

THE TEACHING OF NATIVE AMERICAN HISTORY AND TOPICS IN WISCONSIN  
SCHOOLS

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## **ABSTRACT**

Act 31 is a bill that has been passed in Wisconsin as a result of tensions between Native people and non-Native people. This bill in effect had made a mandatory education based on the local tribes and Native American cultures in Wisconsin become a part of the education in Wisconsin schools. Through research a view and focus was developed of what an Act 31 curriculum could be. With this in mind, a proper survey was designed to test basic ideas and knowledge that would come with being properly educated in this topic. Fifty-six high school students were tested out of two schools to learn what they have retained about Native American topics and history in their educational careers. The results show that the students are not retaining what should be taught and focused on in a proper Act 31 curriculum and leads to the conclusion that more should be done to teach a proper and effective Act 31 course in Wisconsin schools.

## Introduction

Native American history has been a part of the United States since before its creation, and the teaching of this topic has been required in many schools. But how well is this topic being taught in Wisconsin schools in accordance with Act 31? Act 31 is a bill that has been passed stating that schools in Wisconsin have to teach about Native American topics and history, but how well are they being taught? This research investigated the education system in Wisconsin and the education of history and other topics in regarding Native Americans in Wisconsin schools. What should be taught and what is being taught in our schools? The Act 31 bill supports the education of Native American topics and history in Wisconsin; however, this bill is vague and has no influence in what is taught and how Native American education is taught. This research reviewed Act 31 and how to improve the education in our schools. The outcome led to a conclusion that the students are not being taught what they should learn, and actions should be taken to improve what is retained through a proper Act 31 education.

## Act 31

Act 31 originates from the tension between local Native American tribes and Wisconsinites over tribal treaty rights and fishing.<sup>1</sup> The right of tribes and their peoples to fish and hunt outside of their reservation and on to ceded territories has deteriorated throughout the years before the early 1970's. The right was there in accordance with many treaties but has been contested often by the state and other groups. In a 1965 legal action brought by tribal members in the neighboring state of Michigan, the state Supreme Court ruled with the tribe in 1971. The Supreme Court's decision was decided in part by the interpretation of an 1854 treaty based on the regulation of fishing in the Keweenaw Bay on Lake Superior. Over the next few years other Native people began contesting for their rights.<sup>2</sup>

Over several treaties, tribes obtained the right to hunt, fish, and gather on ceded lands of Wisconsin, and this right often eroded in time. But in next few years many of these people began to fight for these rights through legal matters in many states, including Wisconsin. A conflict arose when two members of the Lac Court Oreilles (LCO) Ojibwe band were arrested for practicing their rights off of reservation. Fred and Mike Tribble were spear fishing on Chief Lake in February 1974. These men were approached by officers of the Wisconsin Department of Natural Resources and detained for spear fishing off of Tribal lands. Following this event, Fred Tribble, Mike Tribble, and the band of LCO went into legal battle for their rights. After many years of legal battle, the LCO band brought their case to the U.S Court of Appeals. The decision in favor of Tribe in the 1983,

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<sup>1</sup> J. P. Leary, "American Indian Studies Program Information Packet," Unpublished Information packet, Department of Public Instruction (1998), 1.

<sup>2</sup> Larry. Nesper, "*The Walleye War : The Struggle for Ojibwe Spearfishing and Treaty Rights*," (Lincoln: University of Nebraska Press, 2002), 67.

*LCO vs. Voigt*, led to hostile outlooks. The decision for the tribe in this 1983 case of *LCO vs. Voigt*, brought about a negative reaction from many people in the state.<sup>3</sup> This decision became better known as the "Voigt decision" in coming years. The outcome of this action led to the enforcement of treaty rights of the Native Chippewa people in Wisconsin to hunt, fish, and gather in the ceded lands and led to a negative outcry for those unfamiliar with the treaty rights of the Native people of Wisconsin.

