2000	1
2001-2005	3
2006-2010	9
2011-2013	8

When looking at both the years of conferment of degrees and the start date of hiring by the institution, each instructor should have been aware of and able to incorporate Act 31 information into the course

***Instructor teaching and course materials.*** The purpose of this section of the survey was to get an idea of the instructor who teaches the course that addresses the requirements of Act 31. The survey covered how the instructor was chosen to teach the course, whether or not the instructor has had any professional or personal development or cultural experiences with regard to American Indian Studies and finally what resources are used within the course. In relation to how the instructor came to teach the course the majority fell into the categories of areas of expertise and academic preparation, prior teaching experience in relation to the course now teaching, and hired specifically to teach the course. These three categories comprised 57% ( $n = 13$ ) of the responses. Another 35% ( $n = 8$ ) came from filling in for another professor or taking over a course after the



departure of the previous instructor of the course, teaching assistant or graduate assistant, and recommendation by a colleague. The remaining 8% ( $n = 2$ ) responses came from an interview process and the creation of a course to specifically address Wisconsin Act 31 issues and topics.

*Professional development, personal development, and cultural experiences.* One of the components to providing a solid foundation within the classroom is by looking at the training and relationships between the instructor and the students. The questions of professional development and personal development and/or cultural experiences were developed to provide an understanding of continued learning in both academia and in particular with those in tribal communities who are arguably the most authentic resources. Informative results were developed based on these questions. Although the instructors had a good foundation in formal education, development and experiences with regard to American Indian Studies was not as common. Over one-third (39%,  $n = 9$ ) of participants did not have professional development with regard to American Indian Studies. Of the 61% ( $n = 14$ ) who have had professional development, two specific programs were mentioned the most.

The Widening the Circle Act 31 Conference held at the University of Wisconsin – LaCrosse was mentioned by 36% ( $n = 5$ ) of those reporting professional development. All of the respondents indicated that he or she was an annual attendee to the conference while some were also presenters and participants in other avenues to the conference. The second most mentioned program was the Wisconsin Department of Instruction American Indian Studies Summer Institute, which is also held annually. Twenty-nine percent ( $n = 4$ ) of yes responses mentioned this institute. Another 21% ( $n = 3$ ) indicated some sort of

collaboration with tribal communities in his or her particular area. Other areas of professional development included seminars, conferences, professional organizations, campus projects, teaching assistantships, and Native organizations. Of note, the University of Wisconsin-Green Bay's First Nations Program and projects were mentioned by 14% ( $n = 2$ ) of responders as significant to his or her professional development. Although professional development is a good step to furthering knowledge and making connections, personal development and cultural experiences bring the instructor closer to tribal people.

On the other hand, the number of participants indicating personal development and/or cultural experiences is less than those participating in professional development. Over half (52%,  $n = 12$ ) of the respondents indicated that they did not have any personal development or cultural experiences with American Indian Studies. For those who reported personal development and/or cultural experiences with American Indian Studies, all of the responses (82%,  $n = 9$ ) except two could be categorized into a general category of tribal communities. Within this broad category were relationships with individual tribal members, working with elders, working with tribal agencies and organizations including schools. The other two responses (18%) were non-specific responses such as social, research, and varied.

*Resources utilized in the course.* Beyond professional and personal development is the importance of resources that are actually utilized within the classroom. Another section of the Wisconsin Act 31 discusses mandates regarding instructional resources within K-12 classrooms but that are as equally important to those teaching in higher education. Wisconsin statute s.121.02(1)(h) requires that

each school board provide adequate instructional materials, texts, and library services which reflect the cultural diversity and pluralistic nature of American society; efforts to provide accurate, authentic information depend on the use of the quality instructional materials that are free of bias and stereotypes, students must be exposed to resources that reflect a diverse world (2013).

Although background of the instructor is important it is vital to look at the resources that are actually used to teach the course to future teachers. The extent to which these resources are used will be discussed later within the document analysis portion.

The main objective of the survey response was to gather an idea of the types of resources used and the source of those resources. Resources were categorized into nine types: books, films, printed materials, academic articles, news/media, websites/online resources, guest speakers, non-specified readings/supplemental readings, and other. The number of different resources utilized within the course is represented in Table 7 below.

Table 7

*Number of Types of Resources Used in Course*

Types of Resources	Respondents
1	3
2	7
3	5
4	4
5 or more	4

Eighty-seven percent of the respondents reported using more than one type of resource.

Within that 87%, the largest span tended to be in the two to three types of resources used

with 60% ( $n = 12$ ). However, four or more types were reported with 40% ( $n = 8$ ), with half of those ( $n = 4$ ) reporting using five or more types of resources.

More generalized comments about supplemental readings or unspecific types of readings were mentioned by 26% ( $n = 6$ ) of the respondents and included course readings that were noted as being developed by another instructor, legal and historical material, and readings that in general dealt with histories and oral traditions. Resources that did not fit into one particular category were placed under the “other” category, which was also reported by 26% ( $n = 6$ ) of respondents as well. Items within this category included contacts within the University, consultation with colleagues, material culture, personal research, and community contacts.

The overall distribution of the types of sources reported by respondents is offered in Table 8 below.

Table 8

*Types of Resources Used in Courses*

Types of Resources	# of Respondents
Films	13
Books	12
Guest Speakers	10
Academic Articles	9
Printed Materials	7
Websites/Online Resources	6
Non-specified/Supplemental Readings	6
Other	6

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Of the nine types of resources being reported as mentioned above, films tended to be the most utilized by 57% ( $n = 13$ ) of the respondents. Types of films included documentaries, public television productions, and fiction. Although not all respondents indicated specific titles or topics, those that did included the topics of American Indian history, treaty rights, native language and education, including boarding school experiences. Two films in particular were both reported as being used by 23% of the respondents, “Lighting the 7<sup>th</sup> Fire” and “In the White Man’s Image”.

“Lighting the 7<sup>th</sup> Fire” is a 1994 PBS production documenting the Chippewa treaty rights issues including the violence, discrimination, and protests during the 1980s. Interviews are provided by both native and non-native individuals but tend to provide more of a native perspective. “In the White Man’s Image” is a 1992 documentary that chronicles the history of boarding schools in an attempt to assimilate American Indians into American culture beginning with Captain Richard Pratt. Unlike “Lighting the 7<sup>th</sup> Fire”, this film presents more of a historical overview in a timeline manner. Although there are native perspectives, many of the scholars presenting information are non-natives.

The second most reported resource was books. Fifty-two percent ( $n = 12$ ) of respondents utilized books in their course with a majority of those books coming from native authors. As with the films, not all respondents indicated specific authors and book titles. However, for those that did the range of topics again was diverse including tribal history, specific focus on tribal nations, education, stereotypes, treaty rights, and native

philosophy. Compared to films, there was greater diversity within the books category. Within this category, half of the respondents ( $n = 6$ ) reported utilizing Patty Loew's text, *Indian Nations of Wisconsin: Histories of Endurance and Renewal*. The text covers a dense history of each of the tribal nations of Wisconsin using a variety of sources throughout the book from native perspectives including interviews, tribal newspapers, treaties, and oral traditions. The non-native books reported were those by Paulo Freire, *Pedagogy of the Oppressed*, and Nancy Lurie's *Wisconsin Indians*. One-third ( $n = 4$ ) of respondents reported more generalized information, such as edited collections and selections from various texts.

The next category of significant use with 43% ( $n = 10$ ) was guest speakers. Speakers tended to be identified as being connected to American Indian Studies in general or a particular tribal nation. In addition, those from an American Indian background were identified as either an elder or a scholar. Other scholars within the field of American Indian Studies were also incorporated including those from the Wisconsin Department of Public Instruction. Guest speakers provide a different perspective than what is typically presented in a classroom often times bringing in personal experience. In addition, guest speakers tend to be American Indian, which is beneficial given the fact that the majority of the instructors are white. Compared to books and written material, speakers provide real life experience and an opportunity to get a native perspective that is commonly not found within texts that are typically written from a non-native perspective.

