



Indian Land Tenure Foundation



**INTEGRATION OF THE
INDIAN LAND TENURE CURRICULUM**



Higher Education Guide

Preface

This guide is intended to be used in conjunction with the Indian Land Tenure Curriculum for higher education purposes. It was developed by Anishinaabe Ojibway educators Dr. Martin Reinhardt and Mr. Thomas Biron of Reinhardt & Associates, in partnership with the Indian Land Tenure Foundation, the Tribal Education Departments National Assembly, and the Native American Rights Fund.

Your feedback is highly valued. Please let us know about your experience with this guide. Future editions of this guide may include changes based on the suggestions that are submitted to the Indian Land Tenure Foundation at the following address:

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Introduction

In the words of Onondaga tribal leader Oren Lyons (1993) in an address to the United Nations “Land is the issue. Land has always been the issue with Indigenous Peoples”. What is Indian land? Why is it important for educators and students to understand the historical and contemporary issues surrounding Indian land? How does an understanding of Indian land issues fit into the goals of our educational systems today?

For many American Indian cultures, education is seen as an interaction that occurs constantly between the individual and the world around them. This type of spiritual and ecological system of education is literally rooted in the Mother Earth. Educators should strive to understand how their work does, or does not, reflect the interconnectedness of life, especially as they interact with American Indian people and their traditional homelands.

According to Aikenhead (1996) educators should be cognizant of the role they play as cultural border crossers in their classrooms and communities. As educators deal with the myriad of issues surrounding the historical and contemporary relations between Indian and non-Indian peoples and the lands that are now called the United States, Canada, or Mexico, it is extremely important that they are aware of how their social location impacts the educational interaction.

The Indian Land Tenure Curriculum (ILTC) focuses on both the historic and contemporary relationships between American Indian people and the land. All of the curricular components are based on four curriculum standards and are intended to instill a greater sense of connectedness to the land.

Throughout this guide, educators are offered examples of how the higher education components of the ILTC can be used as stand alone courses, or to supplement other courses. We also provide some insight on how the Head Start and K-12 components of the ILTC, along with the accompanying professional development materials, could be used for both pre-service and in-service teacher education. The Resources and References document is applicable to the entire ILTC. It includes Luan Makes Marks (2007) Natures of the Sacred Typology, an annotated bibliography of Indian Land Tenure references, as well as a listing all the materials cited in the ILTC and accompanying professional development materials.

We highly recommend that educators keep a journal specific to their experience with the ILTC. This journal should at the very least chronicle the major activities of your implementation process, your reflections on how it went, and your thoughts for how the ILTC could be improved for future use. We would also encourage you to include notes about your experience with the professional development activities included in this guide. The professional development activities included in this guide are set-up for individual work and reflection, but could also be used as small group activities.

PD Activity 1: Defining Indian Land Tenure

Take a few minutes and define “Indian land tenure” in your own words, without the aid of any dictionaries, internet, etc. Record your definition in your journal. After you are through, read through the four curricular standards from the ILTC and compare the common elements of your definition with the standards. In your journal, record how your definition was similar to, or different from the elements of the four curricular standards.

The Four Curricular Standards

The four curricular standards comprise the core of the Indian land tenure curriculum. The standards were designed to provide a more meaningful, culturally relevant educational experience for American Indian students, but were also designed to be non-exclusive to American Indian people. All students can benefit from a curriculum that includes: historical and contemporary perspectives on the land, multiple tribal cultural and linguistic references; a focus on civics that is inclusive of tribal governments and citizens; and an approach to the natural sciences that acknowledges the importance of spiritual and ecological relationships.

Standard One: American Indian traditional land values

Objective: Students will demonstrate a knowledge and understanding of traditional American Indian land values that formed the foundation for Indian cultural identity, sense of place, and survival.

This first standard considers traditional Native American land values. The survival of American Indian tribal societies is dependent upon their abilities to know and retain special connections to their homelands. The origin stories and related cultural practices that create unique tribal identities are often based upon particular places, land-related incidents or the use of specific natural resources and materials. Many tribal societies that were heavily dependent upon and sustained by their lands are seeking to restore that relationship in order to strengthen their communities.

Standard Two: American Indian land tenure history

Objective: Students will demonstrate a knowledge of key events in American Indian history and how these events relate to the current land tenure of American Indian tribes and individuals.

Modern Indian land tenure is a result of centuries-long history between natives and their colonizers. Huge native land losses were a result of warfare, displacement, assimilation, broken treaties, tax lien foreclosures, congressional diminishment, executive orders, forced evictions, illegal settlement by non-natives and illegitimate sales. Furthermore, highly complex relationships between federal government, tribal governments, and state governments have evolved, created by treaties, legislation, executive orders and court decisions. All of this has had an enormous impact on modern Indian land tenure, which cannot be fully understood without an understanding of the history of American Indian

colonization. In addition to exploring the history of domestic colonization and subsequent changes in land tenure, principles of European colonization are further explored in relation to indigenous homeland losses in Canada, Australia, New Zealand, Africa and South America.

Standard Three: Contemporary land issues

Objective: Students will be able to discuss issues presently affecting American Indian lands and the ability of tribal nations to exercise sovereign powers over those lands.

The third standard grapples with a variety of issues concerning Indian land that are relevant today. The evolution of federal Indian land policy has created a special “trust relationship” with American Indian tribal nations and the lands they occupy. This trust relationship has created a complex set of issues that must be thoroughly understood by Indian communities in order for them to effectively exercise their sovereign powers and prevent further land loss, regain lost lands, realize benefits from good land stewardship and revitalize traditional connections to the lands. Contemporary issues include continued land losses but also successful land claims and acquisitions, land management issues, jurisdictional conflict, natural resource disputes, and the protection of sacred sites.

Standard Four: Building a positive future for Indian communities

Objective: Students will explore how a return to American Indian traditional land values can help correct the effects of decades of land loss.

The final standard looks to what Indian communities should consider as they work toward a successful future in managing their lands. Indians have had their lands severely diminished and, in many cases, they have been moved great distances from their original homelands. This diminishment and displacement has had significant impacts on tribal culture, clan and social structure, traditional education, languages and overall tribal health. Tribal nations are finding the means of asserting their sovereign status and taking steps to correct some of the harm to their tribal societies and their land bases. This assertion can include acquisition of lost lands, halting the erosion of Indian land base, restoration of traditional land values and development of sustainable land-based tribal economies.

Pre-Implementation Considerations

Cajete (1994) asserts that a contemporary form of Indigenous education should not only help students develop their critical analysis skills, but should also encourage the development of their ability to engage in oral traditions. All of the recommendations in this guide were developed with this in mind. While we realize it will take more than reading through a guide to become experts in teaching about Indian land tenure, we also realize that many educators have had little to no previous training in this area. Thus, we feel strongly that this guide will serve as a good place to start, or restart, that journey.

In the *Interdisciplinary Manual for American Indian Inclusion*, Reinhardt & Maday (2006) presented a continuum of cultural knowledge and needs. The continuum considers both Indian and non-Indian experiences. On one end of the continuum you find educators who have very little knowledge regarding Indian cultures. This corresponds with a great need to learn about the same. On the other end of the continuum you find educators who have a great deal of knowledge about Indian cultures, and the corresponding need is along the lines of reinforcement and reification.

While both Indian and non-Indian educators may find themselves in similar situations regarding cultural knowledge and needs, there are some differences that are worthy of note.

