# Understanding Historical Trauma and the Relationship to Indian Education

By Kurrinn Abrams and Casie Wise  
Subjects: History/Social Studies, Psychology, Education  
Grade Band: Higher Education, Pre-service Teachers

## Inquiry by Design Blueprint*

<table>
<thead>
<tr>
<th>Essential Question(s)</th>
<th>How does historical trauma impact American Indian youth today?</th>
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</thead>
</table>
| **CCR S Standards Met** | RI.9-12.1 (Cite textual evidence and make inferences)  
RI.9-12.2 (Determine central idea and its development)  
RI.9-12.5 (Analyze author's ideas across the text)  
RI.9-12.6 (Determine author’s point of view and rhetoric)  
RI.9-12.7 (Analyze various accounts told through different mediums)  
W.9-12.2 (Write explanatory texts)  
W.9-12.7 (Conduct short/sustained research projects)  
**Please consult your state's Native American History and Culture curriculum requirements, where applicable as some states have incorporated specific social studies standards and/or specified essential understandings for teaching Native content. Examples are: Montana’s “Indian Education for All,” Washington’s “Since Time Immemorial,” and Oregon’s “Tribal History/Shared History.”** |

## Staging the Question

This unit is designed for college-level students, particularly teacher candidates who desire to better support their American Indian/Alaska Native/Native Hawaiian students. This inquiry unit will begin with the deepening of knowledge about the presence and impact of historical trauma within American Indian nations. Then, educators will engage in multimedia sources to learn the history and assimilation tactics of boarding schools to analyze how the current U.S. education system perpetuates historical trauma. The inquiry will finish with recommendations for addressing trauma in the classroom and community so that educators are able to acknowledge and potentially recognize the effects of historical trauma and the role that education has played in this trauma.

<table>
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<th>Entry Question #1</th>
<th>Entry Question #2</th>
<th>Entry Question #3</th>
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<tr>
<td><strong>What is historical trauma? How does it relate to American Indians?</strong></td>
<td><strong>How has the U.S. education system perpetuated historical trauma for American Indians?</strong></td>
<td><strong>How can educators facilitate healing of historical trauma in the classroom?</strong></td>
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<tr>
<td><strong>Formative Performance Task #1</strong></td>
<td><strong>Formative Performance Task #2</strong></td>
<td><strong>Formative Performance Task #3</strong></td>
</tr>
<tr>
<td>Choose one of the terms you have encountered today [Historical trauma, intergenerational trauma, microaggressions, disenfranchisement, disenfranchised (unresolved) grief]. In a brief essay, define the term and how it relates to American Indians. How are you, as an educator, connected to the term you chose? Why is it important to acknowledge this? How will that acknowledgement impact your future work as an educator?</td>
<td>How has the U.S. education system perpetuated historical trauma for American Indian students and communities? Brainstorm two recommendations for systemic change that could help address this trauma. What is something you can do as an educator to avoid perpetuating historical trauma?</td>
<td>How has your perspective on historical trauma and its relationship to education shifted after engaging in this inquiry? How might this impact your future classroom practices with curriculum, classroom management, and community engagement? In writing or through discussion, brainstorm three ways you would shape your classroom so as to minimize the historical emphasis on the assimilation and culture change of Native students.</td>
</tr>
</tbody>
</table>
**Featured Sources**

| Source: | What is Historical Trauma? & How do people experience Historical Trauma? video series by the University of Minnesota (YouTube) |
| Source: | excerpt from “The American Indian Holocaust: Healing Historical Unresolved Grief,” by Dr. Maria Yellow Horse Brave Heart and Dr. Lemyra M. DeBruyn |
| Source: | “Historical Trauma and Microaggressions: A Framework for Culturally Based Practice” |
| Source: | “Boarding School Healing” video by the Native American Rights Fund (YouTube) |

| Source: | Our Spirits Don’t Speak English: Indian Boarding School Rich Heape Films interview with Andrew Windyboy (YouTube) |
| Source: | “American Indian Boarding Schools: An Exploration of Global Ethnic & Cultural Cleansing” by the US Department of Veterans’ Affairs |
| Source: | Primary Source sets on Boarding Schools (Library of Congress, Digital Public Library of America) |
| Source: | “America Has Always Used Schools as a Weapon Against Native Americans,” by Katrina Boone, Education Post (2018). |

| Comment: | While we have given the focus to boarding schools as an example of generational trauma, other examples that could be addressed in this lesson include: the reduction of territorial land, removal to less habitable land and the requisite changes in habitat and lifeways, broken treaties, and the termination of federal recognition. Teachers could research and teach any of these topics. |

| Source: | “We are Still Here” (YouTube) posted by Imaginesville |
| Source: | excerpt from School Culture and American Indian Educational Outcomes (pgs. 203-204) By Donna Martinez, accessed at ScienceDirect |
| Source: | “Addressing Race and Trauma in the Classroom,” by The National Child Traumatic Stress Network |

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<tr>
<th><strong>STUDENT HANDOUT Lesson #1</strong></th>
<th><strong>STUDENT HANDOUT Lesson #2</strong></th>
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**Enduring Understanding(s)**

Mainstream history narratives and curricula typically represent American Indians in ways that promote stereotypes and gloss over the genocide and forced assimilation by Western European colonizers. U.S. history tells a painful story of the battles between the colonists and American Indians, as Indians were continuously forced off their lands and pushed westward. As forced assimilation took on the form of boarding schools in the nineteenth and twentieth centuries, the historical trauma left deep scars on tribes from the community to family and even individual level. The grief of lost land, forgotten languages, and torn families remains unacknowledged and unresolved for most American Indians today. This affects even the youngest of tribal members as they try to engage in a public education system that still disenfranchises them. This unit is designed to bring teacher candidates or current educators to a place of understanding and acknowledgement of historical trauma and an awareness of the use of education as an assimilation tool. The goal is to help prepare teachers with more tools to help students and even communities heal from historical trauma.

**Summative Performance Task (two options)**

Provide the following prompt to students:

Access the 2019 report “Becoming Visible: A Landscape of Analysis of State Efforts to Provide Native American Education for All” by the National Congress of the American Indian. Using this report and additional sources you find, determine the policy and curriculum landscape in your state regarding American Indian Education. Write a brief summary of your state’s approach to supporting Native students. Then, using the three areas identified in the report (state policy and resources, collaboration with tribal governments, and curriculum implementation), write and explain one recommendation in each area that you would implement in your state or local community.

Optional Extended Research – Provide the following prompt to students:


Choose one of the articles in this bibliography. Write an analysis essay of the article and how it could inform your future education practices.