The differences among written materials come across within the category of academic articles. Academic articles were reported with 39% ( $n = 9$ ) use. Unlike books and films, the topics for academic articles swayed further away from native authors and

native topics. The majority of articles tended to focus on race, class, and gender equality, classroom diversity, and culturally responsive and relevant education. Those who did report using articles with native topics included tribal histories, contemporary issues, and Indigenous education. One of the reasons I believe there is a difference in the topics of written articles is that articles tend to be more about contemporary issues as well as written by scholars. In addition, general education topics are more frequent among the courses and therefore bring in more resources that are focused on the contemporary education issues within the courses that currently are culturally relevant pedagogy and race relations.

Although not as prominent as academic articles, other printed materials were reported by 30% ( $n = 7$ ) of the respondents. The printed materials that were specifically mentioned were all directly related to American Indian Studies topics. Eighty-six percent ( $n = 6$ ) utilized materials from the Wisconsin Department of Public Instruction relating to Act 31 and American Indians. Almost a third (29%,  $n = 2$ ) utilized printed resources from the Great Lakes Fish and Wildlife Commission (GLIFWC) which also relates to other treaty rights legal documentation that was reported as well. The use of these sources represents a direct correlation to the response to Wisconsin Act 31. Both the American Indian Studies program at the Department of Public Instruction and the Great Lakes Fish and Wildlife Commission were created to respond to the issues surrounding the discrimination and lack of understanding resulting from the treaty rights issues. The materials come from an American Indian perspective and provide guidance particularly to non-American Indian educators.

Websites and online resources were reported by 26% ( $n = 6$ ) of the respondents and generally were focused on particular treaty rights and history aspects of American Indian Studies. Specific sites mentioned were Great Lakes Fish and Wildlife Commission (GLIFWC), Indian Land Tenure, Wisconsin Historical Society, Teaching Tolerance, and PBS. In relation to the last two sites mentioned, contemporary issues and native perspectives were the focus for these sites. Bringing in these types of websites is important because they bring in not only technology but also access to perspectives and information that is not readily available through books and articles. In other words, more contemporary information on particular issues that are evolving and changing can be more readily accessed through websites. Topics such as land and environment, racial discrimination within schools, including mascots, and policies can be brought out through websites. Doing so also allows students to go beyond the history and stereotypical components of American Indian culture and look at American Indians in the 21<sup>st</sup> century and the issues that they continue to deal with.

Although not comprising a large portion of the responses, 13% ( $n = 3$ ) reported using some sort of news and media resources within his or her course. These were used to address contemporary issues in Wisconsin including race-based mascots, and racism in schools. An emphasis was also presented regarding the use of native media such as native radio stations and native television sources, including Vision Maker Media. Vision Maker Media was formerly known as Native American Public Telecommunications (NAPT) and recently changed their name in January 2013. According to their mission statement, “Vision Maker Media shares Native stories with the world that represent the cultures, experiences, and values of American Indians and Alaska Native” (Vision Maker



Media, 2013). Although the responses in this category were the least reported amongst the types, news and media are important to Wisconsin Act 31 in order to represent the current issues in Indian Country. News and media bring a comparison of native and non-native perspectives to the issues, and like websites, bring in technological aspects that allow for a wider range of sources that ordinarily would not be as accessible.

*Understanding of Wisconsin Education Act 31.* The final section of the survey consisted of a series of questions to assess the instructor's knowledge of Wisconsin Education Act 31 including his or her interpretation of the Act as well as what the essential components of Act 31 are to be included in the course. In addition, in order to address one main component of Act 31, each participant was asked to define what sovereignty is as it relates to American Indians. For individuals seeking teacher certification this is fundamental knowledge and therefore an instructor must be aware of a definition as well going back to the idea of "before we teach, we have to learn it". Finally, instructors were asked if he or she felt well prepared to teach future students to comply with Act 31 and to explain why.

*Interpretation of Act 31.* One of the fundamental issues with Wisconsin Act 31 is the basic understanding of the Act itself. Each participant was asked for his or her interpretation of Wisconsin Act 31. Of the 22 responses provided, 23% ( $n = 5$ ) did not provide an answer and one respondent even commented that she was completely unaware of Wisconsin Act 31 even though she had been teaching for two years. Another 23% ( $n = 5$ ) of participants placed an emphasis on the importance of pre-service teacher curriculum in relation to the standards presented within Wisconsin Act 31 including the foundations of a background in American Indian history, culture, and sovereignty including the issues

of violence and discrimination over treaty rights issues in Northern Wisconsin. More specifically several respondents indicated that all educators certified by the DPI should be broadly familiar with the history of Wisconsin's American Indian nations, including the legal and political significance of federal treaties with those nations, and the meaning and significance of American Indian sovereignty in American and international law.

Responses within this group included not only application of the background of American Indian history, culture, and sovereignty within content and lessons but also an emphasis on the inclusion of the American Indian voice in the curriculum and in general inter-ethnic communication. Although there seemed to be a fair understanding of this emphasis on pre-service teachers one respondent commented that although there is this spirit of the idea, there is a question as to how often this actually happens for pre-service teachers.

In addition to the emphasis on pre-service education, 18% ( $n = 4$ ) of the responses referenced the specific legislation associated with Wisconsin Act 31. Majority of the emphasis within this section dealt with the controversy and violence generated after the 1983 Voight decision confirming treaty-based rights to hunting, fishing, and gathering. Racism is to be addressed through the formal, school learning opportunities. A focus on the reactions and continued controversies as they relate to the history, culture, and sovereignty of Wisconsin tribal nations were mentioned to address that all K-12 students understand the historical and current implications of American Indians. In essence, this group of responses focused more on the history of the formation of Wisconsin Act 31 and the inclusion of the Wisconsin Department of Instruction in developing a program in a response to the standards presented in the legislation. The specific legislation as written

in law was mentioned by 14% ( $n = 3$ ) of the respondents including addressing the racist backlash of specifically white residents in northern Wisconsin.

While only reported by 9% ( $n = 2$ ) of respondents, an emphasis was placed on not only knowing the content of history, culture and tribal sovereignty in both past and present contexts but being able to support student learning of these concepts. On a smaller scale, other responses included teaching American Indian history with more depth and from a critical perspective. A component of this relates to the idea of teaching across disciplines the issues of sovereignty and treaty rights within Wisconsin as well as other places. Related to teaching across disciplines is the concept of teaching information throughout the year rather than only a special day or week of celebration. As reported in the literature doing so often emphasizes the stereotypes associated with American Indians. In addition, only a general understanding is associated with American Indian history, culture, and sovereignty when minimalizing the time spent on these topics.

Finally, although only reported by 5% ( $n = 1$ ), the idea that every citizen of Wisconsin should be informed about American Indian history, culture, and sovereignty in past and present perspectives, the Act is not well funded and even more so not enforced to be effective in producing the results intended by Wisconsin Act 31. In essence, there appears to be a firm understanding of the historical and legal implications of Wisconsin Act 31 including the importance of pre-service teachers understanding the purpose of the Act. However, enforcement appears to be an issue since the majority of college students preparing to be teachers have not been introduced to any of the required information as mandated by Wisconsin Act 31.