- Indian educators are often expected to have a greater understanding of Indian cultures than their non-Indian peers.
- There is a belief that the mere presence of an Indian educator in a classroom can have a positive impact on Indian students.
- Indian educators are more likely to be seen by Indian communities as insiders, whereas non-Indian educators are often seen as outsiders.

Even the authenticity of materials about Indian cultural issues, like this guide, are often judged using a set of criteria that includes the identity of the author.

Most educators rely on common knowledge in their approach to Indian cultural issues. Thus, what may be common knowledge in Indian communities about Indian issues, is often different than common knowledge outside Indian communities. It should not be surprising then that Indian people often have greater knowledge of Indian cultures than their non-Indian peers. It is important not to assume that Indian people are steeped in traditional cultural knowledge, however, as many Indian families have suffered through loss of Native languages and cultural customs and traditions due to anti-Indian educational initiatives.

We propose that both Indian and non-Indian educators should continually seek to increase their background cultural knowledge of the Indian cultures that they are dealing with in the classroom. The ILTC provides much information about Indian perspectives on Indian land, but we encourage educators to seek out local and regional perspectives as a priority in teaching about Indian land issues.

PD activity 2: Reflection on Knowledge of Indian Land Tenure

Take a few minutes and think about where your knowledge comes from regarding Indian land tenure. Has it been impacted by family, the media, coursework, etc.? Create an entry in your journal about where your knowledge comes from.

How does American Indian identity impact social interactions between educators and students in higher education? Will it matter if the individual teaching the course is Indian or not? Will the interaction be different if most of the students are Indian or non-Indian?

These are rather important questions for educators to consider as they approach implementation of the ILTC, or any American Indian content in their work.

Educators cannot change the fact that they are Indian or non-Indian, but they should be aware of how their identity impacts their interactions with their students. To blindly assume that their personal identity doesn't matter can have negative impacts on their endeavors to help students learn.

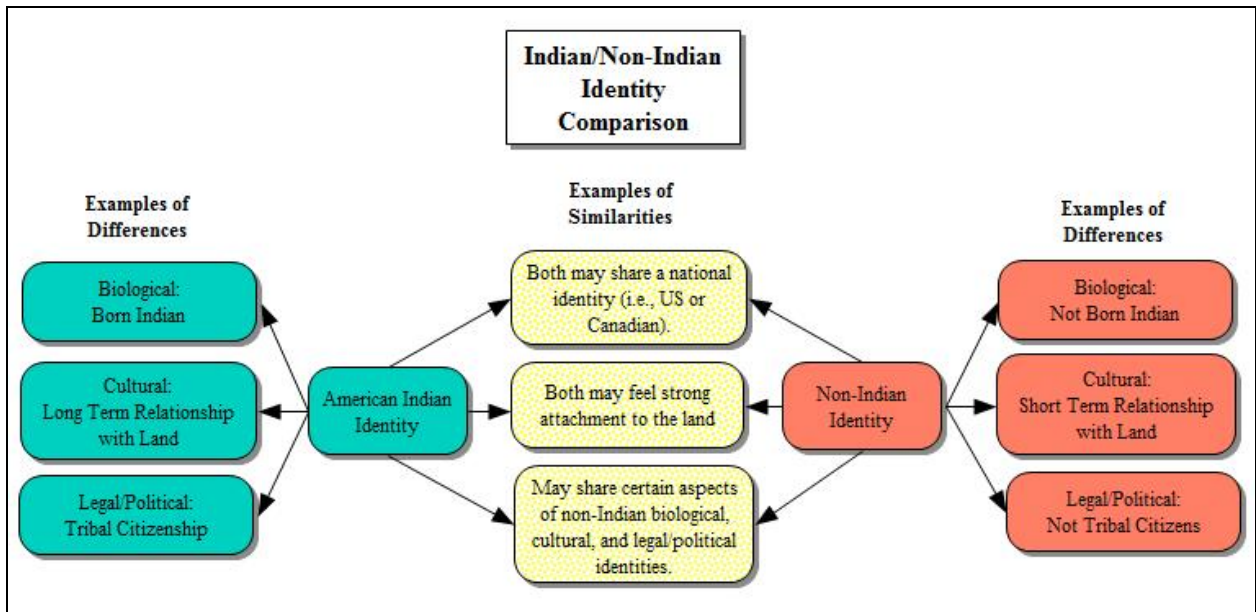


Figure 1. Indian/Non-Indian Identity Comparison

PD Activity 3: Reflection on Indian/Non-Indian Identity

Consider your own identity and how you think it may impact your efforts to utilize the ILTC. Consider the following hypothetical situation and how you would respond to it as an educator based on your Indian or non-Indian identity.

You are planning to incorporate some content from the ILTC higher education components into your course, or you are planning on implementing one of the courses as is. After reading through this guide, you are persuaded that it is important to inform your students about your Indian or non-Indian identity, or you are not convinced that it is important to reveal your identity.

If you are persuaded that it is important to inform your students, how would you go about it, and why would you choose to do it the way you decide? If you are not convinced, what are the reasons you would not want to reveal your Indian or non-Indian identity to your students? Create an entry in your journal about your decision.

Both Indian and non-Indian educators often deal with historic mistrust of non-Indian education systems by Indian people. This mistrust comes from negative educational interactions between non-Indian people and Indian communities. Missionary schools

sought to harvest Indian souls. Federal boarding schools sought to assimilate Indian people into non-Indian society to create a subservient class. Public schools have negated Indian culture and traditions and have largely excluded tribal governments from participating in the education of their citizens. Higher education institutions have often approached Indian communities as subjects of research. As a result, Indian people often have serious misgivings about how education occurs especially in non-Indian educational institutions.

With such a historic mistrust of non-Indian education looming in the background, it is sometimes difficult, especially for non-Indian educators, to gain the trust of Indian students. Often times, non-Indian educators are seen as outsiders in Indian communities, or worse they are seen as opportunists and wannabes. When they make mistakes along cultural lines, it seems to be amplified by their non-Indian status.

So, how do non-Indian educators mitigate for their non-Indian status in the face of historic mistrust? Klug and Whitfield (2003) provide a process for becoming bicultural for teachers of Indian students. The process includes six stages:

1. **Learning Stereotypes and Prejudices of Native Peoples:** At this stage, educators begin to identify their preconceptions of “Indian” cultures.
2. **Confronting Our Prejudices:** At this stage, educators confront preconceived ideas as they begin interacting with Indian people. They find that many preconceived ideas are inaccurate or biased.
3. **Redefining Our Perceptions of Native American Cultures:** This stage marks the beginning of a recursive process where educators may find themselves in a state of flux going back and forth between stages at times or feeling like they have begun moving from one way of thinking to another.
4. **Opening Ourselves to New Experiences:** When educators begin to purposefully engage with the Indian community of the students they are working with, by attending cultural events, or visiting with families outside of the school environment, they become less the expert and more of an equal. This helps educators realize where the students are coming from.
5. **Adjustment and Reshaping Our Cultural Identities:** Educators begin to examine the world around them from multiple perspectives. They take risks as they try to do things in an Indian way. This is also the stage when they begin to see how members of the Indian community see things in their community.
6. **Our Transformation as Bicultural Teachers:** At this stage, educators have shown their willingness to work with Indian families. They have become advocates for Indian students and Indian ways of doing things. Indian people recognize that the educators are sincere in their efforts to learn about Indian cultures.

All along this continuum, the recursive process may also occur. Even as an educator begins to advocate for Indian ways of doing things, they may encounter their own stereotypical presuppositions that confound their efforts.