**Mapping Informed**

**Understand:** Guide students to consider the critical impact of current and historical trauma on students and how that can seriously impede learning and future success.
**Educator extensions**: Accessing additional resources and community knowledge keepers, consider how to create a safer learning environment for your future classroom based on a better understanding of the historical narratives of your students as well as the community in which you will/currently teach.

| Taking Informed Action | Act (optional): Native Knowledge 360° [Framework for Taking Informed Action](https:).

*Adapted by Honoring Tribal Legacies from the publication of the IDM Blueprint from Native Knowledge 360°, Smithsonian Institution, National Museum of the American Indian.*

For additional information, support, or training on historical trauma and trauma-informed educators, visit the sites below:

- National Indian Education Association (NIEA): [https://www.niea.org/](https://www.niea.org/)
- Substance Abuse and Mental Health Services Administration (SAMHSA)-Programs for Native Youth: [https://www.samhsa.gov/tloa/native-youth-resources](https://www.samhsa.gov/tloa/native-youth-resources)
# Lesson Guide for ENTRY QUESTION 1*

*This lesson can be completed in one or two standard course periods. Pre- & post-lesson work can be used to accommodate timing constraints or to align to college course expectations.

## Entry Question #1: What is historical trauma? How does it relate to American Indians?

## SOURCES

**What is Historical Trauma? & How do people experience Historical Trauma?**  
Video series by the University of Minnesota (YouTube)

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<thead>
<tr>
<th>What is Historical Trauma?</th>
<th><a href="https://www.youtube.com/watch?v=AWmK314NVrs">https://www.youtube.com/watch?v=AWmK314NVrs</a></th>
</tr>
</thead>
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<tr>
<td>How do People Experience Historical Trauma?</td>
<td><a href="https://www.youtube.com/watch?v=sjJUQlodh0g">https://www.youtube.com/watch?v=sjJUQlodh0g</a></td>
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</tbody>
</table>

Excerpt from “The American Indian Holocaust: Healing Historical Unresolved Grief,” by Dr. Maria Yellow Horse Brave Heart and Dr. Lemyra M. DeBruyn

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<tr>
<th>Excerpt found below for Lesson 1: Source 2</th>
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</table>

**Full article citation:**  

**Historical Trauma and Microaggressions: A Framework for Culturally-Based Practice,**  
Center for Excellence in Children’s Mental Health


**Boarding School Healing,**  
Native American Rights Fund YouTube

| https://www.youtube.com/watch?v=8HZgmJmdpf8&t=6s |

**Additional Resource (permission or subscription required)**

“Historical Trauma Among Indigenous Peoples of the Americas: Concepts, Research, and Clinical Considerations,”  
Dr. Maria Yellow Horse Brave Heart and others  
*Journal of Psychoactive Drugs*

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<tr>
<th>Found in higher education libraries or academic journal databases</th>
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<tr>
<td>Possible source: Taylor &amp; Francis Online</td>
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**Preparing for and Facilitating the Sensitive Discussion**  
Center for Educational Innovation


## Critical Vocabulary

- Historical trauma  
- Intergenerational trauma  
- Disenfranchisement  
- Disenfranchised (unresolved) grief  
- Microaggressions

## Formative Assessment Task

**Writing prompt:** Choose one of the terms you have encountered today [historical trauma, intergenerational trauma, disenfranchisement, disenfranchised (unresolved) grief]. In a brief essay, define the term and how it relates to American Indians. Then, consider how that term interacts with the education system. How are you, as an educator, connected to the term you chose? Why is it important to acknowledge this?

## Lesson Objectives:

- Students will determine historical events and ideologies that have embedded trauma in the past, present, and possibly future of American Indians lives.  
- Students will synthesize information across multiple sources to define historical and intergenerational trauma.
Students will analyze the meaning, origin, and impact of disenfranchised grief in relation to American Indians. Students will analyze the comparison of historically traumatic experiences and grief of American Indians to the Jewish experience of the Holocaust.

### Preparation for Teaching:

**Before the lesson, instructors should:**

- Review the [Center for Educational Innovation’s guide: Preparing for and Facilitating the Sensitive Discussion](https://www.cesi.org/)
- Review and print the materials for Lesson 1.
- View each video linked in the lesson and ensure they will play correctly in the classroom.
- Reflect on participant or students' emotional capacities and students' cultural backgrounds, reflecting upon how the topics covered in this inquiry series can stir up feelings of pain, frustration, and even anger. Some students will be completely unaware of these events and may challenge that they even happened if it places them in the narrative of the oppressor. Begin the class by asking students to develop norms for a safe space as recommended in the Center for Educational Innovation Guide. You may even request to have another person in the room who has trained skills in counseling or social/emotional learning. This may be a school psychologist or local specialist. Please ensure that permission is granted for that person to be in the classroom.
- If instructors desire to better understand the many facets of historical trauma, we suggest that instructors read the entire journal article by Dr. Maria Yellow Horse Brave Heart “The American Indian Holocaust: Healing Historical Unresolved Grief.”

### Teacher/Student Actions:

#### Inquiry Unit Opener:

- If students have not done this task in their program, this is an impactful way to begin this unit. Ask students to spend 5-10 minutes writing their philosophy of education. If they are unsure how to answer that, then ask them to write what they think the purpose of education is. They will need to keep this with them for the second lesson.

#### Lesson Opener (5–7 mins)

- Ask students to reflect on the following prompt. Assure them that responses will not be shared unless they choose to do so:
  
  Think deeply about a traumatic experience that happened to you. What parts of your life have been altered by this trauma? How do you think it will impact the rest of your life?

- Ask if anyone feels comfortable enough to share their trauma story. Remind students that sharing traumatic experiences can be painful and they should respect their classmates’ feelings. This would be a good place for the teacher to walk students through a review of the norms established earlier, perhaps with the help of a counselor. These norms cannot be overstressed if traumatized students are to be protected. (See Staging Entry Question #1, below, for further information.)

- If no one is comfortable sharing, explain to students that trauma can be very difficult to talk about let alone experience, and yet many of us are victims of trauma without being aware at times. Share with students that they will engage in an inquiry of historical trauma which could cause some to feel uncomfortable as well as stir feelings of anger or hurt in others. If students are current or pre-service educators, also encourage them to keep their focus on learning to better serve their students from diverse backgrounds.