*Essential components of Wisconsin Education Act 31.* A significant component of Wisconsin Act 31 are the essential components of the act as they relate to American Indian history, culture, and tribal sovereignty. Therefore, respondents were asked to list what he or she deemed to be the essential components of Wisconsin Act 31. Of the 22 responses provided, 27% ( $n = 6$ ) did not provide an answer to this portion of the survey. The largest percentage (36%,  $n = 8$ ) of responses mentioned the specific components of the written act including Wisconsin Indian history, culture, and tribal sovereignty as well as the general issues of minority group relations. Respondents in this group also mentioned again the importance of proper teacher preparation in education programs as an essential piece to compliance with Wisconsin Act 31. One respondent in particular mentioned that pre-service teachers are unable to teach about Wisconsin Indian history, culture, and sovereignty unless they have a strong understanding of these areas themselves. Based on this comment, it is clear that there is understanding of the idea of “before we teach it, we have to learn it” to be applied to pre-service teachers with regard to Wisconsin Act 31.

In relation to education, 23% ( $n = 5$ ) of the respondents reported the need to develop suitable resources and curriculum for educators. More specifically respondents mentioned the need to have instructional materials that reflect cultural diversity as well as the multicultural nature of American society in the 21<sup>st</sup> century. The materials requested were those dealing with Chippewa treaty rights in particular as well as working in cooperation with the American Indian Language and Culture board to work on materials that address Wisconsin Act 31 requirements more fully. Due to the vague nature of the Act, it was mentioned also that updated social studies standards were present to

specifically address Wisconsin Act 31 components of Wisconsin history, culture, and tribal sovereignty. Finally, making funds available to update the curriculum was mentioned within this section to maintain culturally diverse materials.

Although the idea of curriculum is broad in the sense of developing materials, 14% ( $n = 3$ ) of respondents reported specifically the importance of understanding tribal sovereignty. In particular, all educators should not only have a broad understanding of tribal sovereignty and a basic definition but must understand how tribal sovereignty factors in to the history and culture of American Indian nations. In addition, educators need to be aware of how tribal sovereignty not only affects native communities but also how tribal sovereignty factors into American and international law legally and politically.

Similarly, treaty rights were mentioned by nine percent ( $n = 2$ ) of respondents as an area of particular need for pre-service teachers. Not only the historical significance of treaties but in particular the application of treaty rights in contemporary society utilizing the Chippewa treaty rights issue within the state of Wisconsin as an example. Another nine percent ( $n = 2$ ) reported the importance of integrating cultural and historical issues into the classroom at least twice at the elementary level and at least once at the middle and high school level. Within this group it was also mentioned that this frequently occurs during times such as Thanksgiving which is opposite from what should happen to avoid continued stereotypes.

An appreciation of culture and differing perspectives was also mentioned by nine percent ( $n = 2$ ) of respondents as the majority of teachers within the state of Wisconsin are going to have a background that is not based in American Indian studies. Furthermore, it was recognized that education about treaty rights and tribal sovereignty

was considered to be of public interest to provide more of an understanding of these fundamental issues. One of the fundamental reasons for Wisconsin Act 31 is the public education component to address the issues of treaty rights and tribal sovereignty. Additionally, nine percent mentioned the importance of the Superintendent to be in charge of making certain that Wisconsin Act 31 is fully addressed within school systems.

Further observations made by respondents in this section included going beyond the general history of American Indians and discussing current events as they apply to both native and non-native traditions, curriculum, politics, and culture in general. In relation to this, education about policy and legalized race-based discrimination as well as oppression also need to be addressed in a more in-depth manner as they relate to American Indian history, culture, and tribal sovereignty. In general, respondents mentioned the need to direct all schools to provide instructional programming that provides learning opportunities on general human relations.

*Components necessary to teach or include in course to comply with the Act.*

Although respondents reported on what they felt were the essential components of Wisconsin Act 31, this portion of the survey asked about what each respondent thought was necessary to teach in his or her course in particular. Out of the 22 respondents, 27% ( $n = 6$ ) provided no answer. The most commonly reported area (69%,  $n = 11$ ) by those who did report an answer was the inclusion of the history and cultures of Wisconsin tribal nations. Also reported with a higher percentage (44%,  $n = 7$ ) was to include the topic of sovereignty. Both of these areas reported the most are directly related to the requirements of Wisconsin Act 31. Another area of Wisconsin Act 31 regarding treaty rights specifically emphasizing hunting and fishing regulations along with violations were

reported by 31% ( $n = 5$ ) of the respondents. Although not a directly stated component of Wisconsin Act 31, contemporary issues of Wisconsin tribal nations were also reported by 31% ( $n = 5$ ) of the respondents.

Even though the above-mentioned directly related areas were the most reported, respondents also reported more specific areas as well that were felt to be important to include in teacher preparation courses. Twenty-five percent ( $n = 4$ ) of the responses mentioned laws and policies that affect Wisconsin tribes as well as the political complexities of tribal nations. Four other areas were specifically mentioned by 13% ( $n = 2$ ) of respondents that had less to do with the American Indian components of Wisconsin Act 31 and more related to education and social justice. Within the education related responses was for the student to understand the relationship between what he or she knows and how he or she learned that knowledge providing for a good understanding one's own personal culture both objectively and subjectively. In relation to this is the ability to critically question self-assumptions and the systems that support these assumptions in relation to varied worldviews including the idea of how these may be *different* rather than *wrong*.

The social justice sections reported by 13% ( $n = 2$ ) relate to this last part of the education related components of the course. One of these areas emphasized in courses is to be an advocate and to empower others to become socially responsible individuals. A part of this as future educators is to understand how traditional history instruction has neglected all marginalized groups rather than celebrating their contributions to the formation of America which brings future educators full circle with regard to Wisconsin Act 31 in addressing the stereotypes and generalizations that remain present in literature,

movies, toys, and other areas of mainstream society. Again this element ties into the fourth response that future teachers need to be taught to seek alternatives to unjust and oppressive educational, social, economic, and political practices; in essence, alternatives to social inequalities. Respondents seemed to recognize the importance of combining education and social justice with the inclusion of these components.

In relation to the broader categories of education and social justice, several respondents more specifically defined areas relevant to the foundations of Wisconsin Act 31 that they felt necessary to include in their course(s). With regard to education, topics included connecting history, culture, and contemporary issues with tribal sovereignty, understanding the contexts in which knowledge is produced and learning takes place, and finally understanding why Act 31 is often not addressed in the schools and how as future educators can work to change this aspect. Although education and social justice are interrelated in the context of the survey, other defined areas within social justice included general race issues, racism, and stereotypes.

All of the respondents who provided an answer seemed to have a firm understanding of what he or she needed to include in the course to be compliant with Wisconsin Act 31. However, two respondents (13%) elaborated on issues with actually being in compliance with their courses. The first reported a feeling that very little had to be included in the course in order to be in compliance with the Wisconsin Act 31. In addition, the same individual reported that no one has ever checked whether the course not only is in compliance with Wisconsin Act 31 but also whether the course actually achieves the objectives of Wisconsin Act 31. Therefore, a course could potentially be fairly superficial with regard to history, treaties, culture, and sovereignty and still be



complaint with Wisconsin Act 31. Yet, the future educators would not have the foundations necessary for teaching about American Indian topics as required by the Wisconsin Department of Instruction. The individual also reported that the themes emphasized in their particular course are due to personal beliefs that these themes are important for students to know and understand and not because of Wisconsin Act 31 or the Wisconsin Department of Instruction.

The second respondent to discuss issues with compliance in the classroom addressed the main issue brought out in the literature review regarding the need for training prior to teaching. The individual reported that almost no training was received to become an instructor for the course. The syllabus was pre-approved by the department and therefore the individual did not set the curriculum for the course. The individual had little prior experience due to only living in the state of Wisconsin for a year prior to teaching. Therefore, the respondent reported having zero knowledge of the history and culture of American Indians within the state to begin with. Within limited background knowledge, the respondent did report that it is important for students to think about the issues related to teaching American Indian students but that generally it is only a small component of the larger conversations about issues of inequality in schools for marginalized and minority students. Although there is a feeling of doing a good job at providing a theoretical framework to address issues of power, privilege, and inequality, there is a concern that due to the large amount of topics to be covered there is an issue of thoroughly addressing Wisconsin Act 31 within the course.