It is important to underscore that this process of becoming bi-cultural does not condone identity fraud. The phenomenon known as wannabe-ism, meaning that a non-Indian person wants to be Indian, has had some very serious damaging effects on Indian education over the years. While we encourage educators to continuously improve in their knowledge of Indian cultures, we would never suggest that they in fact call themselves Indian, or that they begin redefining what it means to be Indian. These aspects are left to Indian people alone.

It is important to realize that many Indian people who lack tribal cultural knowledge may find that they too could benefit from this process. They may be Indian, but they may have grown up in a non-Indian family or community, and may have more in common with non-Indian people than with the Indian students they are working with in their classrooms.

Lastly, it should be mentioned that Indian people have historically been forced to learn about non-Indian cultures. Our education systems today, although much more open to the idea of multiculturalism than in previous years, are still very much controlled by non-Indian people who have little to no background in Indian anything. Thus, a process for becoming bi-cultural educators in many ways shows a respect to Indian cultural ways of educating that has been absent throughout most of post-colonial history. This model shows all students how learning about other cultures can be done in a positive way.

One of the great strengths of the ILTC is that it comes from within the larger Indian community. It has been developed by Indian educators. It is based on concerns that most, if not all, Indian tribes share about the history and contemporary status of Indian lands. It incorporates Indian tribal cultural perspectives, and references other materials that have been developed along similar lines. Perhaps most importantly, it provides both Indian and non-Indian educators opportunities to engage their students in lessons about the lands that comprise the Country that both now call their home.

The ILTC Higher Education Components

The ILTC currently provides two courses at the higher education level: *Introduction to Native Land Tenure*, and *Strategic Land Planning*.

Introduction to Native Land Tenure Summary

This course was developed for the ILTF by Dr. Edward C. Valandra. It is intended to be used as a 3-4 credit semester long course at a lower division level. The target audience for the course is individuals (primarily Native) residing on or near a reservation.

The introductory course is built around four major Native land tenure concepts: 1) the historical origins of land tenure and its status, 2) major concepts of Native "property" law, 3) use and management of Native lands, and 4) re-acquisition of a Native land base. Each of the four major concepts has subsequent themes and corresponding topics.

The first concept includes an introductory theme of Native land tenure. The corresponding topic is focused on pre-colonial Native property concepts.

The second concept involves three significant themes with their respective topic(s) in brackets: aboriginal occupancy & territoriality [European Doctrine of Discovery, original Native property rights under US law, Indian trade and intercourse acts]; aboriginal title & land claims [aboriginal title & recognized title]; and land cessions & the establishment of reservations [treaties, congressional acts, executive orders, and the reservation system].

The third major concept, use & management of Native lands, also has three significant themes with their associated topics: land administration & land utilization [the allotment era]; title clarification & change [US trusteeship over Native property, tribal and individual allotments, congressional power over Native property, and US administrative control over Native land]; tenure & jurisdiction [interplay of tribal jurisdiction & land ownership, US enforcement of Native land rights, and tribal power over tribal power over Native land(s)].

The fourth major concept, re-acquisition of Native land, has one important theme and a few related topics: land tenure & culture change [acquisition of lands by a) tribes under the Indian Reorganization Act, b) act(s) of Congress, c) non-governmental Native organizations, and d) non-Native organizations].

The topics are generally applicable throughout Indian Country, but the course design allows for each prospective institution or organization to modify the course to suit its particular situation. In addition, there are several discussion questions and some activities provided that accompany each topic.

After taking this course students should:

- Understand the historic difference between Native versus non-Native land tenure.
- Know how the non-Natives' concept of land tenure generally informed the genesis of European colonial attitudes toward Native land and how these attitudes later influenced European-Americans' own colonial land "acquisition" policies from Native Peoples.
- Know how the major western i.e., non-Native colonial concepts of Native property law evolved and how these major colonial concepts eventually led to the promotion of divesting Native Peoples of their homeland, in part or in whole.
- Understand the evolution of the Americans' allotment policy regarding Native lands and how the allotment policy culminated in the 1887 Dawes Act.
- Understand the 1887 Dawes Act as the colonial law that significantly (and single-handedly) diminished the landbase of Native Country.
- Know that pursuant to the 1887 Dawes Act, the United States attained complete administrative i.e., colonial control over Native lands.
- Understand and can deconstruct the colonial terminology used in Native land tenure literature and discussion.

- Know that Native Peoples, governments, and communities, and other non-Native organizations, through various land reacquisition initiatives, are restoring ancestral lands to reverse the debilitating colonial effects of the allotment law.

Strategic Land Planning Summary

This course was developed by Jacques Seronde, Ken Davis, Susan D. DeCoteau, Denise Lajimodiere, Gale Harms and Sheri Hoyt of Turtle Mountain Community College. This course targets students at tribal colleges and universities, tribal members who are or may be landowners, officials, and leaders. The course presents an overview of a great deal of material, and abundant resources and references to allow students and instructors to explore specific areas in greater depth, as they choose. It is designed as a 4 credit hour course, including 3 hours Lecture and 2 hours Laboratory per week.

Course content areas encompass:

- the history, context, and impacts of the current crisis in land tenure, inheritance, and administration;
- the renewal and strengthening of traditional cultural values, knowledge, and teachings on land conservation and management; on sustainable land-based livelihoods; and on land ownership, tenure, administration, and related requirements and responsibilities;
- principles and practices of strategic land planning, incorporating local land tenure and land use conditions, needs, opportunities, goals, objectives and action plans.

The planning approach offered is participatory, engaging all affected persons; and is comprehensive, strengthening academic with experiential learning opportunities through partnerships, applied problem-solving research, community outreach, and community service.

The Strategic Land Planning Course is based on the cultural insights that –

- the physical, emotional, psychological, and spiritual wholeness of individuals, families, and communities depend absolutely on the health and wholeness of the land and water and the communities of beings they support;
- as we re-learn the values, knowledge and skills needed to understand, restore and care for the land and water communities, so we will regain the wisdom and love to understand and care for our human community; consequently –
- the restored health of our interdependent human and land communities is the ultimate goal of our land tenure and management – and the foundation of our true cultural and economic sovereignty.

The coursework is built around six themes including: Keepers of the Earth -- Historical Background and Context; Land Ownership and Control; We Are All Related; Council Fires (Connect Government to the People and to the Land); The Earth Is Our Mother; and The Growing Light Before Dawn.

Participants in this course will gain knowledge and engage in practices needed to regain full control over their own lands and natural resources. The Course offers Indian landowners and land users systematic ways to –

- learn about the closely interwoven historical, legal, cultural, ecological and economic aspects of Indian land tenure and land use; and
- apply specific Problem-Solving and Strategic Land Planning practices to research, develop, implement and evaluate their own land tenure and land use decisions.

Examples of ILTC Higher Education Integration

This section provides examples of how the ILTC higher education and other components could be integrated into programs or courses at the higher education level. We realize that there are often considerable differences between institutions in course equivalencies, program flexibility, number of credits, rigor, and resources. The examples provided are based on generalities and not intended to provide a strict roadmap for ILTC integration.

Examples include actual, intended, and hypothetical uses of the ILTC. It is important to note that the examples included in this guide are for training purposes only. The ILTC is being implemented in the field in various forms. Evaluation of the ILTC is formative, and data collection is ongoing.