#### Staging Entry Question #1 (5–10 mins):

- Ask students to help you create norms for the class to follow as they engage in this sensitive inquiry. For support in facilitating difficult conversations, access the guide by the Center for Educational Innovation. Explain that this topic can evoke many types of feelings and can be painful for some colleagues. Lead the class in determining how they can be sensitive to each other’s needs as well as be willing to express when they are feeling challenged.

- Record the norms determined for the inquiry and recommend this as an exercise to also do in their own classrooms.

- Display the entry question: “What is historical trauma? How does it relate to American Indians?”

- Determine and share how students will answer this question at the end of the lesson (charting, discussion, written response)

- Then, direct student attention to the lesson worksheet and source packet. (This can be used in a digital learning format such as a hyperdoc as well). See: [https://hyperdocs.co/](https://hyperdocs.co/)
Whole-group Source Engagement (35 min)
- As a whole-group watch the first of two videos in the series on historical trauma presented by the University of Minnesota: What is Historical Trauma? This can be done with a short break in between so that students can answer the questions in their work packet. The teacher can also ask students to define historical trauma aloud and on their handout before watching the second video.
- Watch the second video, How do People Experience Historical Trauma? Then, allow students time to answer the questions in the handout.
- Using the Sensitive Discussion guide, consider what responses may emerge and how you will deal with them. Then, ask students the question: “Are people responsible for calling out microaggressions when they see them happen?” Depending on student answers, make it more personal: “Are educators responsible for addressing microaggressions?” If so, how can they address them? If not, why not and who will?
- Ask students to share their initial thoughts on why it is important to acknowledge historical trauma.

Small-group to Whole group Engagement:
- Divide students into small groups or pairs based on best practices for grouping.
- Ensure students have the source: excerpt from “The American Indian Holocaust: Healing Historical Unresolved Grief,” by Dr. Maria Yellow Horse Brave Heart and Dr. Lemyra M. DeBruyn (print version below as Lesson 1: Source 2)
- Tell students that in their groups or pairs they will quietly read and annotate the excerpt and then discuss their responses to the writing prompt before they compose their answer.
- After students complete the task, lead students in a discussion about why the article might be titled, “The American Indian Holocaust.” What in the excerpt and our background knowledge helps us to better understand the title? Does that make the historical trauma faced by American Indians seem more legitimized? If so, why would this be the case? Why would Dr. Yellow Horse Brave Heart use this title?

Cooperative Learning Task (10–15 mins)
- Provide students with the source Historical Trauma and Microaggressions: A Framework for Culturally-Based Practice, by the Center for Excellence in Children’s Mental Health
- Assign the following sections to small groups. Explain that each small group will reach and answer the questions on the handout for their section.
  - Section 1: (pp. 1–2) Historical Trauma and Microaggressions
  - Section 2: (pp. 3–4) Historical Trauma Response and Indigenist Stress Coping Model
  - Section 3: (pp. 5–7) Decolonizing Strategies & Implications for Practice and Policy
- Then each group will be responsible for sharing out the most important information in their section.

Formative Task: (15 mins)
- Ensure students have the writing prompt handout in the student packet. Give students ample time in class to compose their response or assign this for additional work.
- Prompt: Choose one of the terms you have encountered today [Historical trauma, intergenerational trauma, microaggressions, disenfranchisement, disenfranchised (unresolved) grief]. In a brief essay, define the term and how it relates to American Indians. Then, consider how that term interacts with the current education system. How are you, as an educator, connected to the term you chose? Why is it important to acknowledge this? How will that acknowledgement impact your future work as an educator?

Homework/Additional Reading
- Read the remainder of the article, Historical Trauma and Microaggressions: A Framework for Culturally-Based Practice, by the Center for Excellence in Children’s Mental Health
- Watch the video by the Native American Rights Fund, Boarding School Healing, in preparation of tomorrow’s learning.
- Be prepared to discuss responses to the video.

Additional Resources or Supplemental Texts:
Differentiated Instruction, Accommodations and Modifications

- For student choice and to share more culturally appropriate resources, students may also substitute the article with resources that demonstrate how Native visual/performant artists illustrate historical trauma.

- “Native American Artist Rick Bartow Took the Trauma of War and Turned it into Art” by Brittany Martin
  https://www.lamag.com/culturefiles/rick-bartow-art-autry-museum/ (Los Angeles Magazine)

- “8 Contemporary Native American Artists Challenging the Way We look at American History” by Jillian Billard

- The play “Salmon is Everything,” highlights the Klamath people’s struggle with a massive environmental crisis that led to a huge die-off of their primary food staple. A reading with teachers in training could be an excellent experience that would show them how to do something similar in their classrooms. The script is published:
  https://www.amazon.com/Salmon-Everything-Community-Based-Directions-Indigenous/dp/0870717464

Articles can be sent home in advance for students who need more reading support.
- Additional vocabulary support may be needed for both the excerpt and the microaggressions article.
- For students who need smaller chunks of text, pair the excerpt down to the first paragraph and utilize the bulleted or numbered sections of the microaggressions article. The videos can also suffice in explaining historical trauma for students who are visual or auditory only.
Lesson 1: Source 2

Excerpts from “The American Indian Holocaust: Healing Historical Unresolved Grief”
By Maria Yellow Horse Brave Heart, Ph.D. and Lemyra M. DeBruyn, Ph.D.

*This is a short excerpt from an academic journal article. Access to the full article is by permission only and will require access to a higher learning library or academic journal database. Since these excerpts are for educational purposes, we are not selling this curriculum, and the excerpts consist of less than 10% of the original article, we invoke the Fair Use doctrine here.

Full Citation:

Excerpt 1: Page 62

European contact brought decimation of the indigenous population, primarily through waves of disease, annihilation, military and colonialist expansionist policies. The forced social changes and bleak living conditions of the reservation system also contributed to the disruption of American Indian cultures. This painful legacy includes themes of encroachment based on the manifest destiny doctrine and betrayal of earlier agreements and treaties (Limmerick, 1987). Armed conflict and removal of tribes from traditional lands became the norm. Numerous tribes faced “long walks” where many, if not the majority, died from disease, fatigue, and starvation. As the reservation system developed, tribal groups were often forced to live together in restricted areas. When lands were found to be valuable to the government and Whites, more often than not, ways were found to take them and resettle Natives elsewhere (Jacobs, 1972; Pearce, 1988; White, 1983).