*Defining sovereignty.* Considering the importance of sovereignty within not only Wisconsin Act 31 but also as reported by the respondents, a natural follow-up question

was to determine how each respondent defined sovereignty as it applies to American Indians. As seen throughout the survey, a number of respondents did not answer this question. Out of the 22 respondents reporting on the survey, 23% ( $n = 5$ ) did not provide an answer to the question. The other respondents provided an array of definitions ranging from a basic answer to a more complex definition. In addition to providing a definition, several respondents elaborated more on their personal understanding. Due to the overwhelming diversity of responses, the results reported below are more generalized to the categories of generic sovereignty and limited sovereignty. There was no overarching agreement on what the definition of sovereignty is as applied to American Indians.

The basic foundations to sovereignty in general were frequently mentioned. Included within the basic definition of sovereignty is the right to self govern, self-determination, independence, and autonomy. Respondents reported that self governance refers to the authority of a tribal nation to create and enforce guidelines, laws and regulations, define membership within the tribe, define boundaries, and enter into treaties and negotiations with other sovereign nations. However, it was also reported that tribal sovereignty and the right to self-govern is limited. Respondents report that the relationship between tribal nations and the federal government limits sovereignty and continues to be further defined by statute and case law. Related to self-determination, respondents report that tribal nations have the right to not only decide for themselves but also have control over representation, cultural practices and beliefs, political status and organization, and economic processes.

One of the main areas to be emphasized in the responses was the idea of limited sovereignty. The aspects of definition that are reported tend to limit the overarching

generic term of sovereignty include self-governance within the borders of the United States and the label of “domestic dependent nations”. In essence, tribes are in a special relationship with the federal government that puts them above state law but below federal law. The limitations on sovereignty were produced by United States Supreme Court cases. With regard to autonomy, respondents reported that tribal nations are also limited in autonomy.

Although the majority of respondents tended to have an understanding of the limitations of sovereignty as applied to tribal nations, several had more of the basic understanding of the generic definition of sovereignty. The idea that sovereignty gives tribes the authority to make decisions about people without interference from the federal government was reported although it was also reported that tribes make some decisions jointly with the federal government. Clearly, some respondents were able to more clearly define sovereignty as it applies to tribal nations while others were not as accurate in defining sovereignty.

As with the previous survey question, a couple respondents were more personal about their feelings on defining sovereignty. One respondent emphasized the opinion that American Indians do not have true sovereignty and that the United States has imposed itself on tribes to allow for self-government but not true self-determination. Another respondent expressed that sovereignty is a complicated issue, which in fact it is, however, the same respondent then reported that due to this complexity the respondent was unable to fully address in the time provided. Finally, another respondent stated that they had never thought about the definition of sovereignty before but that their understanding of sovereignty was autonomy from government regulation as well as services and support.

The reasoning for this response was that if tribal nations were truly autonomous they would have the resources and support necessary to carry out sovereign decisions.

In analyzing the array of responses from the respondents, there appears to be a great range of definitions of sovereignty as it applies to American Indians. Considering this is a fundamental concept to Wisconsin Act 31, it is disheartening that there is not more cohesion in understanding sovereignty and including this in courses for future teachers. Many respondents seemed to understand sovereignty in the terms of limited sovereignty but there appears to be a need to go more in depth with regard to how sovereignty actually is applied in American Indian country.

*Compliance and preparation of future teachers.* The final question of the survey was intended to bring the survey full circle and back to the instructor rather than a focus on the specifics of Wisconsin Act 31. Each respondent was asked to address their feeling of preparedness in preparing future teacher to comply with Wisconsin Act 31 within K-12 classrooms. Out of the 22 respondents, only 14% ( $n = 3$ ) did not respond to the final question. Sixty-four percent ( $n = 14$ ) reported a yes answer, with less than one-quarter (23%,  $n = 5$ ) reporting no. Each respondent was then asked to explain his or her yes or no answer.

Respondents who reported with a yes identified a variety of aspects when explaining his or her reasoning of preparedness. The most reported response (32%,  $n = 6$ ) reported consultation and/or involvement with tribal communities and people involved directly with Wisconsin Act 31. Sixteen percent ( $n = 3$ ) indicated that personal research and personal interest is what has prepared them for teaching future educators to comply with Wisconsin Act 31. Other resources that were reported on a more infrequent level

were professional development, background education and continuing experiences, understanding of key concepts, and construction of the course to address the learning goals related to Wisconsin Act 31.

The respondents who reported that they did not feel prepared to teach future teachers to comply with Wisconsin Act 31 fell into two categories, lack of knowledge or education on the content and lack of understanding of Wisconsin Act 31. One respondent conveyed that although having an understanding and commitment to challenging social justice, the respondent does not have experience in truly understanding the “destruction of a way of life”. Beyond this respondent’s devotion to social justice and not having experience, another respondent simply stated “I don’t think I have the necessary knowledge, so I don’t see how I could pass it on to my students”. In expanding this to Wisconsin Act 31, two of the respondents (40%) simply stated that they did not know about Wisconsin Act 31 prior to teaching the course.

### **Document Analysis**

A document analysis was conducted on 26 syllabi from instructors at the institutions. Each syllabus was analyzed based on 1) the time spent on American Indian topics, 2) course topics throughout the course, 3) the resources used in the American Indian sections, and 4) the resources used in general throughout the course. Other information was gathered based on relevance to American Indian topics such as specific assignments that were directly related to American Indian sections in the course. One of the main goals of comparing this data to the survey was to see if the background of the individual and the experiences were reflected in the course.

**Time devoted to American Indian topics relating to Act 31.** In looking at the amount of time spent within each course, 27% ( $n = 7$ ) of courses spent the entire semester addressing American Indian issues as they relate to American Indian history, culture, sovereignty, and contemporary issues. All of these courses were discipline specific departments and not affiliated education related courses. Departments included were First Nations, Anthropology, English, and History. Table 9 below displays the number of courses that address the class periods that focused on American Indian topics.

Table 9

*Number of Class Periods Focused on American Indian Topics*

Class Periods	# of Courses
1	4
2	5
3	2
4	1
6	1

In courses that were affiliated with education departments (69%,  $n = 18$ ) including cross-listed courses with education, the time spent on American Indian topics ranged from no content (11%,  $n = 2$ ) to six class periods. One syllabus indicated that American Indian topics were worked on throughout the course although the topics tended to address diversity, history, and spirituality rather than specifics related to Wisconsin Act 31. Two other education-related courses were summer courses that varied in length for the class. One was specifically designed for teacher requirements and was a two-day course while the other was one class period that is equivalent to a regular classroom week. Overall,

courses that were affiliated with education tended to cover less American Indian topics compared to specific departments that focused the entire semester on American Indian topics.

**Course topics.** Considering that majority of the courses had little time devoted to addressing the components of Act 31, the topics covered in the courses reveal a significant difference once again between education-related courses and those that are discipline specific departments. The education courses had an array of course topics ranging from the foundations of education including branches of philosophy, the progression of education in the United States and general history of education to theories in education to critical pedagogy and construction of identity. Many courses also included a generous amount of class time to race, racism, stereotypes, and inequality in education as well as culturally responsive teaching. Although the bulk of the education courses tended to focus more on these topics, others addressed other areas dealing with critical thinking and standards. Understanding the purpose of certain topics in the classroom, culturally relevant pedagogy, teaching culture, as well as understanding the idea of multiple perspectives of history and issues were among those most significant to the understanding of culture in the classroom in general. Minority group relations were often reflected in the courses through topics such as multicultural education, language diversity, student diversity and specific cultural groups, primarily American Indian and Asian American education issues.