Disputes began to erupt, and in the mid-1980's, the tension between Natives and non-Natives boiled over into violence in some cases over these rights. In many cases Native people were rallied against and often were the victims of violence over the rights they have practiced for years. These protests were becoming a bigger problem as time passed and seemed to stem from an inaccurate understanding of treaty rights. Many people thought negatively about these "special privileges" that Native people had and feared that the Native people would "Take all the fish"<sup>4</sup> from Wisconsin lakes in ceded territory.

The violence that increased from this misunderstanding led to a strain on the relationship between Native and non-Native people in Wisconsin. It seemed that a root of these incidents was the lack of understanding and knowledge of where these treaty rights came from and general knowledge of Native people's treaty rights and culture in general. Through the investigations the courts found that tribes had still attained these rights from treaties, but this was not well known and something had to be changed in the educational system to further the understating of local Tribal rights and people.<sup>5</sup> Something had to be done to expand on the education of Native American topics, including history, culture and treaty rights in all Wisconsin schools to improve on the understanding between Natives and non-Native Wisconsinites. From that effort spawned a budget reformation that led to create what became known as Act 31. This bill stated in four parts that schools in Wisconsin need to start teaching Native American topics and history in the school on at least three occasions along with a focus on a few other things (SEE APPENDIX).

In a 1989 state budget funds were allocated for the education of these topics and history. Accordingly, school districts were required to include education of Ojibwe treaties, rights of Wisconsin Native People, and a brief history. Through this new bill it would improve upon and add additional requirements asking schools to improve teaching on the topics of human relations and connection to Wisconsin Indian history in secondary education. The public school system also had to teach concepts about Native American history and topics in a student's education in a student's public school career, with two in elementary school and one in high school.<sup>6</sup>

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<sup>3</sup> Nesper, 67-69.

<sup>4</sup> Patty Loew, and James Thannum, "After the Storm: Ojibwe Treaty Rights Twenty-Five Years after the "Voigt Decision," American Indian Quarterly 35 (Spring 2011), 161-162.

<sup>5</sup> Leary, 3.

<sup>6</sup> American Indian Curriculum Services, "Wisconsin's Act 31 in Teacher Education," University of Wisconsin-Madison

A large portion of the responsibility of teaching of this subject is put on the Wisconsin Department of Public Instruction and, as such, it has mostly been pushed into the social studies curriculum<sup>7</sup>; this is a place where it could be very useful considering the content of historical analysis and the connections that could be easily used in the education of Native American topics. At the same time, having a majority of the education on this subject rely more or less on a few "Social Studies Standards" does not allow for much of the supplementation and incorporation of these topics in other classes in the Wisconsin school system. Narrowing down the possibility of education opportunities of this subject can also narrow the students' chances to really learn about it.

Act 31 helped bring out more insight of Native American studies and history by requiring Native American topics be taught in schools, and understanding in Wisconsin regarding Native people be brought into the classroom. But what is the outcome of the Act 31 legislature? It has had an effect on education in Wisconsin, but how effective is it? With Act 31 not being enforced to a large extent, how well does the current curriculum teach these subjects? What should be taught to the students in Wisconsin schools in regard to these topics?

### **What Should Be Taught in an Act 31 Curriculum**

In the early years of the bill passing, many committees gathered to discuss what the passing of Act 31 meant for Native American education in Wisconsin schools. At a Spring American Indian Study Committee meeting in 1988, a witness argued, "Public schools do not have classes on tribal government and Indian culture but could help erase prejudice by providing these opportunities to their students...integration of Indian Culture, history and government into the school curriculum will serve dual purpose of having non-Indian students learn to respect and appreciate Indian culture and allowing Indian students to gain pride in and credibility to their heritage." The committee continued to reflect on the positive affect that a proper education of these topics can have on stereotyping, and what an increased focus on Native American topics would have on understandings and relations.<sup>8</sup> These were the emerging visions for the post-Act 31 education in Wisconsin. These present and occurring themes are highly important and should be present in any Act 31 curriculum along with a focus on sovereignty and treaty rights. Packets about teaching this subject would follow in the coming years stating similar things to this quote found in the American Indian Studies Program Information Packet "The need for greater understanding of American Indian people, their history, culture, and unique relationship with the state and federal governments, is reflected most acutely in the

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(2012), 1-2.