Excerpt 2: Page 66 - Defining Historical Disenfranchised Grief

Disenfranchised grief is grief what persons experience when a loss cannot be openly acknowledged or publicly mourned (Doka, 1989). In the dominant United States culture, grief is recognized and considered legitimate only when the relationship to the deceased is an immediate kinship tie (Doka, 1989). Characteristics of the grievers also impact disenfranchisement of their grief. If a person or, we add, a group of people, are socially defined as being incapable of grief, there is little recognition of their sense of loss, need to mourn, or ability to do so (Doka, 1989; Pine, 1972). We assert the historical view of American Indians as being stoic and savage contributed to a dominant societal belief that American Indian people were incapable of having feelings. This conviction intimates that American Indians had no capacity to mourn and, subsequently, no need or right to grieve. Thus, American Indians experienced disenfranchised grief.

Disenfranchised grief results in an intensification of normative emotional reactions such as anger, guilt, sadness, and helplessness. Rituals and funeral rites permit the bereaved to adjust to the death, publicly display emotion with social support, and permit the community to reaffirm social values (Pine, 1989). Guilt, which often accompanies a death, is relieved through rituals and the mourning period is limited by societal practices and expectations (Doka, 1989; Pine, 1989). The absence of rituals to facilitate the mourning process can severely limit the resolution of the grief. The lack of understood social expectations and rituals for mourning foster pathological reactions to bereavement (Parkes, 1974).

When a society disenfranchises the legitimacy of grief among any group, the resulting intrapsychic function that inhibits the experience and expression of the grief effects, that is, sadness and anger, is shame. Subsequently, there can be a lack of recognition of grief and inhibition of the mourning process. Grief covered by shame negatively impacts relationships with self and others and one’s realization of the sacredness within oneself and one’s community (Kaufman, 1989). Associated feelings are helplessness, powerlessness, feelings of inferiority, and disorders in the identification of the self (Kaufman, 1989).
We suggest the concept of disenfranchised grief facilitates the explanation of historical unresolved grief among American Indians. The historical legacy denied cultural grieving practices, resulting in multigenerational unresolved grief. Grief from traumatic deaths following the Wounded Knee Massacre and boarding school placement, for example, may have been inhibited both intrapsychically with shame as well as societally disenfranchised through the prohibition of ceremonial grieving practices. Further, European American culture legitimizes grief only for immediate nuclear family in the current generation. This may also serve to disenfranchise the grief of Native people over the loss of ancestors and extended kin as well as animal relatives and traditional language, songs, and dances.

**Vocabulary:**
- **encroachment:** to enter by gradual steps or by stealth into the possessions or rights of another (Merriam-Webster).
- **intrapsychic:** being or occurring within the mind (Merriam-Webster).

**Post-lesson Personal Reflection**

**How has this lesson about historical trauma impacted the way you think about race, identity, and culture?**

**How has this lesson shifted your perspective on your role as an educator?**
ENTRY QUESTION #1: What is historical trauma? How does it impact the lives of American Indians?

<table>
<thead>
<tr>
<th>Inquiry Unit Opener</th>
<th>What is your philosophy of education? What is the purpose of education?</th>
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Critical Vocabulary

<table>
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<tr>
<th>Historical trauma</th>
<th>Intergenerational trauma</th>
<th>Disenfranchisement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disenfranchised (unresolved) grief</td>
<td>Microaggressions</td>
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Video 1: “What is Historical Trauma?” by the University of Minnesota (YouTube)
https://www.youtube.com/watch?v=AWmK314NVrs

1. How do the effects of historical trauma impact today’s broader society?

2. How does learning about the historical trauma of American Indians and align or conflict with your view of American history?

3. How does a person’s understanding of historical connections and historical trauma influence the subtext of communication and understanding across individuals and groups of people?
4. How do federal/state policies, social initiatives, or community issues directly or indirectly cause microaggressions?

5. How might reflecting on the long-term effects of historical trauma influence how you think about current pressing social/political issues?
Reflect on the following quote from the excerpt by Dr. Yellow Horse Brave Heart:
“European American culture legitimizes grief only for immediate nuclear family in the current generation. This may also serve to disenfranchise the grief of Native people over the loss of ancestors and extended kin as well as animal relatives and traditional language, songs, and dances.”

Unpack the significance of this quote and the idea of “loss.” How are disenfranchised grief and historical trauma directly related? How could understanding this connection impact your decisions as an educator (student relationships, curriculum, classroom management, etc.)? How could your future/current classroom become a space for healing this grief?
Cooperative Learning Activity

<table>
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<th>STUDENT NAME:</th>
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| Source 3: *Historical Trauma and Microaggressions: A Framework for Culturally Based Practice*  
Center for Excellence in Children’s Mental Health |
|------------------------------------------------|

**Directions:** For your section, summarize the most important information and write it on this graphic organizer. Then, be prepared to share with your classmates. As your classmates share information from the other sections, be sure to take notes here. Focus on important terms such as the lesson vocabulary list.

<table>
<thead>
<tr>
<th>Section 1: (pp. 1–2) Historical Trauma and Microaggressions</th>
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</thead>
</table>

| Section 3: (pp. 5–7) Decolonizing Strategies & Implications for Practice and Policy |
Directions: Synthesizing all the sources you have studied for this first lesson, write a short essay response to the questions below.

Prompt: Choose one of the terms you have encountered today [Historical trauma, intergenerational trauma, microaggressions, disenfranchisement, disenfranchised (unresolved) grief]. In a brief essay, define the term and how it relates to American Indians. Then, consider how that term interacts with the current education system. How are you, as an educator, connected to the term you chose? Why is it important to acknowledge this? How will that acknowledgement impact your future work as an educator?
Lesson Guide for ENTRY QUESTION 2*

*This lesson can be completed in one or two standard course periods. Pre- & post-lesson work can be used to accommodate timing constraints or align to college course expectations.

**Culturally Respectful Teaching Practices**

- Discussions about boarding schools, battles, reservations, and other difficult topics can be psychologically painful for some Native students. It can also be very new and/or disturbing information for non-Native students. It is very critical to consider the historical trauma that many tribes still endure. It would be best to speak with any American Indian students.
and/or families prior to these lessons to better understand how to approach the topic as well as engage the community in the lessons. Consider inviting an elder or tribal representative to the classroom during this lesson.

**Before engaging in this lesson with students, it is important that the facilitator understand the context in which boarding schools were formed. There are stories and other literature pieces written by whites that talk about how “noble” the boarding schools were for “saving” the Indian children from their “savage” lives. But the truth of history is that boarding schools were intended to “Kill the Indian, save the man” as General Pratt believed was the foundation for forming his boarding school project, Carlisle Indian School. At the time that boarding schools emerged in the early 1800s, the Bureau of Indian Affairs which managed the funding for these federal and religious-run schools, was housed under the war department as American Indians were still perceived as a threat and education the “Indian” out of them was a more humane way to annihilate tribal nations. These schools were a place where culture and family were destroyed, children were abused and treated as military prisoners, and their identities were stripped and replaced with whiteness. The Merriam Report published in 1929 was the first government backed evaluation of boarding schools and it found and reported the horrific conditions of child labor, abuse, neglect, and death. Though this report led to a few federal policy changes, boarding schools continued to assimilate Native children into white society well into the 1970s.