In looking specifically at the American Indian content that was present in the education-related courses, Wisconsin Act 31 was addressed in a variety of manners. Primarily, the law itself was addressed as requirement for future educators to understand

they would have to comply with. In other words, the history of Wisconsin Act 31 itself was the focus and not necessarily everything that Wisconsin Act 31 is to cover within the classroom with the exception of minority and human relations. The American Indian history, culture and sovereignty issues were either briefly touched on in the courses or were missing in parts. Specific parts of history seemed to be covered dealing with treaty rights as part of explaining why there was a need for Wisconsin Act 31 in the historical context of education within the state of Wisconsin. Culture was covered less frequently and primarily consisted of a couple courses touching on the spiritual connections of American Indians with the land while only two (11%) addressed the boarding school segment of American history. Out of the 18 courses within education departments, one course (6%) addressed the history, culture, and tribal sovereignty of Wisconsin American Indian tribes. The course also addressed contemporary cultural issues including language, religion, and powwows. The education course was specifically geared toward the American Indian requirements for educators and was offered as a two-day summer course, essentially a crash course in content that addressed the components of Act 31.

Among non-education-related courses, the time spent throughout the courses correlate with the content covered in the courses with the exception of one course that was more in line with the education courses touching on indigenous voices and spending two weeks to do so. The courses in the departments of First Nations Studies, Anthropology, History, and English tended to go more in depth with tribal history, culture, sovereignty and contemporary issues. Although each dealt differently with the topics and some went more in depth with certain areas than others, this was more of a reflection of the discipline itself rather than addressing the components of Wisconsin Act



31. First Nations Studies tended to cover all aspects of Wisconsin Act 31 and rightfully so considering the primary emphasis of the courses is on First Nations people. These courses tended to be the most balanced between the four categories (history, culture, sovereignty, and contemporary issues). Not surprisingly these courses addressed Wisconsin Act 31 the best in their courses due to their program in place with the education department at UW-Green Bay. In addition, the location of UW-Green Bay has access to more tribal nations in the area than other universities in the University of Wisconsin System.

Anthropology tended to look at the physical context of Wisconsin tribal nations and more of the history and adaptation of native people throughout the state utilizing historical and anthropological resources. Current issues were also mentioned in the syllabus but based on the readings assigned during that week, the content would appear to be more dated rather than 21<sup>st</sup> century issues that tribal nations are facing. English tended to have a more historical context as well and covered a great deal of policies and treaty issues, particularly hunting and fishing rights as well as trust responsibility and self-government. English tended to focus more on the historical elements although culture was also present with the incorporation of moundbuilder information and creation stories. Unlike anthropology, more specific current topics were also incorporated including policies such as the Indian Child Welfare Act and American Indian mascot issues.

Not surprisingly History courses focused primarily on the history of American Indians focusing primarily on policies throughout American history. One course included not only extensive history on federal American Indian policies but also sovereignty and contemporary issues including a range from activism to issues in indigenous education to

gaming and repatriation policies. The other course was more brief and looked primarily at accommodation to the “new” world and treaties to reservation policies including the issues that led to Wisconsin Act 31. The primary difference between the content in the two history courses correlate with the time spent in class as one was a semester long course and the other was a four week summer course.

**Resources revisited.** In addition to the survey asking about resources being utilized in respondents’ courses, the document analysis also looked at specific resources in utilized particularly for the American Indian sections. Similar to time spent and topics covered, there was only a slight distinction between education related courses and department specific courses. Overall, based on the analysis, books and films tended to be the most represented in syllabi. However, unlike the survey data the roles between the two were reversed. For films, 35% ( $n = 9$ ) were represented in syllabi compared to 57% reported by respondents in the survey data. Though, the syllabi cite the same videos mentioned in the survey. Yet based on the syllabi some courses use videos more extensively than others especially compared to books.

Books were the second most common resource reported as being utilized in the survey with 52% whereas presented in the syllabi books consisted of 42% ( $n = 11$ ). As with the survey responses, the syllabi demonstrated using both American Indian and non-American Indian authors. Overall, American Indian authors tended to be more prevalent for courses that used books to address American Indian sections of the course and for those focusing the entire course on American Indian topics. Specifically Patty Loew and Nancy Lurie were mentioned frequently throughout the syllabi, which also appeared in the survey results. Based on the survey data, the next category of significant use with

43% is guest speakers, which was not as prevalent within the syllabi. All respondents at one institution mentioned forums while a couple courses only mentioned specific guest speakers.

Within the survey, academic articles were reported with 39% use. Unlike books and films, the topics for academic articles swayed further away from American Indian authors and American Indian specific topics. The syllabi reflected a high use of academic articles as well as selections from other books both of which came primarily from non-American Indian authors. The survey reflected additional readings throughout courses without specified authors making it unclear where the information was coming from. However, the syllabi clarified this with the specific titles and authors of academic articles and book chapters. Other areas such as website use and news sources that were present in the survey did not show up prominently within the syllabi but could have been presented in digital formats on course websites and pages such as Blackboard and Desire2Learn as indicated by several respondents.

In looking at the specific departments that focused on American Indian topics throughout the course, there was a shift in the authors utilized for resources throughout the course. First Nations Studies, like the time spent on topics, utilized resources that were more centered on the American Indian perspective. Patty Loew and Nancy Lurie again appeared as frequent authors being utilized but a large number of other American Indian authors were also incorporated throughout the courses. Again, this is not surprising considering the department is centered on American Indians. Unlike the education resources that utilized the Wisconsin Act 31 Wisconsin Department of Public Instruction packet as the most frequently reported print material, the First Nations Studies

courses incorporated the Great Lakes Indian Fish and Wildlife Commission Treaty Rights Guide as a resource, which had initially been highly reported in the survey. The use of American Indian voices clearly demonstrates the emphasis on an authentic American Indian perspective. Courses also incorporated non-American Indian voices as well, but the American Indian voices significantly outweighed those resources.

Within other specific departments, typically unrelated to American Indians, there was a blend between American Indian and non-American Indian authors as well. Anthropology utilized an interesting balance between an American Indian historian and a non-American Indian anthropologist to bring in varying perspectives. English also used great resources with a balance between American Indian and non-American Indian resources, including edited volumes with American Indian voices. In addition, various films, from American Indian and non-American Indian perspectives were also utilized appropriately.

History had an interesting combination with the resources used. The course that was shorter brought in the same sources as Anthropology with the balance between Patty Loew and Nancy Lurie, American Indian and non-American Indian perspectives. However, it also brought in another non-American Indian, highly respected scholar to bring the historical context to Wisconsin Act 31 to light. Ronald Satz's "Chippewa Treaty Rights" has been a foundation in the history behind the treaties, court cases, and aftermath of the events leading to the creation of Wisconsin Act 31. In contrast, the semester long history course used three primary texts that were all written by non-American Indian authors. Considering the linear fashion of history in general, it is not surprising these texts would be selected due to the format of the texts. Although all three

authors tend to be well-respected individuals in American Indian academia and are recognized as scholars within an American Indian circle, the fact remains there is a lack of American Indian voices throughout the texts utilized.

**Assignments.** Although not all syllabi mentioned a particular assignment for the American Indian content within the course, it is interesting to see how the assignments that were identified as part of an American Indian section were incorporated. One course focused on the Patty Loew text that was mentioned throughout many courses. The assignment was for groups to read chapters separately and create a study guide for the assigned chapter. Then the class would meet together in their “expert” groups to review the main points of the chapter followed by smaller group meetings that would jigsaw the book back together. The assignment, although focusing on an American Indian author, does not go beyond the text to enhance the students’ knowledge beyond the pages of the text let alone apply the foundations to contemporary issues. In essence, the assignment summarizes the text.