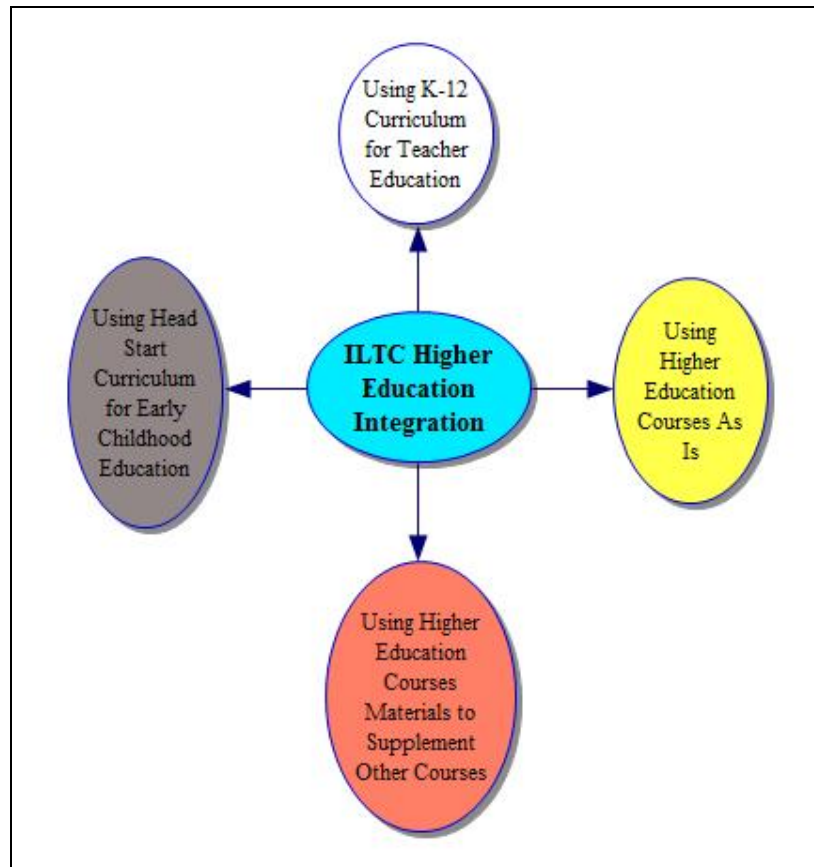


Figure 2. Areas of Potential ILTC Higher Education Integration

Using Higher Education Courses As Is

The ILTC higher education components can be used as they currently exist to enhance curricular offerings across your campus. The *Introduction to Native Land Tenure* course was developed with the intent to use it as a lower division level offering, and would enhance any first year program as an elective or prerequisite for the *Strategic Land Planning* course. The *Strategic Land Planning* course was not designated to be used at any particular level, but would fit nicely into a two or four year program as an upper level offering.

Based on the content and focus of the current ILTC higher education curriculum components, we have provided examples of how the courses could be used in four subject areas including American Indian Studies, Political Science, Natural Resources Management, and Tribal Leadership/Community Development. These examples are intended to help educators formulate their own ideas, and should not be seen as a strict roadmap for how the ILTC is to be implemented. There may be many great uses for the courses as is outside of the subject areas we have represented below.

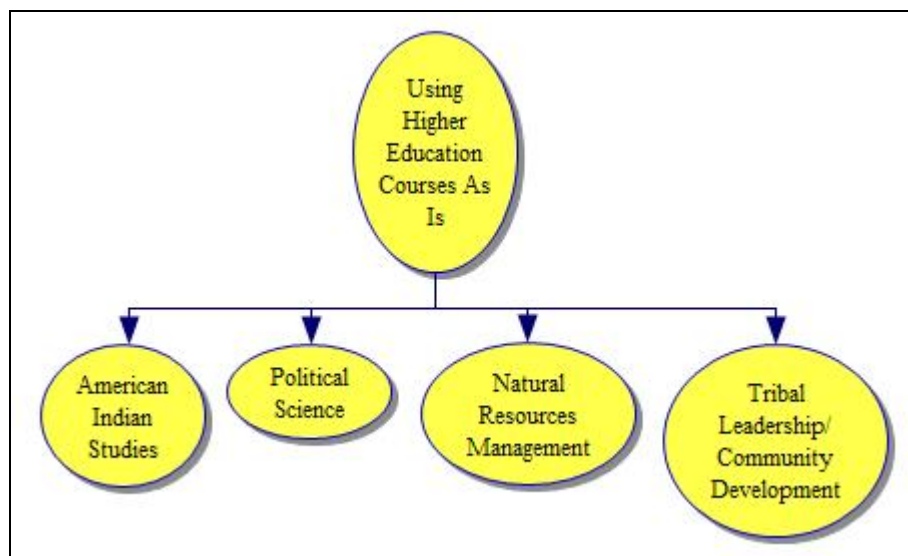


Figure 3. Using Higher Education Courses As Is Examples

Integrating the ILTC Higher Education Courses into an American Indian Studies Curriculum

The two courses currently provided in the ILTC could readily be integrated into any American Indian Studies curriculum as special topics courses or as permanent additions. They have both been designed to address issues that are pertinent to many, if not most, tribal communities across the United States and Canada.

Most AIS curricula already include courses that focus on Indian history, tribal law and government, and contemporary issues. Both the *Introduction to Native Land Tenure* and the *Strategic Land Planning* courses contain content that focuses on these areas. As such,

the adoption of the ILTC courses could provide a greater depth of focus by looking at the history of Indian land, laws that pertain to Indian lands, or how the continuous encroachment onto Indian lands has impacted Indian/non-Indian relationships.

The ILTC courses might also add a greater breadth to those AIS programs that are currently lacking in coursework that focuses on Indian land specifically. AIS, like other disciplines, must take a serious look at how it is responding to the ecological crises that are literally reshaping the world we live in. For AIS programs, it will not be a stretch to include a focus on Indigenous land issues from local, regional, and/or global perspectives.

Given the focus of AIS programs, there is a great likelihood that instructors would also find the course materials helpful in supplementing other courses already being taught as part of their AIS program. For instance, at Northern Michigan University, Native American Studies Instructor Aimee Cree Dunn (personal communication, 2008) is looking into supplementing two courses she teaches with materials from the ILTC courses.

In one course called *Native American Experience*, students learn about the history and culture of Native nations in the Americas. Aimee has begun looking at how elements of the land tenure course materials created by Dr. Edward C. Valandra could be incorporated into her course so that the students can get a better idea of how the historical interactions between Indian and non-Indian peoples have disenfranchised Indian people from their traditional homelands.

In another course, *Indigenous Environmental Movements*, Aimee would like to use elements of the same curriculum to enable students' understanding of Native land philosophies, traditional ecological knowledge, and the methods by which Indian nations are working today to regain traditional lands. In addition, the Indian Land Tenure Foundation itself is a movement that epitomizes the proactive element of contemporary Indigenous environmental activism that is taught in her *Indigenous Environmental Movements* course. Thus the organization along with its curriculum may be used as an example of how Indigenous organizations work on various fronts to both protect the earth and regain traditional lands that were once lost.

There are probably as many ways to incorporate content from the ILTC higher education courses into American Indian Studies as there are AIS courses. We will discuss other ideas for using the ILTC course materials for supplemental purposes in courses outside of AIS in a separate section.

Integrating the ILTC Higher Education Courses into a Political Science Curriculum

Most Political Science programs require a general elective either within the area of Political Science or outside. The *Introduction to Native Land Tenure* course is well suited to be adopted as a general elective or special topics course within Political Science. The focus on historical and contemporary relationships between tribes, states, and the Federal governments is something that is often lacking in Political Science curricula. While this

course focuses on relationships surrounding Indian land, it provides much information about tribes and federal Indian law in general.