<sup>7</sup> Leary, 9-12.

<sup>8</sup> Great Lakes Indian Fish and Wildlife Commission, "Act 31: Issues and Origins," [Mazina'igan A Chronicle of Lake Superior Ojibwe](#) (Spring/Summer 2013), 13-14.

problems of the past decade.”<sup>9</sup> The rising need for education reform took place over time through the efforts of the people and the help from Act 31.

## **Culture**

Learning about a group can help to empathize with them and is the way to lead to a real understanding. The culture and traditions that should be focused on are things like spirituality, language, the use of oral teachings and history in the culture, and what each specific tribe may push as important to their own particular culture.<sup>10</sup> Something that also should be focused on is the inclusion of specific tribal culture. This inclusion into the curriculum helps to solidify the Native people of Wisconsin as groups of their own with their own beliefs and ideals, not lumped into one large label. One way that culture can be introduced is comparing tribes in the state or teaching culture in comparison to the more likely familiar beliefs of Euro-Americans at the time and through the years.

The teaching of culture in an Act 31 curriculum can lead to a broad spectrum that may need to be filtered down to teach what is important. It needs to be approached thoughtfully in order to provide valuable information for this large topic. This also validates the culture in the eyes of students of both native and non-native cultures, which is a very big point in the teaching of the culture. This teaches non-Native students about the aspect of the beliefs and differences, and teaches Native students to respect where they came from and to respect their beliefs. The teaching of this topic is important to Act 31 and leads into more topics such as a focus on the direct history of the Native people in Wisconsin.

## **History**

A proper curriculum that covers Act 31 could include a section on the history of Wisconsin tribes both before and after interaction with Euro-American settlers. This topic can easily be added to the existing curriculum in classes like history, social studies, sociology, and/or anthropology to supplement the subject or as their own unit. The topic of Native American history can be added to places in early United States history and the topic can be used in other classes such as art and English by using Native-focused art and literature pieces from which to learn.

Of this included curriculum it would be important to focus on the interaction, similarities, and differences among tribes. It should further include the interactions of the tribes with the white settlers and American government and a focus to clarify that there was in fact history and events that happened before the colonization of America. This is opposed to the common belief of the Americas having little to no important events before the colonization. This helps to dispel often-believed historical inaccuracies and to give the

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<sup>9</sup> Leary, 7-8.

<sup>10</sup> Leary, 3-5.

students the truth of pre-colonization history. This history of the Native Peoples and their lives will easily lead into another very valuable teachable topic, treaty rights.<sup>11</sup>

### **Treaty Rights**

The treaties that are still in effect today stem from agreements that the individual tribes had made in the past with the United States. Treaty rights should be a focus on how these agreements came to be. Also with a focus on why they were agreed on, and what both sides had to give up in order to come to an agreement. The history of Wisconsin treaties can help to shed some light on the violent protests in the 80's in Wisconsin that came from the misunderstanding of tribal rights. This is important to teach as it gives context to the students so they can form their own ideas on the matter with the facts presented to them. This would hopefully prevent riots and misunderstandings in the future regarding this subject. This should be shown to be a process that was often used when a government creates an agreement with another equal government.<sup>12</sup> These inherited rights have led to the inclusion of tribes as sovereign nation within the United States.

### **Sovereignty and Tribal Government**

A popularly misunderstood topic that requires special attention is tribal sovereignty. This definition of a tribe's own sovereignty comes from the Oneida tribe in Northern Wisconsin, "Our existence as a nation with the power to govern ourselves in regard to political, social and cultural aspects that meet the needs of our people."<sup>13</sup> The sovereign tribes in America are recognized as independent nations within a nation. As such, treaties that the tribes may have signed in the past still stand as they are, as they are their own collective nation separate from the United States. The powers of these nations include the right to define citizenship, regulate and determine their own government, regulate tribal activities through taxation, control tribal land and what can be practiced on it, and engage relationships between other governments.<sup>14</sup> It is important that students learn how a tribe acts within itself and their relation with other government associations to reduce confusion of modern tribes and how they act.