**Preparation for Teaching:**

**Before the lesson teachers should:**
- view each source link and media item to ensure student access;
- determine how students will access sources for the inquiry task (print, digital, blend, grouping);
- read/view each source and complete the student handouts to anticipate student responses; and,
- select and print or display one primary source image/artifact per student and create a gallery walk at the beginning of the lesson. (For example, one might utilize a photo that represents before and after images of Native children in boarding schools such as those found at [https://www.peoplesworld.org/article/as-indigenous-people-have-long-known-child-separation-is-an-american-tradition/](https://www.peoplesworld.org/article/as-indigenous-people-have-long-known-child-separation-is-an-american-tradition/).

[DigitalHistory.org](https://www.digitalhistory.uh.edu/disp_textbook.cfm?smtid=3&psid=717#:~:text=Digital%20History&text=Annotation%3A%20Luther%20Standing%20Bear%20was%20a%20Sioux%20in%20Carlisle,%20school%2C%20in%20Carlisle%2C%20Pennsylvania.&text=As%20Standing%20Bear%20was%20a%20Sioux%2C%20in%20the%20ways%20of%20whites.)

**Teacher/Student Actions:**

**Lesson Opener (5–7 mins.)**
- Begin the lesson with an open reflection on the video assigned for homework/extension. You may want to show it as an introduction if students did not complete that task outside of and prior to class. See: Native American Rights Fund [“Boarding School Healing (YouTube).”](https://www.youtube.com/watch?v=Zx97z9ZvM5w)
- Have students think/pair/share their thoughts and listen to some of the ideas. Be open to expanding some ideas or jot down questions they may have that can be addressed later.
- Share with students that they will engage in their own inquiry today with primary sources. This is an important skill and worth devoting classroom time to it given that many content areas utilize primary sources and the standards require them at some grade levels.

**Staging Entry Question #2 (10 mins.)**
- Direct students to the daily entry question: “How has the U.S. education system perpetuated historical trauma for American Indians?”
- Primary Source Engagement: Share or display one primary source image/artifact for students to view at the beginning of the lesson. It is optimal to utilize a photo that represents before and after images of Native children in boarding schools.
- Then, direct student attention to the Student Handout to jot down their reflections and wonderings.
- Before moving into the heart of the lesson, remind students of the norms they set for their learning time as today’s lesson can stir up feelings of sadness and even anger or disbelief.
- Next, tell students that they will watch a short video, “Our Spirits Don’t Speak English” (Rich Heape Films on YouTube), that shares a part of Andrew Windy Boy’s story of his boarding school experience. Tell students to simply watch and listen to absorb his story and emotions.
- After the video is over, allow students time to add reflections on their handout. This short video can evoke strong and sad emotions. Be mindful of student reactions and emotions especially if you have students directly connected to American Indian communities and/or boarding schools.

Small or Whole-group Source Engagement (35 mins.)
- Direct student attention to the source, *American Indian Boarding Schools: An Exploration of Global Ethnic & Cultural Cleansing* by the Ziibiwing Center of Anishinabe Culture & Lifeways. This is an in-depth but concise review of boarding schools and features multiple graphics and primary source images. It may be most cost effective or more engaging to offer this as a digital source, rather than printing and distributing it to student teachers.
- This source can be read in its entirety or divided into sections as a cooperative learning activity. The student handout is designed for both options. If chunking the reading, assign smaller groups by Chapter 1, Chapter 2, or Chapters 3–5, in order to more evenly distribute the reading amount.
- After the small groups or individuals finish, bring the class back together and give time for each group to share what students learned in their sections.
- Open a discussion for students to share how their learning or perspectives may have changed and to see if they have additional questions.

Small-group Primary Source Engagement: (15–20 mins.)
- This task can be organized in different ways based on teacher and/or student preference. Any of the following formats are applicable:
  * Jigsaw collaborative method (https://www.jigsaw.org/)
  * Print multiple copies of selected primary documents. Rotate small groups around sources until students have engaged with all sources.
  * Small groups can use laptops or tablets to access all sources online simultaneously.
  * Printed versions of all sources are provided to all students, and students are grouped by teacher/student preference.

- Ensure students have their student handouts to complete the graphic organizer as they engage in the primary sources.
- Teacher engages with students working to facilitate discussion and clarify any misunderstandings. For this task, students are reviewing two primary sources to describe and analyze the source in connection with their learning. They also have space to add any lingering questions.
- If time allows, bring students back together and ask what more they have learned or realized about the history of American Indian boarding schools by viewing primary sources. This is also an opportunity to discuss (or question) why using primary sources is important in the classroom, as well as to provide tips for using them. Students can learn more about Teaching with Primary Sources from the Library of Congress. https://www.loc.gov/teachers/usingprimarysources

Formative/Independent Task: (15–20 mins.)
- Provide students with the Formative task sheet in the student handout packet OR request that they use a separate sheet of paper. The student handout packet should remain with students, but the formative tasks should be collected daily to monitor student understanding. Students should have enough time to write a short essay response to the questions below. Ensure that they have access to their handouts and sources. Collect their responses when finished.

  - *Synthesizing all the sources your group has studied for this inquiry, write a response to “How has the U.S. education system perpetuated historical trauma for American Indian students and communities? Brainstorm two recommendations for systemic change that could help address this trauma. What is something you can do as an educator to avoid perpetuating historical trauma?*

Homework/Extension Task:
- For homework or an extension activity, assign the article, “*America Has Always Used Schools as a Weapon Against Native Americans,*” by Katrina Boone on Education Post (2018)
This will connect the boarding school trauma and forced assimilation to the continued marginalization and traumatization that American Indian students face in current U.S. education system.
Additional Resources or Supplemental Texts:
The website ovate features a database of vetted American Indian literature and resources. There is a publication titled *Boarding Schools seasons: American Indian Families, 1900-1940* by Brenda Child (Ojibwe) which features letters from Indian children to their families describing their living conditions and treatment.
At some point in this inquiry, students may pose questions about tribal sovereignty. For a brief but concise answer, view or share this YouTube video: “BESE Explains: Tribal Sovereignty.”
It is also imperative that teachers approach this topic with sensitivity and respect. If you are uncertain how to address the topic of boarding schools, reach out to a local tribal education organization or visit the National Native American Boarding School Healing Coalition for additional support.