For institutions lucky enough to have both a Political Science program and an American Indian Studies program, the *Introduction to Native Land Tenure* is a good candidate for cross-listing. At the very least, students of Political Science with an interest in comparative governments, and global/international political issues would gain much in the way of understanding how Indigenous/non-Indigenous relations can impact socio-political systems. As with the AIS courses, there are obviously many Political Science courses that would benefit from supplemental information found in the ILTC course materials.

Integrating the ILTC Higher Education Courses into a Natural Resources Management Curriculum

Natural Resources Management programs often require an environmental history and/or an environmental law component, ecology, and courses that focus on natural resource management systems. The ILTC higher education courses would very easily fit within such a framework given their focus on the history of Indian land tenure and the legal/political relations between tribes, states, and the Federal government. The *Strategic Land Planning* course could be used for a natural resources management systems course in its entirety or at the very least as supplemental. Both of the ILTC courses offer an alternative view on human ecology.

Dr. Larry Henry (personal communication, 2008), the academic dean at Turtle Mountain Community College, suggests that TMCC has been looking into the possibility of incorporating the ILTC higher education courses into a new Natural Resources Management program. He also suggested that they are considering offering the courses via distance education. TMCC faculty developed the *Strategic Land Planning* course for ILTF.

Integrating the ILTC Higher Education Courses into a Tribal Leadership/Community Development Curriculum

The ILTC higher education courses were designed to help American Indian communities in their efforts to deal with the myriad of issues that arise in the area of Indian land tenure. Tribal leaders often have few resources to draw on as they interact with other government agencies, educational institutions, and the general public about Indian land tenure and tribal sovereignty. The ILTC courses can help create a common knowledge base among tribal leaders as they continue their efforts to revitalize their communities.

Jared Aldern (personal communication, 2008) an instructor in the Department of American Indian Studies and American Studies at Palomar College in San Marcos, California taught a special topics course called *Community Development*. Working through the entire ILTC curriculum was the total focus of the Community Development course. “The idea was to have tribal educators, and people working in education and

environmental departments look at the curriculum and see how they might adapt it to the local region and to their own needs”. The course was primarily on-line, but also included three on-site meetings in the local tribal community.

Jared said that the course went very well, and that the students were enthusiastic about adapting the ILTC curriculum to their local tribal communities and program areas. What he liked best about the ILTC curriculum was “the integration of cultural content with legal issues and Western scientific views of land and land tenure”.

Jared was also teaching another online course in American Indian Science and Technology at the time we spoke with him. He said that he may integrate some ILTC components into the larger themes of that course as well.

Using Higher Education Course Materials to Supplement Other Courses

The ILTC higher education course materials could provide good supplemental information for many other courses that focus on the land that comprises Indian Country and the socio-cultural interactions that occur between the peoples of this land from both a historical and contemporary perspective. In the examples above, we provided some insight as to how the ILTC courses might be used in American Indian Studies, Political Science, Natural Resources Management, and Tribal Leadership/Community Development. In this section we look at other disciplines to illustrate how the ILTC materials might be used to supplement other courses that share common concerns. As with the examples above, we encourage you to think of these as examples and not a strict framework for ILTC implementation.

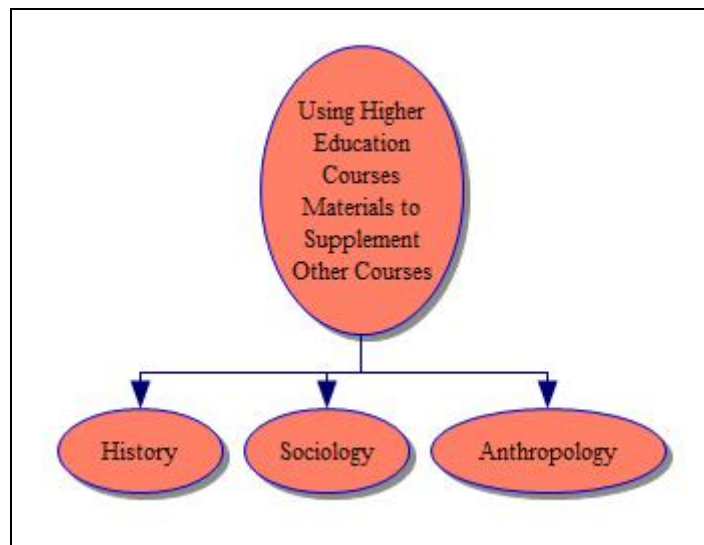


Figure 4. Using Higher Education Materials as Supplements Examples

Using the ILTC Higher Education Course Materials to Supplement a History Course

The history of Indian land tenure is truly the history of America. The deep history of Turtle Island includes a focus on the pre-colonial interactions between the Indigenous peoples of the Americas and the world around them. Oral traditional accounts, artifacts, and Native languages can tell us much about the deep history of places like states, cities, and tribal reservation communities.

The ILTC courses contain many historical facts and activities that can help history instructors and their students gain an appreciation for pre-colonial history as well as the post-colonial events that occurred after initial encounters between Indigenous and non-Indigenous peoples on this continent. The focus on aboriginal and treaty rights, early colonial interactions, federal Indian policy, and subsequent state/tribal interactions tell a story of how Indian Country has been reshaped by historical events.

The ILTC courses tie together key learning objectives about the history of Indian land tenure with the in-depth study of local community needs in a contemporary context. Land ethics, community development, sustainable agriculture, and many other land tenure issues are included in the focus of the ILTC courses to give students a broad perspective of the issues that must be considered by tribal leadership as they continue their revitalization efforts.

Using the ILTC Higher Education Course Materials to Supplement a Sociology Course

Cultural diversity courses and theories of race relations courses in Sociology often include a focus on domestic relations between ethnic or racial groups in the United States. American Indian relations with other groups in the US are unique in the government-to-government relationships between tribes and the federal government, and between tribes and their citizens.

The involuntary minority status of American Indian people in the US extends from the disenfranchisement of American Indian cultural groups from their traditional homelands. The subordination of American Indian social systems at the hands of European Americans was a deliberate attempt to eradicate American Indian people and their rightful claim to the lands that are now considered America.

The ILTC can help sociology instructors as they prepare to teach their students about diversity and race relations in the US and how access to the land and resources play a vital role in creating disparities between social groups. It could also help instructors present aspects of American Indian identity that are not often considered by the mainstream. Legal/political aspects of American Indian identity are tied to the fundamental unit of the tribe. As tribes continue to work through revitalization efforts and reclaim their lands and natural resource bases, students of sociology will need to study the dynamics and interactions between Indian and non-Indian groups to be able to understand the origins and outcomes of Indigenous social movements.

Using the ILTC Higher Education Course Materials to Supplement an Anthropology Course

The activities included in the ILTC higher education courses challenge students to learn more about their own community and share what they know with others as their studies are supplemented with guided research experiences. The course materials are ideally suited for interdisciplinary programs and interdepartmental majors like those that include a focus on socio-cultural interactions on a global level.

ILTC course goals of increasing student comprehension of traditional meaning and values in an Indigenous community context will undoubtedly have great benefit for Anthropology programs. By studying Native relations within their local environment an understanding of how that experience has changed over time will develop. One of the intended outcomes of student interactions with their local community is that they develop a deeper perspective of the pros and cons of the modernization processes that have taken place in Indigenous communities.

A guided case study approach using the socio-political and socio-cultural methods that characterize the ILTC courses requires students to delve into present day situations using a perspective that is often overlooked or ignored in academia. They will learn to comprehend oral traditions of the Indigenous cultural groups they are studying and utilize scientific and technical languages of many diverse fields as they prepare a case study of their own local community.