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<sup>11</sup> Leary, 5-6.

<sup>12</sup> Leary, 3-4.

<sup>13</sup> Leary, 20.

<sup>14</sup> Leary, 20.

## Teaching an Act 31 Curriculum with Inclusion

As discussed earlier, another effective way to teach an Act 31 curriculum would be to integrate Native curriculum into the school's existing curriculum. Supplementing the study of Native American history, people, culture, nations, and treaty rights can be implemented into the existing school curriculum in the topics of civics, history, law, Sociology, anthropology, economics, and art. One example is the inclusion of Native American studies in the required 4<sup>th</sup> grade geography as a chance to teach about specific tribes and their location. Further examples include additional perspectives of Native American art in art class and inclusion of Tribal Law into civics or history class. One of the most effective classes is history; in fact a Wisconsin state standard for 8<sup>th</sup> grade history in Wisconsin stated that by the end of 8<sup>th</sup> grade, students are expected to be able to "summarize major issues associated with the history, culture, and tribal sovereignty, and current status of the American Indian tribes and bands in Wisconsin."<sup>15</sup>

The culture of a nation can be taught by more than just research and reading; it can be explored in part by studying its language. Mary Hermes's paper "Ma'iingan Is Just a Misspelling of the Word Wolf" argued that putting Native education into a view of trying to "celebrate diversity" can actually come to enforce the concept of Native people being inherently different from what is "normal." She speaks of looking deeper into the different languages spoken by different tribes and using a non-traditional approach to the subject as a way to really teach the students about what makes a group of people unique, not "strange" or "Exotic." She advocates for teaching culture through an exploration of the language, not focusing on how different the Native groups are from modern life.<sup>16</sup> Using this style could help an educator to look differently on how to include this subject into other teachings. Educators should attempt to teach this subject in a different way than just as a basic topic, to avoid "othering" the culture in the mind of the students. Incorporating this subject across many areas shows that the topic is not "just" ancient history but a real breathing culture as well. Work needs to be done to see how these elements can be improved in the classroom and supplemented into an existing curriculum. Also we need to look into our current curriculum to see what is being taught and what we should be improved.

## Surveys

A review of what should be taught in a proper Act 31 curriculum led to a comparison of what is taught in two local Wisconsin schools. This research used an anonymous survey form for students, and with parental and teacher permission, this survey was able to go into a two classrooms in two different schools and take the data from a short one page survey. The survey was formed with questions that were decided by guidelines of

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<sup>15</sup> Leary, 9-12.

<sup>16</sup> Mary Hermes, "Ma'iingan Is Just a Misspelling of the Word Wolf": A Case for Teaching Culture through Language," Anthropology & Education Quarterly 36 Indigenous Epistemologies and Education: Self-Determination, Anthropology, and Human Rights (March 2005), 43-45.



educators and Act 31 itself, and will gauge the effectiveness of the education they received on this topic. This project ended up surveying 56 students in high school, most of which were in the 11<sup>th</sup> grade. The higher grade level was important to make sure that the students have been through a majority of their school systems' required classes, regulations, and required passing scores to be close to graduation. This ensured that the data was useful as the students would have most likely been through their schools Act 31 curriculum at this point.

The survey itself started out with two questions asking the students themselves what they felt about their own education of first nation topics and history, and if they believe they have been taught enough in the topic. Following up the survey asked the students if they believe that they should have been taught more than what they were required to go through in the curriculum. Following this was a collection of questions quizzing the students about things Native American and tribal related. The questions were created using the top members of the field's beliefs regarding what they have collectively thought students should know about this topic. This survey asked if they would have been able to know and define things such as Tribal Sovereignty, what a treaty is, what the Voigt decision was, how many tribes in Wisconsin could they name, and what "Indian Boarding Schools" were. The results were collected and this research made sure to take the difference of what school it was into consideration when looking at the data.