Accommodations and Modifications
For students who need modified text or text types, the number of sources can be paired back or limited to just multimedia options for students who may be more auditory. Consider having students record their answers digitally or reducing the writing requirements and question amounts.
**HEALING HISTORICAL TRAUMA**

<table>
<thead>
<tr>
<th>STUDENT NAME:</th>
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| ENTRY QUESTION #2: How has the U.S. education system perpetuated historical trauma for American Indians? |

| Reflection: Share any reflections or questions you have after watching the video assigned for pre-work or homework: Native American Rights Fund, “Boarding School Healing.” |

| Video Introduction: “Our Spirits Don’t Speak English: Indian Boarding School,” personal story by Andrew Windyboy (YouTube) |

| What feelings did Windy Boy’s personal story evoke? |
### Critical Vocabulary

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Colonization</td>
<td>assimilation</td>
</tr>
<tr>
<td>Ethnocentrism</td>
<td>sovereignty</td>
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### Entry Question 2: Source 2, Cooperative Learning Task

**American Indian Boarding Schools: An Exploration of Global Ethnic & Cultural Cleansing**  
by the Ziibiwing Center of Anishinabe Culture & Lifeways

<table>
<thead>
<tr>
<th>Section</th>
<th>Task</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chapter 1: A Brief History of American Indians</td>
<td>Summarize or list the most important information from this chapter: After reading Chapter 1, define Manifest Destiny and explain how this “idealized” belief completely altered history for American Indians. What lingering questions do you have after reading this section?</td>
</tr>
<tr>
<td>Chapter 2: Expansion of the Boarding School</td>
<td>Summarize or list the most important information from this chapter: After reading Chapter 2, how do education, federal policy, and religion intersect with the boarding school trauma inflicted on American Indians?</td>
</tr>
<tr>
<td><strong>Chapters 3–5:</strong> Global Connections; Truth-telling, Healing &amp; Reconciliation; I Can Make a Difference</td>
<td><strong>What lingering questions do you have after reading this section?</strong></td>
</tr>
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<tr>
<td></td>
<td><strong>Summarize or list the most important information from these chapters:</strong></td>
</tr>
<tr>
<td></td>
<td><strong>After reading Chapters 3–5, how does this section support Dr. Yellow Horse Brave Heart’s comparison of the Holocaust to the forced relocation and assimilation of American Indians?</strong></td>
</tr>
<tr>
<td></td>
<td><strong>What lingering questions do you have after reading this section?</strong></td>
</tr>
</tbody>
</table>
**Entry Question 2: Primary Source Inquiry Task, Forced Assimilation**

**Directions:** During this inquiry-based task, you will engage with the digital sources below to select and analyze two primary source documents or images.

### Primary Source Sets
- **Assimilation through Education** Library of Congress
  - [https://www.loc.gov/teachers/classroommaterials/primarysourcesets/assimilation/](https://www.loc.gov/teachers/classroommaterials/primarysourcesets/assimilation/)
- **American Indian Boarding Schools** Digital Public Library of America
  - [https://dp.la/primary-source-sets/american-indian-boarding-schools#tabs](https://dp.la/primary-source-sets/american-indian-boarding-schools#tabs)
  (The DPLA site contains links to other primary source archives)

### Primary Source Analysis

<table>
<thead>
<tr>
<th>Title/description:</th>
<th>Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>Where did you find this primary source?</td>
<td>How does it support or exemplify what you have learned about boarding schools in this inquiry?</td>
</tr>
<tr>
<td>What questions or thoughts come to you as you engage with this primary source?</td>
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</table>

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<td>What questions or thoughts come to you as you engage with this primary source?</td>
<td></td>
</tr>
</tbody>
</table>
**Formative Performance Task #2**

**Directions:** Synthesizing all the sources you studied for this inquiry, write a response to the questions below. Be sure to cite specific details from today’s sources and reference the sources in your response.

**Prompt:** How has the U.S. education system perpetuated historical trauma for American Indian students and communities? Brainstorm two recommendations for systemic change that could help address this trauma. What is something you can do as an educator to avoid perpetuating historical trauma?

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**ENTRY QUESTION 3***

* This lesson can be completed in one or two standard course periods. Pre- & post-lesson work can be used to accommodate timing constraints or align to college course expectations.

**Entry Question #3:** How can educators facilitate healing of historical trauma in the classroom?

**SOURCES**

<table>
<thead>
<tr>
<th>Source</th>
<th>URL/Link</th>
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</thead>
<tbody>
<tr>
<td><em>We are Still Here</em>, a video uploaded by Imaginesville</td>
<td><a href="https://www.youtube.com/watch?v=HnPKzZzSClM">https://www.youtube.com/watch?v=HnPKzZzSClM</a></td>
</tr>
<tr>
<td>Excerpt from <em>School Culture and American Indian Educational Outcomes (pp. 203–204)</em>, by Donna Martinez, Ph.D.</td>
<td>Excerpt found below <a href="#">Lesson 3: Source 2</a> Full PDF can be downloaded at <a href="https://www.sciencedirect.com/science/article/pii/S1877042814001955">https://www.sciencedirect.com/science/article/pii/S1877042814001955</a></td>
</tr>
<tr>
<td>Presented at the 5th World Conference Educational Sciences</td>
<td><strong>Full Citation:</strong> Martinez, D. (2014) School culture and American Indian Educational Outcomes. <em>Procedia: Social and Behavioral Sciences</em>, 116, 199-205.</td>
</tr>
<tr>
<td>Addressing Race and Trauma in the Classroom</td>
<td><a href="https://www.schoolcounselor.org/asca/media/PDFs/FINAL-Race-and-Trauma-in-the-Classroom-Factsheet.pdf">https://www.schoolcounselor.org/asca/media/PDFs/FINAL-Race-and-Trauma-in-the-Classroom-Factsheet.pdf</a></td>
</tr>
</tbody>
</table>

**Critical Vocabulary**

**Formative Assessment Task**

**Creative Writing prompt:** How has your perspective on historical trauma and its relationship to education shifted after engaging in this inquiry? How might this impact your future classroom practices with curriculum, classroom management, and community engagement?