Studying the origins of Indigenous cultural groups in the Americas will encourage students to investigate the origin stories of non-Indigenous peoples as well. This basic question is asked of each student as they begin pondering the challenges of understanding the meaning of Indian Land Tenure.

Anthropology courses that focus on language would also benefit from having students study Indigenous oral traditions. Using Native language terms and meanings may reveal different ways of understanding human relationships with each other and the world around them. Combining oral traditions with historical documentation, artifacts, and modern scientific studies will develop a much greater understanding of cultural interactions for students in Anthropology classes.

Nabhan (1997) points out the importance of connecting the study of cultures with the study of health and biological diversity. He asserts that throughout history when “empires have spread to suppress other cultures’ language and land-tenure traditions, the loss of biodiversity has been dramatic” (p. 37). The ILTC offers this type of knowledge to students who want to enter into the fields required to resolve these issues.

In the future, students of anthropology, history, sociology and other disciplines will look back and ask why we addressed issues like terrorism, world hunger, and global warming as we did. An interdisciplinary approach is necessary if we are to truly provide

opportunities for new knowledge to emerge from the amalgamation of Western science and Indigenous knowledge systems.

Using Head Start Curriculum for Early Childhood Education

The Head Start component of the ILTC along with the accompanying Head Start Teacher's Guide can be used to enhance both pre-service and in-service early childhood education programs. There are eight lesson sets included in the curriculum, and the lessons have been aligned with the Head Start Child Outcomes Framework (2003) in the Head Start Teacher's Guide. We have provided an example below for how the Head Start components of the ILTC might be used to supplement a pre-service course on early childhood curriculum development, and another example for it might be used in a professional development capacity.

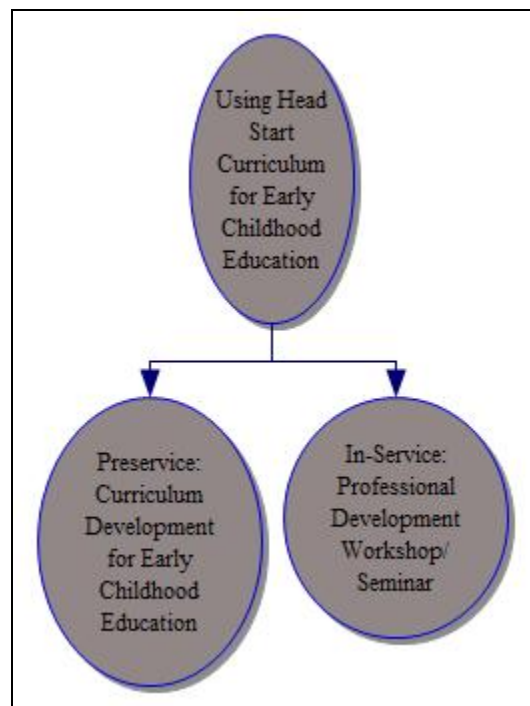


Figure 5. Using Head Start for Early Childhood Examples

Using the ILTC Head Start Curriculum Materials to Supplement a Pre-Service Curriculum Development Course

Early childhood education programs usually include a course, or courses, that focus on curriculum development. The ILTC Head Start components provide a good example of an early childhood education curriculum that was developed using a thematic unit approach.

The Head Start curriculum was produced by the curriculum development team of the Sicangu Way of Life Project for the Indian Land Tenure Foundation in 2004. According to the authors of the curriculum,

This culturally appropriate Head Start curriculum is designed to instill in Native American children a comprehensive understanding of their place within Creation and a fundamental sense of belonging to their traditional land base. Head Start children, ages three to five, will develop a respect for the land and all elements of life through long term exposure to culturally relevant activities that are developmentally appropriate. This basic level of understanding will provide the foundation for future learning regarding land issues in Native America”.

Each of the eight lesson sets is built around an element of life and creation, including Creation itself, Mother Earth, Fire, Water, Air, Plants, Animals and, finally, the Stars. The lessons include materials lists, sample Native American stories, discussion questions, art activities, nature walks, music and movement, and vocabulary words. Children have a natural curiosity about the activities and materials that are set before them. Allowing children to study the topics through their play, and providing them with the opportunity to explore will have lifelong benefits that will impact future learning.
(<http://www.indianlandtenure.org/curriculum/headstart/Intro%20to%20Head%20Start.pdf>)

When used with the accompanying Head Start Teacher’s Guide, it will provide the early childhood education students with an example of a curriculum that comes out of Indian Country that has been aligned with the federal framework.

Using the ILTC Head Start Curriculum Materials for an In-Service Professional Development Workshop or Seminar

Similar to the pre-service curriculum development course, in-service early childhood education teachers are often lacking in exposure to early childhood education materials that focus on Indian land tenure. The ILTC Head Start components, including the lesson plan sets and the Teacher’s Guide, could be used to supplement a professional development workshop or seminar with a focus on meeting federal framework guidelines using American Indian content.

In Jared Aldern’s (personal communication, 2008) community development course at Palomar Community College, he had the students review the entire ILTC and asked them to think about how they could use it to meet the educational needs and interests in their respective tribal communities. One participant was an educator from the Santa Ysabel tribal community. She was easily able to substitute Navajo stories for those included in the Head Start lessons. She reported that the existing framework for the lesson worked very well, and that the lesson was quite effective.

Using K-12 Curriculum for Teacher Education

Similar to early childhood education, K-12 teacher education programs generally require courses in curriculum development. In the examples provided below we chose to focus on two other common pre-service courses that are usually part of a K-12 teacher education program and that might be a great forum for the inclusion of ILTC materials. We have also provided an example of how the ILTC has been used for a professional development course that focuses on best practices in American Indian education.

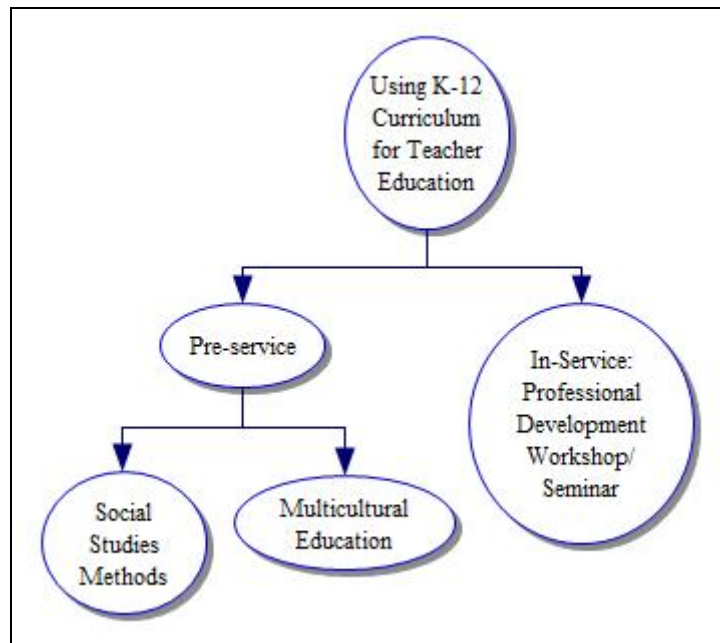


Figure 6. Using K-12 for Teacher Education Examples

Using the ILTC K-12 Curriculum Materials to Supplement a Pre-Service Social Studies Methods Course

According to Nelson (1998), social studies methods courses will often include a focus on developing social studies units that introduce students to the study of history, geography, economics, sociology, anthropology, psychology, and political science. Additionally, modern social studies methods courses usually incorporate a focus on how to teach about cultures, including ethnic minority cultures in America.