Other assignments addressed through the document analysis included primarily journaling and reflection papers. Response papers and journals varied throughout the courses from weekly assignments to section specific reaction papers to various course components such as readings, films, guest speakers and Wisconsin Act 31 materials. Discussion also appeared to be a main assignment type component of the courses within the American Indian sections. On the other hand, one course indicated a more hands on approach to the American Indian content throughout the course with a group project that included presentations to not only the class but also to American Indian middle school students. The project was specific in the purpose and goals as they relate to American

Indian history and culture. Overall, the assignments that were indicated within the syllabi tended to be primarily reflective processes as well as projects that would require group cooperation including discussions.

**Additional comments.** In addition to the time spent on American Indian topics, the resources utilized throughout the course, and assignments related to American Indian sections of the course, additional observations developed based on the document analysis that were significant to the study. As mentioned in the first section on time spent on American Indian topics, one syllabus did not have any American Indian content within the course even though the course is designated as a course that complies with Wisconsin Act 31. Another issue that came out through the syllabi was a conflict in who was teaching the course compared to the person who had created the course. Two courses had a professor of record that was not the person teaching the course therefore the syllabus was developed by that person and not the actual instructor in the classroom. Similarly, a syllabus was provided from a respondent who was not listed as the instructor on the syllabus for the course analyzed as well.

In relation to the content represented in the syllabi, an issue was made present regarding the type of information being provided to future teachers. Although many courses addressed the knowledge of human cultures in general, in relation to the American Indian, specifically the Wisconsin peoples, the topics in several courses remained in the context of the natural world. In essence, the information appeared to be stereotypical information with the connection to the environment and not as contemporary life. However, for those courses that focused on American Indians for an entire semester rather than just a few class sessions, a broader understanding of American

Indians within a whole context was provided by incorporating history, literature, and legal and political standing of different tribes with the intended focus on American Indians that currently reside in Wisconsin.

### **Summary**

Overall, the survey represented feedback from the instructors that provided basic background information on the instructors as well as each respondent's understanding of Wisconsin Act 31. The demographic information revealed that the majority of instructors of compliance courses are not American Indian but instead are white indicating a different perspective than an authentic American Indian perspective. In addition, most do not have educational background in American Indian Studies but rather in an area of education. Although many resources are used in the courses, there tends to be diversity in the types of resources utilized as well as a balance between American Indian and non-American Indian sources. Furthermore, a distinction revealed itself in the area of resources between education-related courses and discipline specific courses.

Within the survey section on the respondent's understanding of Wisconsin Act 31, the responses were much more diverse and not as easily defined. Although there was a firm understanding of Wisconsin Act 31 and the essential components of Wisconsin Act 31 by the respondents, when discussing the components they felt necessary to include in their course in order to be in compliant with the Act the answers varied significantly. For the most part, respondents referred back to the components of Wisconsin Act 31 and specific parts; only a few mentioned sovereignty which was another component to the survey. When asked to define sovereignty in relation to American Indians respondents provided even more assorted answers, which ranged from general sovereignty definitions

to those that described limited sovereignty among American Indians. Given the variety in the latter answers to the survey, majority of respondents felt that they were well trained and equipped to prepare future teacher to comply with Wisconsin Act 31 within their classrooms.

Another look at the courses was through the document analysis. The analysis consisted of looking at the time spent on American Indian topics within each course, general course topics throughout the course, resources utilized for American Indian topics, and general resources. Additionally, other aspects were discovered relating to assignments and other aspects related to the research questions. With regard to time spent on American Indian topics, there was a vast difference in education-related courses compared to discipline specific courses. The discipline specific courses focused on American Indian components throughout the semester while the education-related courses spent on average a few class periods out of the entire semester. The resource use lined up according to the education-related courses and discipline specific courses.

The survey data was complemented well by the document analysis. There was a strong correlation particularly between the resources utilized in the courses. Although there were some minor discrepancies between the survey and the document analysis, for the most part the types of resources used as well as the authenticity of the resources matched up between the two. Education-related courses in both the survey and the document analysis tended to use a blend between non-American Indian and American Indian resources while the discipline specific courses focused more on an American Indian perspective. Although the resources lined up well, there was a significant difference between information reported in the survey with regard to the essential



components to a course with regard to Wisconsin Act 31 and the actual topics represented in the document analysis. Education-related courses focused more on the Act itself instead of the specific components within Wisconsin Act 31. On the other hand, discipline specific courses brought in more details of the components throughout the semester rather than the idea of Wisconsin Act 31. Overall, observations indicated that although there is an understanding of the need for Wisconsin Act 31 within higher education classrooms, the inclusion of the foundational components of the Act are not as firm within the classrooms. As one respondent noted, “there is still a long way to go but it is an earnest ongoing project”.

## Chapter Five

### Foundations

The intent of this study was to determine how teacher preparation programs contribute to preparing future educators to teach American Indian history, culture, and contemporary society within Wisconsin public schools in order to be in compliance with Wisconsin Act 31. Due to the significant history of discrimination and violence within the state of Wisconsin during the late 20<sup>th</sup> century, Wisconsin Act 31 was instituted to promote not only awareness of American Indians within the state of Wisconsin but also provide an understanding of American Indian culture and in general, an understanding of human diversity. One of the biggest issues with American Indian history and culture being taught in schools is the emphasis on the past and a focus on particular events, such as Thanksgiving, rather than a more contemporary perspective that illustrates how American Indians continue to contribute to society today.

Although there continues to be a realization that changes are necessary in K-12 education, the fact remains that misinformation continues to be present in classrooms. Therefore, determining where the breakdown occurs is essential in order for Wisconsin Act 31 to be effective in addressing the components of American Indian history, culture, and sovereignty within the state of Wisconsin as well as contemporary issues. A foundational aspect to the research is the idea stated by Teresa Veltkamp, in Carjuzaa (2009), “before we teach it, we have to learn it” (p. 38). Teachers in K-12 classrooms need to have a firm understanding of American Indian history, culture, sovereignty, and contemporary issues in order to be able to pass this knowledge onto students in order to comply with Wisconsin Act 31. It stands to reason then that those who are preparing

teachers to be in compliance with Wisconsin Act 31 also need to know the material and understand American Indian history, culture, and sovereignty. Therefore, teacher preparation programs are foundational in making sure that future teachers are properly prepared to do so. Through this survey and document analysis, it is clear why there remains an issue with compliance.

***In order to learn it, we must truly understand it***

In order for instructors of teacher preparation courses to comply with Wisconsin Act 31, they themselves must have a firm understanding of American Indian history, culture, sovereignty, and contemporary issues. As stressed by Starnes (2006) teachers continue to be unaware of the diversity of American Indians and therefore continue to incorporate stereotypes in the classroom without fully understanding the implications of doing so. Based on the survey data, the majority of instructors teaching the courses do not have a background in any of the foundations areas of Wisconsin Act 31. Rather, they have a background in education as well as an affiliation with this department. The courses that are utilized to prepare future teachers tend to be education courses that spend a relatively small amount of time addressing the fundamentals of American Indian history, culture, sovereignty, and contemporary issues and instead focus more on the human relations component.

For those courses that are not education-related and focus more on American Indian history, culture, sovereignty, and contemporary issues, the general observation is that the more specific the course the more depth of content there is in actually teaching about the necessary components of Wisconsin Act 31. The information received in these courses have more value in addressing what future teachers will need to utilize within

their K-12 classrooms. By focusing on the content necessary for future educators to incorporate into their curriculum, the discipline-specific courses provide the foundations for what is truly needed within the classrooms.