**Lesson Objectives:**

- Students will determine the central idea of multiple informational texts on the impact of historical trauma on American Indian students and how educators can acknowledge and address that trauma in the classroom to move toward healing and better outcomes for Native students.
- Students will identify how race and trauma intersect in the classroom as well as ways to address those.
- Students will analyze multimedia sources to make inferences about how the U.S. education system can move toward healing historical trauma

**Culturally Respectful Teaching Practices**

During this lesson, students should connect the importance of identity recognition and building in the classroom. Many mainstream educational institutions typically reflect the images, beliefs, and ideals of the majority, middle class which tends to be Euro-centric. This should spark a conversation or even debate on how schools can reflect who their students are through curriculum, parent engagement, school programs, and school culture. If students/educators desire more information on culturally responsive teaching, the book *Culturally Responsive Teaching & the Brain* by Zaretta Hammond is a recommended place to begin.

**Preparation for Teaching:**

**Before the lesson teachers should:**

- Read both articles in their entirety to predict possible student questions or misunderstandings;
- View each source link and media item to ensure student access;
- Determine how students will access sources (print, digital, blend, grouping);
- Complete the student handouts to anticipate student responses and determine how to assign the tasks; and,
- (Recommended) seek additional support from American Indian education services to offer more insight on effective trauma-informed classrooms and schools.
Teacher/Student Actions:

Lesson Opener (7–10 mins.)
- Provide students the time to reflect on the previous homework/extension reading assignment, “America Has Always Used Schools as a Weapon Against Native Americans,” by Katrina Boone on Education Post.
- After writing their own reflections, ask students to think/pair/share what they felt was the most significant or alarming information in the article.
- Share that the article was to bridge their thinking from the historical aspect of boarding school trauma to the current landscape of how that trauma is still perpetuated by the U.S. school system. Encourage students/educators as they engage in the day’s inquiry, to consider how their future in the profession can work to better acknowledge and help their students and communities work toward healing.
- Then, show students the opening video for the day, “We are Still Here,” posted by Imaginesville. This video introduces three American Indian high school students discussing their different cultural upbringing and how they recognize and participate in their Native culture. While some of this video is inspiring and shows the revitalization of cultural practices, the students still acknowledge the devastating impact of forced assimilation.

Staging Entry Question #2 (4 mins.):
- Direct students to the entry question for the lesson: “How can educators facilitate healing of historical trauma in the classroom?” Ask any volunteers to share their initial thoughts on this inquiry question.

Whole-group Source Engagement (20–30 mins.)*
- Read the excerpt “School Culture and American Indian Educational Outcomes,” which is available to print in the next section. This excerpt may be most impactful and accessible if it is read aloud as a group. While the excerpt is short, it is rich in data as well as recommendations for supporting Native students.
- Ensure students have access to the questions in the student handout packet. The essential question for this text asks students to get as far as the point where Dr. Martinez argues that students’ cultural identity and academic identity need to be closely aligned but that is most often not the case.
- Allow students time individually to answer these questions first. Then, use additional discussion methods and facilitation prompts so that students have more time and space to discuss this leading idea.

Independent/Small-group Source Engagement: (30 mins.)
- Students can either work independently or break into small groups to access the resource, “Addressing Race and Trauma in the Classroom”. This is an educational and health-related document featured by the American School Counselor Association. This is not inclusive of all classroom strategies; there are other resources than can provide effective strategies, as well. It is important to note that this resource is created by the National Child Traumatic Stress Network which is in line with the focus of this inquiry.
- Also, as the facilitator for this activity, encourage students to discuss the intersection of race and trauma as addressed by this reading. It may also be impactful to have students discuss each of the six recommendations for what educators can do to help.

Formative/Independent Task (15–20 mins.)
- Provide students with the Formative task sheet in the student handout packet OR request that they use a separate sheet of paper. This may also be assigned as homework to allow students more time to work.

How has your perspective on historical trauma and its relationship to education shifted after engaging in this inquiry? How might this impact your future classroom practices with curriculum, classroom management, and community engagement?

Wrapping up the Inquiry
Determine how and when students will complete the summative performance task. You may want to offer an additional day of class time for closing discussions and work time toward the final task indicated in the introduction materials. The HTL approach to teaching about trauma is to have some more positive take-aways, especially for Native students. For instance, it is worthwhile to spend time discussing examples of resistance, negotiation, and cultural survivals (even thriving). Contemporary activities that are inspirational (such as Indigenous language study, which is growing in
popularity; the prevalence of powwows; and, the long life of oral traditions, etc.) can help avoid the reification of trauma (which can happen just by discussing it). The concept of Cultural Survivance is also a possible focus for concluding the unit. Here’s a brief explanation of “survivance,” [https://en.wikipedia.org/wiki/Survivance](https://en.wikipedia.org/wiki/Survivance).

**Accommodations and Modifications**

For students who need modified text or text types, the number of sources can be paired back or limited to just multimedia options for students who may be more auditory. Consider having students record their answers digitally or reducing the writing requirements and number of questions.
Lesson 3: Source 2

Excerpt from *School Culture and American Indian Educational Outcomes* (pp. 203–204), by Donna Martinez, Ph.D., presented at the 5th World Conference Educational Sciences and featured in ScienceDirect Procedia: Social and Behavioral Sciences 116 (2014), 199–205. Reproduced here with the Fair Use doctrine.


The invisibility of American Indians in school curriculums supports Anti-Indian sentiments. As Elizabeth Cook-Lynn defines the term, “Anti-Indianism is that which treats Indians and their tribes as though they don’t exist, the sentiment that suggests that Indian nationhood (i.e., tribalism) should be disavowed and devalued (Cook-Lynn, 2001, p. x). While overt expressions of racism against American Indians have been reduced, they have been replaced by a romanticized notion and commodification of American Indians (Denzin, 2013). Rather than acknowledging racial hierarchy, race and culture are now viewed as media symbols that can be consumed, and supposedly understood by anyone.

A strong relationship exists between language, culture, and cognition. Different linguistic communities conceive reality in different ways. According to the U.S. Department of Education, schools that support a student’s language and culture are more successful in educating those students. The Department of Education Indian Nations at Risk Task Force identified top priorities as the need for culturally and linguistically based education, and the need to train more American Indian teachers (Locke, 2007). Schools can play a vital role in serving student and community needs at a time when American Indian languages struggle to survive as spoken languages.

With higher poverty rates, American Indian families may experience frequent relocations due to family hardships. Government data reveal that 27% of American Indian families with children live in poverty, rates that are more than double those of the general population (National Institute Health, 2012). A high level of absences is often the first evidence of dropout behavior (Reyhner, 2006). American Indian students are often placed in special education and basic skills programs, instead of culturally appropriate programs (Reyhner, 2004, p. 11). School discipline, detentions, and suspensions are higher for American Indian students than non-Indian American Indian, African American and Hispanic youth are disciplined at higher rates and two to five times more likely to be suspended or expelled (Wallace, 2009, p. 47).