### **Schools**

The first school surveyed was Superior High School, and this project attended two classes and gave the survey to 45 students from 10<sup>th</sup>-11<sup>th</sup> grade. This school is located in Superior, WI, and has a larger population compared to the other school in which I did my survey. I attended two classes for the survey, one was a World History class and the next was an AP World History class, both with about the same amount of students.

The second school focused on was Bayfield High School, located in Bayfield, WI. The population is considerably smaller than Superior, and, unfortunately, due to limitations, the research could only be done in one Civics class of 11 students. What was interesting about this school was its differences from Superior; Bayfield is located only a few miles away from the Red Cliff Indian Reservation and, because of this, the student body is very different than that of Superior as well.

### **Data Findings**

Sifting through the data, some conclusions were found that were not unexpected but at the same time disheartening. The first question asked of the students about their confidence in their own knowledge of local tribes and Wisconsin Native American history. What averaged out from the 56 students was a 7.4 (1 being very confident, 10 being not very confident); this means that most students that have been surveyed had very little confidence in what they had learned in their school about Native American history and topics. In a follow-up question regarding if they believe they have been taught sufficiently, the average was 5.8 (1 agreeing that they have been taught sufficiently, 10 believing they

have not been taught sufficiently). This data shows that the students mostly do not believe they have been taught sufficiently about these topics. The next question was a simple one "Do you believe they (the school) should have taught more about Native tribes and topics?" The response was positive; 84% of the students believe they should have been taught more on this subject than what was offered to them.

The next questions were aimed more at content knowledge, starting with asking what tribal sovereignty was. The results were a low 18% with a school difference of 11% in Superior High School and 45% in Bayfield High school. The percent of students who knew what a treaty is was 46% of the 56 students. The percent of students who knew of the Voigt decision was a 0% of all students in both schools. The question of how many federally recognized tribes you can name in Wisconsin resulted in 21% knowing one or more, with 6% in Superior High School and 90% in Bayfield High averaging in 4.3 tribes named. The last question was asking the students if they knew what Indian Boarding Schools were, 29% result across the board with 22% in Superior High School and 54% in Bayfield High School knowing a definition.

### **Correlation with What Should Be Taught**

Earlier it was mentioned that an effective Act 31 curriculum could have a focus on the cultural aspect of acknowledging the differences in the multiple tribes in Wisconsin. This data further supported that subject as something that on which to place focus. With the survey results it is obvious that a higher priority should be put on learning about Wisconsin tribes. Only 21% of students being able to name a single tribe in Wisconsin shows a lack of focus in the education they received. And a lack of priority in the system, for these topics in the curriculum. Though the data for Bayfield school is more promising, it is suspect that is because of its proximity to the Red Cliff reservation and may not be the result of better educators or a curriculum in that school.

The history of this state is important and a proper Act 31 curriculum will teach about the importance of knowing of certain events that have happened in the Wisconsin Native American History like the Indian Boarding Schools. These schools were created to snuff out Native American culture from the children of the tribes, and often the children were taken away from their families by force and were not allowed to practice their language or their culture.<sup>17</sup> This major point of Native American and American history should be taught. With only 29% of students surveyed knowing what these schools were, it shows a lack of awareness in the very important part of Wisconsin history.

With the reason of Act 31's creation stemming from the misunderstanding of Native American rights in the ceded territories, a major topic that should be taught are treaties. Only 46% of students knew what a treaty is, is a more positive number than some of the

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<sup>17</sup> David H. Dejong " "Unless They Are Kept Alive": Federal Indian Schools and Student Health,

1878-1918,"American Indian Quarterly 31 (Spring, 2007), 257-266.

other findings in this survey. But is still less than half of the student base surveyed and still not a significant amount of the class. Also, with absolutely none of the students surveyed knowing what the Voigt decision was brings a few questions to what the students are being taught and what can be improved in the Act 31 curriculum.