In theory, future educators should have already received the basics on American Indian history, culture, sovereignty, and contemporary issues within their own K-12 education. Then the teacher preparation program would provide the tools for future teachers to bring the same information into their classrooms in order to address issues of stereotypes and the more human relations components of Wisconsin Act 31. However, there continues to be a breakdown in the system of needing fundamental knowledge and practical use with human relations. In turn, there is a cycle of lack of knowledge or depth of understanding within American Indian history, culture, sovereignty, and contemporary issues that leads to teacher preparation training that discusses Wisconsin Act 31 but does not provide the fundamental knowledge that future educators can bring into their classrooms. There remains an assumption that the purpose and goal of Wisconsin Act 31 is effective and that the knowledge is in place. However, making that assumption in a teacher preparation program allows students to pass through the program without having the knowledge in place to pass on to students in K-12 classrooms. Students continue to come into teacher preparation programs with preconceived notions of American Indians without being corrected through the program and then sent back into schools to continue the cycle. A greater understanding of American Indian history, culture, sovereignty, and contemporary issues is needed before teaching in the classroom.

## Significant Findings

One of the strengths to a mixed methods approach as stated by Blaikie (2010) is that mixed methods research “help(s) answer research questions that cannot be answered by one method alone” (p. 219). This “model is advantageous because it . . . can result in well-validated and substantiated findings” (Creswell, 2010, p. 213-214). On the other hand, mixed methods also have limitations. One argument is that data obtained from a mixed methodology “can be difficult to compare the results of two analyses using data of different forms” (Creswell, 2010, p. 214). Although this limitation is a valid argument, I believe the approach is beneficial in understanding how the research questions and thus the data collected from each intersect with one another to provide a more solid response to the purpose of the study resulting in a better understanding of the significant findings. Due to the concurrent mixed methods approach, the significant findings were more prominent and well validated through the combination of the survey data and the document analysis of the syllabi.

Wisconsin Act 31 has the intention of providing students with an understanding of American Indian history, culture, sovereignty, and contemporary issues. In addition, Wisconsin Act 31 seeks to address an overall approach to human relations as well. Yet, students are continuing to enter teacher preparation programs without the fundamental knowledge necessary to pass on to students within their classrooms. A component of this issue is with the courses that future teachers are required to take to receive their teacher licenses. Furthermore, issues lie within the backgrounds of the instructors and content of those courses. The majority of courses tended to be in an education or education-related field and not focused on American Indian topics. Within the courses themselves, courses

that did not focus on American Indians spent relatively little time addressing the fundamental components of Wisconsin Act 31 and rather focused more on the human relations and diversity component rather than specific information pertaining to the American Indian components.

The majority of instructors, although well educated, lacked a solid background in American Indian topics and were more focused on education-related topics. Furthermore, majority are non-American Indian instructors and although many expressed the importance of relating to a community, many did not have connections to American Indian people and communities. Additionally, experiences, both professional and personal with American Indians, were reported as being limited among the respondents. However, majority were aware of Wisconsin Act 31 as well as having a firm understanding of the essential components of Wisconsin Act 31, there tended to be lack of addressing these components within the courses based on the time spent and resources utilized within the syllabi. Overall, the courses that prepared future teachers the best for complying with Wisconsin Act 31 are those that spend the entire semester addressing American Indian topics as these courses provide the fundamentals necessary for Wisconsin Act 31. Yet, it remains that no one course currently being offered addresses all of the issues related to Wisconsin Act 31 in teacher preparation programs.

Nevertheless, the majority of the respondents who are teaching the courses report that they feel well prepared to instill the necessary knowledge in future teachers for their work in K-12 classrooms. In addition to the responses addressing the reasoning behind feeling prepared to educate future teachers, one of the respondents also reported limitations of preparedness. Although confident in their own preparedness, one

respondent conveyed that while students are provided with a solid foundation on the history and culture of American Indian people, there is an issue with providing specific curriculum to be created and integrated into everyday teaching. The concern of the respondent reflects the findings from the 2000 UW-Extension Native American Task Force survey indicating the major need of teachers was having a limited curriculum and a lack of age/grade appropriate material. The same respondent indicated that this is one of the difficulties in preparing future teachers for compliance with Wisconsin Act 31. Therefore, there emerges an imbalance between providing the educational side of Wisconsin Act 31, such as general human relations and inclusion in curriculum, and the specific foundations of Wisconsin Act 31 including the history, culture, sovereignty, and contemporary issues of Wisconsin American Indians.

In relation to the discrepancy between curriculum and foundations, other respondents expressed concern over the limitations of Wisconsin Act 31. One respondent reporting a yes answer to feeling well-founded to prepare future teachers for compliance with Wisconsin Act 31 reflected on Wisconsin Act 31 in general emphasizing the complexity of Wisconsin Act 31 and its limitations. The respondent went further by indicating that although compliance is good to consider the goal of a student teacher program should be comprehensive critical analysis. In contrast, one respondent reported that due to the course including ethnic and gender issues in general, there is a limited amount of time to be spent on Wisconsin Act 31 information. Therefore, a suggestion from this respondent was to have a 3-credit course specifically dedicated to Wisconsin Act 31. Finally, one respondent stated that Wisconsin Act 31 is an ongoing project that

has a long way to go. Based on the culmination of these responses, several educational implications have developed from the research data.

### **Educational Implications**

In the late 1980s to early 1990s, the state of Wisconsin witnessed an extraordinary amount of racial discrimination and violence due to what was known as the walleye wars (Satz, 1996). The intense reaction to the ruling sent a firestorm throughout the northwoods of Wisconsin resulting in a call for action. The call was to educate people about treaty rights, culture, and sovereignty of American Indians throughout the state of Wisconsin in order to address the blatant lack of understanding about American Indians. Wisconsin Act 31 was created to bring specific elements into the classroom to teach students about the first peoples of Wisconsin and address the stereotypes and discrimination the people continue to face. Although the intentions were good, over 20 years later discrimination and lack of knowledge about American Indians remain. Children continue to not be properly educated about American Indian history, culture, treaty rights, sovereignty, and current issues.

Based on the intentions of Wisconsin Act 31 combined with the research presented through the survey data and document analysis, the overall implication is that there needs to be a uniform understanding of what courses comply with the teacher-licensing aspect of Wisconsin Act 31. Furthermore the content of those courses in relation to Wisconsin Act 31 needs to contain not only basic American Indian foundations but also how to incorporate that content into appropriate classroom curriculum. The courses also need to go beyond the walls of each educational institution and work with other education programs throughout the UW System. Doing so provides a



more uniform preparation for future educators. In the initial contact period, my inquiry was often forwarded to others beyond the licensing certification officer resulting in confusion about what courses comply specifically with Wisconsin Act 31. Based on my findings, there should be a database held by the Wisconsin Department of Instruction of the courses from each institution regarding the courses that comply with the teacher-licensing requirement of Wisconsin Act 31. Overall, there are general issues of compliance within the lack of cohesion among the courses and therefore needs to be consistency in courses offerings throughout the state of Wisconsin.

In relation to the courses, the research indicates that there is a need to change the system of licensing teachers in the field in order to have a more uniform process of courses that comply with licensing to address all components of Wisconsin Act 31 throughout the University of Wisconsin System. The potential to make this change could occur through the reorganization of the American Indian Studies Consortium that was used throughout the University of Wisconsin System to bring about more general cohesion between American Indian programs and departments. Through the consortium decisions could be made to determine the fundamental aspects that would be necessary in a teacher-licensing course.

The course should be specific to the Wisconsin Act 31 components of history, culture, sovereignty, and contemporary issues of Wisconsin American Indians as well as American Indians in general. In addition, the course should incorporate curriculum aspects for future teachers to be able to apply what they have learned and the specifics of Wisconsin Act 31 into the K-12 daily lessons throughout the course of a year instead of just specific times such as Thanksgiving. Instead of distinguishing between education-

related courses and discipline specific courses, courses should combine the American Indian components of both to present a fully rounded course for future educators.