Educational Success and Resiliency Factors

For students to succeed in school they must have positive beliefs about their abilities as students and about the importance of education to their future opportunities. This correlation may be difficult on some reservations with high unemployment rates and few jobs. Only 6 of every 100 American Indian college students will graduate, and only 2 of these 6 will complete graduate or professional degrees (Alberta, 2001, p. 89).

One response from tribes to high university attrition rates resulted in the development of tribal colleges. In 1968, the Navajo nation founded the first tribal college, Navajo Community College, renamed Dine College in 1997 (Reyhner, 2004, p. 295). Tribal colleges are committed to providing culturally based education on reservations. There are now 32 tribal colleges, most of them two-year institutions, in 12 states. Ninety percent of tribal college students are non-traditional, often older working parents, and many are single mothers (Williams, 2007). These students take longer to complete their education due to both financial and family demands than traditional students.

Students at some tribal colleges face a digital divide in their educational pursuits. More than 90% of tribal populations lack high speed Internet access, according to the Federal Communications Commission (PBS, 2011). With less than 10% of tribal lands having access to broadband Internet service, some developing countries have a higher rate of access, according to the Department of Commerce. American Indian students on reservations also need to use limited funds on gas to drive miles to Wi-Fi locations. (Huffington Post, 2012).

Communities also founded American Indian charter schools; there are currently forty-four such schools in the United States (Reeves, 2009). The majority of American Indians are an urban population and do not attend tribal colleges on rural reservations, or charter schools, so there is still a great deal of work to be done to change mainstream educational institutions in order to change educational outcomes for the majority of American Indians students. The need for cultural and language retention programs is acute. Many tribes have reservation based language programs, but the majority of tribal members live off-reservation, without access to Indigenous language classes at mainstream schools and universities.

Developing an academic identity, and perceptions of social support systems are key factors in college persistence (Okagaki, 2009). Many American Indian students are first generation college students who can encounter a less familiar
students. Second generation college students have more factual information about college from their family and friends. Students who can successfully develop an academic identity are more likely to persist in academia (Montgomery, 2000, p. 387). Students who have more positive perceptions of the university environment are more easily retained (Alberta, 2001).

When the factor of social support is examined, the role of faculty mentoring has the most significant impact on college retention. Students with at least one faculty mentor are more likely to succeed in college (Alberta, 2001, p. 96). Yet American Indians remain underrepresented among college faculty. According to the National Center for Education Statistics, nationwide there are a little over 7,000 American Indian faculty on college campuses (National Center for Education Statistics, 2012). American Indian faculty can connect to the important role that extended families hold in American Indian cultures, but they also face many pressures in academic environments which reward publishing more than community commitments. The lack of role models and precedents is revealed in student comments, “Statistically, we’re not supposed to be doing this…. We’re not both supposed to be going to school and getting our education…you know---being Native Americans.” (Montgomery, 2000 p. 392). A lack of role models in educational pipelines impacts student aspirations.

Successful American Indian college students learn how to develop a strong academic identity, while retaining strong cultural ties. In addition to the academic challenges that all students face in college, American Indian students will also face cultural adjustments. Those who have a strong sense of cultural identity are more likely to persist (Alberta, 2001, p. 89).

**Tribal Cultural Values as an Educational Foundation**

Incorporating tribal values into mainstream schools would not only support educational connections for American Indian students but can also enhance the learning environment for all students. Tribal values focus on how to be respectful and generous, how to live in balance, how to withstand hardship, and how to receive blessings. One way to encourage educational attainment may be to encourage more American Indian youth to become involved in their communities. Personal identity is based on how people view you and learning your place in the world with humility and grace. Without sustained interactions, cultural miscommunications can proceed unwittingly. For example, while American schools often emphasize the need to build self-esteem in students, many tribal cultures value humility above the concept of self-esteem (Reyhner, 2006b).

American Indian students need to develop a strong sense of both their tribal identity and also their academic identity. They must view their cultural identity as being compatible with a positive academic identity. Students who have a strong cultural identification and can successfully operate in a majority culture, have the most positive educational outcomes. Academic success does not need to detract from strong cultural identity.

School cultures that are more congruent with tribal values will better serve the needs of American Indian students. College degrees can be viewed as an opportunity, rather than a barrier, as a part of life’s journey. Education is a pathway of many journeys; schools that embrace tribal values can be an important part of this journey.

*commodification: the process of treating something as simply a commodity*
ENTRY QUESTION #3: How can educators facilitate the healing of historical trauma in the classroom?

Homework/Extension Reflection: Jot down any reflections or significant details from the reading assignment, “America Has Always Used Schools as a Weapon Against Native Americans,” by Katrina Boone on Education Post.

Reflection: “We are Still Here,” YouTube video uploaded by Imaginesville

Vincent Graves, the young man in the video, says (at 5:00–5:06), “We are not taught our history. Our history is only taught from arrival of contact on. Beyond that we don’t have a history.” What does he mean by this and what is significant about his statement?

How does this video address modern Native perspectives on their culture and identity?

Source 2: Excerpt from School Culture and American Indian Educational Outcomes (pp. 203–204) by Donna Martinez, Ph.D.

In paragraph 2, Dr. Martinez writes, “The Department of Education Indian Nations at Risk Task Force identified top priorities as the need for culturally and linguistically based education and the need to train more American Indian teachers (Locke, 2007).” Based on your learning so far, why do you think the task force came to this conclusion?

According to Dr. Martinez, what are the leading challenges for American Indian students in K–12 and in higher education?
In this excerpt, what is the main idea Dr. Martinez is presenting about American Indian education? Use at least one quotation from the article to support your answer.

<table>
<thead>
<tr>
<th>Source 3: Addressing Race and Trauma in the Classroom, by the National Child Traumatic Stress Network</th>
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According to this resource, how are historical trauma and race trauma related as well as distinct types of trauma?

How does the age of a child change the way he or she feels and responds to the effects of racial trauma?

Choose two of the six recommendations for educators. Why are these significant to you and how can you implement them in your future practice as an educator?
**Formative Performance Task #3**

**Directions:** Synthesizing all the sources you have accessed in this inquiry, write a reflective essay for this prompt.

**Writing Prompt:** How has educational philosophy shifted after learning more about historical trauma for Native people and its relationship to education? How might this impact your future classroom practices with curriculum, classroom management, and community engagement?

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