The ILTC K-12 curriculum contains much good information about the history of Indian land tenure, including geographical, economic, social, cultural, and political issues. American Indian relationships with the United States and Canada regarding the land that now composes these countries is one of the most contentious and oldest ongoing struggles for ethnic minorities in America. The ILTC was designed as an interdisciplinary thematic unit that cuts across grade levels and subjects. In the accompanying K-12 Teacher's Guide, we have provided a number of examples for how the ILTC materials can be used to meet state standards in multiple subject areas by integrating the entire

ILTC or by supplementing the current school curriculum with materials and activities from the ILTC.

Using the ILTC K-12 Curriculum Materials to Supplement a Pre-Service Multi-Cultural Education Course

Although often called multi-cultural education, these courses tend to focus on the larger issue of diversity in education. According to Timpson (2003), “diversity content is inherently interdisciplinary” (p. 13). Diversity content regarding Indian cultures and their relationship to their traditional homelands certainly cuts across many subject areas and grade levels.

In the examples provided in the accompanying K-12 Teacher’s Guide, we have shown how the ILTC can be aligned with state and tribal standards, and can be modified based on local tribal cultural preferences. A multi-cultural education course could incorporate the ILTC K-12 curriculum and the professional development materials as a case study of how to approach American Indian topics using an interdisciplinary thematic unit approach.

Using the ILTC K-12 Curriculum Materials for an In-Service Professional Development Workshop or Seminar

Dr. Martin Reinhardt (2008) utilized the entire ILTC in an on-line seminar called Best Practices in American Indian Education. The on-line seminar was offered in partnership between the Tribal Education Departments National Assembly, Colorado State University School of Education, and the Interwest Equity Assistance Center. In this seminar the participants completed assigned readings, interacted through a discussion board, took quizzes, summarized materials and information supplied by guest presenters, and attended live chats with those guest presenters.

Dr. Reinhardt met Terry Janis of the Indian Land Tenure Foundation (ILTF) at a Tribal Education Departments National Assembly (TEDNA) meeting held during the National Congress of American Indians convention in November of 2007. While planning the seminar, Dr. Reinhardt contacted Terry and asked him if he would like to join the on-line seminar as a guest speaker to discuss their newly developed Indian Land Tenure Curriculum (ILTC). Terry joined the class as an on-line guest presenter on the evening of March 11, 2008. Participants in the workshop were asked to review the entire head start through higher education curriculum prior to his presentation.

Terry also envisions a day when the tribal colleges and universities will take on a bigger role of working with local schools systems to help them teach children about Indian Land Tenure issues. According to Terry, “one of the biggest issues that teachers struggle with is how to use the ILTC to meet state standards”. The partnerships with TEDNA, Montana OPI, and feedback from the field will help ILTF better address this issue, and will provide data for future partnerships with tribal colleges and universities and others.

Terry is very aware of the critical importance of “administrative commitment; a state mandate or something close to mandate, materials that are presented to teachers fully developed with standards alignment and in a format the teachers can easily ingest; and consistent professional development with individual teachers who can offer coaching in class or one-to-one,” he is also aware of the need to show how the ILTC is impacting student achievement. Terry says that “while the ILTC has not been challenged with respect to concerns about it being based on scientific research,” he is sensitive to the fact that as schools begin implementing the ILTC, there must be a push to collect data related to its impact at the same time. Based on the work of Demert, Cajete, and others, he believes that it can have a significant impact on student success if implemented in a good way.

PD Activity 4: Planning for ILTC Integration

As educators begin the planning process for ILTC implementation in their classrooms, they should ask the following questions:

- * What are the goals I hope to achieve?
- * How can the ILTC components, as they currently exist, help meet those goals?
- * What components of the ILTC would need to be modified to help meet those goals?

It is very important to stay goal oriented and plan with the end in mind. Otherwise, educators run the risk of trying to fit a square peg in a round hole. If it is unclear to the educator how the ILTC fits into their overall educational goals, it will most likely be unclear to the students as well. Be sure to record your answers to these questions in your journal.

Combining ILTC with Other American Indian Materials

While the ILTC exemplifies many important aspects of what we would consider good American Indian education, we acknowledge that all curricula have room for improvement. We hold ourselves to the same standard that we hold others to in developing, or redeveloping, American Indian education materials. As we continue to receive feedback from the field, we will look at ways to refine the ILTC for future editions. Whether it is the continuous improvement of the ILTC, or the new development of other American Indian education materials, we would encourage all educators to incorporate multiple evaluation techniques into their materials development and curriculum planning processes.

There are a number of resources that have been developed over the years to help educators with such evaluation. Reinhardt & Associates utilizes four primary resources in their American Indian Education Professional Development Workshop (AIEPDW). We have encapsulated these evaluation techniques in the performance rubric below, but highly recommend that this rubric be used in conjunction with the resources referenced rather than in place of. Although the evaluation tools have largely been used in a K-12 context, most are also relevant in a higher education context especially in the field of teacher education.

Evaluation Resource	Score			
	1	2	3	4
Beverly Slapin & Doris Seale's How to Tell the Difference Slapin, B. & Seale, D. (2006). <i>Through Indian Eyes: The Native Experience in Books for Children</i> . Berkeley: Oyate. Total possible score: 48	No curricular materials have been checked for:	Some curricular materials have been checked for:	Most curricular materials have been checked for:	All curricular materials have been checked for:
	<ul style="list-style-type: none"> • stereotypes 			
	<ul style="list-style-type: none"> • loaded words 			
	<ul style="list-style-type: none"> • tokenism 			
	<ul style="list-style-type: none"> • distortions of history 			
	<ul style="list-style-type: none"> • dialogue (Tonto speak) 			
	<ul style="list-style-type: none"> • standards of success 			
	<ul style="list-style-type: none"> • author's background 			
	<ul style="list-style-type: none"> • illustrator's background 			
	<ul style="list-style-type: none"> • lifestyle considerations (i.e., past tense, superstition, etc.) 			
	<ul style="list-style-type: none"> • role of Elders 			
	<ul style="list-style-type: none"> • role of women 			
	<ul style="list-style-type: none"> • effects on student's self-image 			
Evaluation Resource	Score			
	1	2	3	4
Elaine Cubbins' Techniques for Evaluating American Indian Web Sites * See web site reference below Total possible score: 56	No web sites used have been checked for:	Some web sites used have been checked for:	Most web sites used have been checked for:	All web sites used have been checked for:
	<i>General considerations:</i>			
	<ul style="list-style-type: none"> • site sophistication 			
	<ul style="list-style-type: none"> • organization 			
	<ul style="list-style-type: none"> • up-to-date 			
	<ul style="list-style-type: none"> • clarity of purpose 			
	<ul style="list-style-type: none"> • broken links 			
	<i>Authority considerations:</i>			
	<ul style="list-style-type: none"> • identification and background of site author (including tribal affiliation) 			
	<ul style="list-style-type: none"> • contact information 			
	<ul style="list-style-type: none"> • validity of the site (is it an authorized or official tribal web site, or is it a personal web site?) 			
	<i>Content considerations:</i>			
	<ul style="list-style-type: none"> • Native or non-Native perspective 			
<ul style="list-style-type: none"> • nature of images and icons (respectful or not) 				
<ul style="list-style-type: none"> • exploitation of Native oral traditions and spirituality 				
<ul style="list-style-type: none"> • cultural and historical accuracy 				
<ul style="list-style-type: none"> • authenticity of items 				