Finally, in addition to specific implications for uniform courses, a general idea brought out in the research is to bring more cohesion to University of Wisconsin institutions and relationships with American Indian communities throughout the state of Wisconsin. Due to the lack of personal and cultural experiences among the instructors of Wisconsin Act 31 compliant courses there needs to be more connections with American Indian communities throughout the state of Wisconsin. Not only will universities throughout the University of Wisconsin System come together, there should be a bridge between American Indian communities throughout the state. Doing so allows for the incorporation of American Indians into classrooms within not only teacher preparation programs, but also K-12 schools allowing for more authentic information to be presented instead of the stereotypes and misconceptions currently in place throughout K-12 education. In addition, bridging the American Indian and non-American Indian populations will generate a better understanding between higher education, public education, and American Indian communities. Generally speaking, as reported by a respondent, “there is still a long way to go but [Wisconsin Act 31] is an earnest ongoing project”.

### **Recommendations for Future Research**

In considering the foundations of Wisconsin Act 31, the significant findings from the research, and the educational implications of the research, several recommendations occur for future research. First and foremost, ideally all institutions with teacher preparation programs would provide input from their institutions to give a more complete

representation of teacher preparation throughout the entire University of Wisconsin System with regard to Wisconsin Act 31. One institution that did not participate, UW-Superior, is located in close proximity to American Indian communities and offers a summer course to specifically address Wisconsin Act 31 issues for educators. Additionally, UW-La Crosse provides an annual conference specifically addressing Wisconsin Act 31. The third non-participating institution, although not close to American Indian communities, is within reach of the urban communities in Minneapolis and St. Paul, Minnesota, which could further provide data on addressing contemporary issues associated with urban communities. The value of full participation by all UW System teacher preparation programs would provide a more comprehensive look at the need within teacher-licensing programs. Additionally, the 19 private institutions that have teacher preparation programs would also be good to include as a comparison to public institution teacher preparation programs. Furthermore, student completion rates for each program would be beneficial in understanding where further issues may lie with regard to Wisconsin Act 31 compliance in relation to the courses that are presented at public and private institutions.

An additional facet to the institution and instructor input would be student feedback on what is actually learned within the compliance courses. A comparison between what was previously known by the students compared to what was learned throughout the course would provide the student side of system of knowledge. Students could provide a foundation for understanding where there is further breakdown of what is needed within a course that complies with Wisconsin Act 31. Based on student information, courses could determine if there needs to be more of a focus on the

curriculum and education related issues or the more fundamental components of Wisconsin Act 31.

In returning to the respondent aspect of the research, no instructors were personally interviewed during the research. The research originally included follow up interviews with instructors after the completion of the survey and analysis of his or her syllabus. However due to time constraints and access to respondents, this portion of the research needed to be preserved for future research. The interviews would follow up on elements that were not as prevalent in the syllabus in order to fully substantiate the survey data. Ideally, each instructor would be individually interviewed as a follow-up to the survey and document analysis to provide a more comprehensive depiction of the course that he or she teaches.

Beyond the specific implications for the research presented, broader opportunities have become recognized as significant based on the research. These opportunities for exploration include:

- How the American Indian Studies Consortium standards apply to those who are teaching the courses?
- Who worked on Wisconsin Act 31 and what were their intentions behind the law? Furthermore, have the initial intentions been fulfilled since the establishment of Wisconsin Act 31?
- How can the law be adapted, changed, and/or implemented to a more specific degree to incorporate more about American Indian Studies within K-12 classroom?

Overall, based on the findings in this research, many questions emerged as significant to addressing the issues with Wisconsin Act 31 in not only K-12 institutions but also higher education institutions as well.

### **Conclusions**

As suspected throughout the research process, additional questions emerged relating to not only compliance of Wisconsin Act 31 within teacher preparation programs. Although the findings within teacher preparation programs provided insight into understanding more fully the issues of Wisconsin Act 31 compliance in the 21<sup>st</sup> century, it also led to contemplating the overall fulfillment of the original intentions of Wisconsin Act 31. A respondent indicated that no one has ever checked to see if their course is not only in compliance with Wisconsin Act 31 but also whether or not the course actually achieves the objectives of Wisconsin Act 31. Considering the far reaching implications of compliance in K-12 schools and higher education institutions, the question remains, are we achieving the goals set out in Wisconsin Act 31 in 1990? By answering this question perhaps teachers will not only be better prepared to educate future generations of students but also provide for stronger connections with American Indians throughout the state of Wisconsin. The effect of a healthier understanding between American Indians and non-American Indians not only affects the present but also the future of humanity.

*“If you wanna make the world a better place,*

*Take a look at yourself, and then make a change.”*

“Man in the Mirror” (Ballard & Garrett, 1988, track 2)

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hr+native+american

## Appendix A – Survey Questions

- 1) Demographic information
  - a) Age
  - b) Female or male
  - c) Ethnicity
- 2) Educational background
  - a) Bachelors degree
    - i. Institution
    - ii. Graduation year
    - iii. Degree
  - b) Masters degree
    - i. Institution
    - ii. Graduation year
    - iii. Degree
  - c) Doctoral degree
    - i. Institution
    - ii. Graduation year
    - iii. Degree
  - d) Other, including eminence credential licensing
    - i. Institution
    - ii. Year
    - iii. Degree and/or licensing

3) Institution information

- a) What institution do you teach at?
- b) When did you start teaching there?
- c) What department(s) do you teach for?

4) How were you selected to teach the course?

5) What resources/materials do you utilize in the course when teaching about American Indian history and culture?

6) Have you had any professional development with regard to American Indian Studies?

If yes, what was it, where did it take place, and when did it take place?

7) Have you had any personal development or cultural experiences with regard to American Indian Studies, such as mentorships?

If yes, what was it, where did it take place, and when did it take place?

8) What is your interpretation of Wisconsin Education Act 31?

- a) What do you feel are the essential components of the Act?
- b) What do you feel that you have to teach or include in your course to be in compliance with Act?

9) What is your definition of sovereignty as it applies to American Indians?

10) Do you feel that you are well prepared to prepare future teachers to comply with Wisconsin Act 31? Please explain.

## Appendix B – Wisconsin State Statutes Pertaining to Wisconsin Act 31

s. 115.28(17)(d): State Superintendent in conjunction with the American Indian Language and Culture Board develops a curriculum for grades 4-12 on the Chippewa Indian's treaty-based, off-reservation rights to hunt, fish, and gather

s.118.0(c)7-8: Each school board provide instruction to students to give 7) an appreciation and understanding of different value systems and cultures. 8) at all grade levels, an understanding of human relations, particularly with regard to American Indians, Black Americans and Hispanics

s.118.19(8) states that a person must receive “instruction in the study of minority group relations, including instruction in the history, culture and tribal sovereignty of the federally recognized American Indian tribes and bands located in this state” (of Wisconsin)

s.121.02(1)(h): Instructional materials - each school board provide adequate instructional materials, texts, and library services which reflect the cultural diversity and pluralistic nature of American society; efforts to provide accurate, authentic information depend on the use of the quality instructional materials that are free of bias and stereotypes, students must be exposed to resources that reflect a diverse world

s.121.02(1)(L)4: K-12 Social Studies: As part of the social studies curriculum, include instruction in the history, culture, and tribal sovereignty of the federally recognized American Indian tribes and bands located in the state at least twice in the elementary grades and at least once in the high school grades; Typically includes 4th grade WI history, 5th grade US history, 7th grade civics, 8th grade US history, for elementary and for high school in a variety of courses including social studies