	<ul style="list-style-type: none"> legality (repatriation concerns, intellectual property rights, etc.) 			
Evaluation Resource	Score			
	1	2	3	4
Martin Reinhardt & Traci Maday's Interdisciplinary Manual for American Indian Inclusion ** See website reference below Total possible score: 40	No Indian curricular materials have been checked for:	Some Indian curricular materials have been checked for:	Most Indian curricular materials have been checked for:	All Indian curricular materials have been checked for:
	<ul style="list-style-type: none"> historical and cultural accuracy 			
	<ul style="list-style-type: none"> tribal specificity 			
	<ul style="list-style-type: none"> ***anti-Indian bias 			
	No materials have been developed to:	Some materials have been developed to:	Most materials have been developed to:	All materials have been developed to:
	<ul style="list-style-type: none"> be culturally responsive to American Indian students 			
	<ul style="list-style-type: none"> reflect American Indian traditional tribal values 			
	No American Indian content is:	Some American Indian content is:	Most American Indian content is:	All American Indian content is:
	<ul style="list-style-type: none"> delivered using interdisciplinary thematic units 			
	<ul style="list-style-type: none"> delivered using thematic units across grade levels 			
	There is no conscious effort to:	There is little conscious effort to:	There is a fair amount of conscious effort to:	There is a great deal of conscious effort to:
	<ul style="list-style-type: none"> include culturally based Indian teaching methods 			
	<ul style="list-style-type: none"> involve Indian parents /families, and tribal communities in the education of Indian students, or in the education of non-Indian students about Indian matters 			
	<ul style="list-style-type: none"> develop American Indian curriculum according to the **** Principles of Universal Design 			
Evaluation Resource	Score			
	1	2	3	4
James Banks' Levels of Ethnic Integration Banks, J. (2003). <i>Teaching Strategies for Ethnic Studies</i> . (7 th ed).	Contributions Approach: Focuses on heroes, holidays and discrete cultural elements.	Additive Approach: Content, concepts, themes and perspective are added to the curriculum without	Transformation Approach: Structure of the curriculum is changed to facilitate student understanding of concepts,	Social Action Approach: Students make decisions on important social issues and take actions to help solve them.

Total possible score: 4		changing the basic curricular structure.	issues, events and themes from the perspectives of diverse ethnic and cultural groups.	
* http://www.u.arizona.edu/~ecubbins/webcrit.html				
** http://edoptions.com/indianed/American_Indian_Inclusion_Manual.pdf				
*** Sadker & Sadker (2000) include seven forms of bias in <i>Teachers, Schools & Society</i> . These include: invisibility, stereotyping, imbalance and selectivity, unreality, fragmentation and isolation, linguistic bias, and cosmetic bias. Anti-Indian bias can take on any of these forms.				
**** The Principles of Universal Design are available at the North Carolina State University, Center for Universal Design website: http://www.design.ncsu.edu/cud/about_ud/udprinciples.htm				

Table 1. Evaluation Techniques Performance Rubric

PD Activity 5: Evaluating American Indian Materials

After you have decided how you will approach ILTC implementation, you should begin evaluating the materials you plan to use. Acquire copies of the reference materials containing the evaluation techniques, and practice using the rubric. The amount of time allocated to this activity depends on the type of materials being evaluated. Larger and more complex texts and websites will obviously take longer. Upon completion of your evaluations, save your findings for future reference and to share with others.

Course Evaluations and ILTC Materials

The Indian Land Tenure Foundation is dependent on course instructors to provide important information about their experience, and the experience of their students, regarding the ILTC. The following are examples of the types of questions that instructors may want to include on student evaluation forms, or ask their students in a separate survey. They are separated into question sets that reflect the process used to integrate the ILTC components as complete courses or as supplemental materials.

As complete courses:

- Please rate your experience (where 1 is the worst score and 5 is best) with the Indian Land Tenure Curriculum higher education course you just completed and explain the reason you scored it as such.
- Do you think the Indian Land Tenure Curriculum higher education course you just completed increased your understanding of, and ability to communicate about, Indian land tenure issues? Why or why not?

As supplemental materials:

Are you aware of how Indian Land Tenure Curriculum higher education materials were used to supplement the course you just completed? Yes or no?
Do you believe that the inclusion of course materials regarding Indian land tenure was an important part of the course you just completed? Why or why not?

We encourage instructors to include these questions, or alternate questions, that are relevant to the courses taught, but that also focus specifically on the ILTC higher education components. This data is invaluable to ILTF as we move forward in the development of future higher education components and as we revise current courses.

PD Activity 6: Feedback to ILTF

As educators work through integration processes, it is hoped that they will keep records of their experiences, including both warm and cool feedback and provide the ILTF with that data so we can improve the ILTC for future users. Upon completion of the course in which you used the ILTC, you are highly encouraged to provide the Indian Land Tenure Foundation with information about your experience and that of your students. In addition to the entries into your ILTC journal, it is hoped that you will include questions on your student evaluations about their experience with the ILTC, and that you will submit a non-confidential summary of the student data to ILTF for our records. If you submit questions to the ILTF regarding your use of the ILTC, we may ask for your permission to use your questions or comments in future editions of this guide to help others. We may also contact you periodically to collect data directly.

While the ILTF is interested in knowing about instructors experiences with the current ILTC higher education components, we are also very interested in hearing about ideas instructors have for new components. Any ideas submitted should maintain a focus on the four curricular standards for the ILTC.

PD Activity 7: Ideas for New ILTC Courses

Do you have an idea for a new ILTC higher education course? If so, please provide ILTF with the following information:

- * Proposed course title
- * Course description
- * Course goals and objectives
- * Number of credit hours and duration of course
- * Division level (lower level, mid level, upper level, and graduate or undergraduate)
- * Required materials
- * Outline of course content
- * Your credentials including tribal affiliation if any.

If your course proposal is selected for publication as part of the ILTC, you may be asked to provide further information and permissions.

Conclusion

As educators move forward in their efforts to integrate the ILTC into higher education efforts, it is important that they consider their background knowledge on the subject of Indian land tenure. The higher education components of the ILTC contain many resources and references that can provide a great deal of background knowledge as instructors prepare for upcoming semesters. The Resources & References document that is included as part of the professional development materials for the ILTC provides an alphabetical listing of all of the reference materials included in the ILTC, plus it includes annotated bibliographical references to additional materials that are relevant to the concept of Indian land tenure as defined by the Indian Land Tenure Foundation, and Luan Makes Marks (2007) *Natures of the Sacred* typology that provides quotes from Indian people regarding relationships with the world around us.

In this guide we pointed out how an educator's identity may impact the relationships between their students, their families and communities, and themselves. While we do not encourage identity fraud, we do encourage educators to become practiced at the art of cultural border crossing. Educators who work towards becoming bi-cultural or multi-cultural are much more inclined to be sensitive to the issues that American Indian people face in educational environments that are most often non-Indian in orientation.

It is our hope that educators will maximize their use of the ILTC by following the suggestions included in this guide. At best, we hope to see the higher education components of the ILTC used as is. The courses were designed to elicit family and community involvement, and can be combined with other American Indian content in a good way by utilizing the evaluation rubric.

We sincerely wish you the best as you begin, or continue, integrating the ILTC at your educational institution. Please let the ILTF know about your experience with this guide and the ILTC in general. Your comments and suggestions are critical to the improvement of the ILTC for future generations.

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