Another thing that should be focused in an effective curriculum is the teaching of tribal sovereignty and government. According to the data, only 18% of the 56 students knew what tribal sovereignty is shows another topic that should be pushed to be improved. This data also had some discernible differences between the two schools with 11% of Superior High school students knowing what sovereignty was and 45% in Bayfield High. This difference could be attributed to the proximity of Bayfield to the Red Cliff Reservation, and may not really correlate with an improved Act 31 curriculum.

One thing that should be noted of this data is what the students thought of their own education regarding these topics. As stated earlier, most students believed their education was lacking with an average of a score of 7.4 with 1 being very confident in their own content knowledge and 10 being not confident. This shows that the students are shaky with their own understanding of the subject. Following this was an average score of 5.8 regarding if they believed they have been taught sufficiently the topic of Native Americans in Wisconsin and again the average leaned toward the negative side with the higher number being a belief they have not been taught sufficiently. The question after this shows that most of the students were very willing to learn more and believe that they should have been taught more on this subject with 84% of students agreeing. These three data points suggest that the students themselves believe they should be taught more and with a better degree of sufficiency.

### **School Response**

Something noticed in the data was the difference of school's responses, though it was only noticed and applicable to a few questions. The times I mentioned a difference in the data between the school was only when the difference as significant (plus or minus 10 percent), but for the most part the scores were about the same. The few that did stand out though were the naming of tribes in Wisconsin question, the Indian Boarding School question, and the knowledge of what tribal sovereignty was. Likely this is the case because of the proximity of Bayfield School to Red Cliff as the Superior High School was not relatively close to any local tribal reservations or had a large amount of Native students attending it.

With Bayfield High School being close Red Cliff it does make things a different environment for education and could have affected the Act 31 curriculum in that school. An educator in the Bayfield school district was asked about his views on the school's curriculum and approach to this subject. He stated, "Other than an immersive, tribal-run private school, I can't really imagine a school with a stronger focus on Ojibwa culture than Bayfield Public Schools. By Ojibwa culture, I mean a very strong focus on Ojibwa culture from a Red Cliff Band perspective." He also reported that his classes have had several parts in which he was able to integrate the Act 31 curriculum into areas of other

study and have had several classroom activities that demonstrated a focus on tribal culture and history. He stated that he fears that other public schools may lag behind in the education of these topics and spoke highly of a need for a cultural administrator in a school district to give the point of view and push to get these educational focuses.

An educator at the Superior High School was also contacted. She spoke highly of the curriculum in the school and how it allowed the students to really make their own conclusions from the chosen source material. She talked of problems with finding non-biased source material to teach from, and she did not find a "proper" textbook that she would feel comfortable teaching with that is to be "Non-biased" in her eyes. She did continue to explain that there is always room for improvement though in the public school system. It is to be expected that these two schools have a different outlook regarding they're approach to an Act 31 curriculum.

### **Act 31 Style Education Elsewhere**

Many experts even outside of Wisconsin believe a reason why the education of Native American topics is so poorly constructed is because Native people are often not included in the effort to regulate and enforce the education. Even in Canada, experts believe that Native people are not included as much as they should be in the process. They argued that much of the curriculum being pushed through the system is not informative enough and often not from a Native point of view. This teaching can cause disparages in information and intent.<sup>18</sup> In another part of the world, a native Hawaiian, Julie Koama, praises the efforts to include a Native view in the curriculum, but warns against the signals it can pass to the students about exaggerated notions of native Hawaiian practices. She continued to speak of some unfortunate stereotyping that she noticed being passed down through this well-meaning educational curriculum.<sup>19</sup> The truth about the subject of Native American education is that it is a sensitive subject and should be considered important and be taught in a well thought out manner. It should also include the viewpoints of all those involved be a part of the education process.

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<sup>18</sup> Sabrina Redwing Saunders and Susan Hill, "Native Education and In-Classroom Coalition-Building: Factors and Models in Delivering an Equitous Authentic Education," Canadian Journal of Education Coalition Work in Indigenous Educational Contexts 30 (2007), 1015-1017.

<sup>19</sup> Julie Kaomea, "Indigenous Studies in the Elementary Curriculum: A Cautionary Hawaiian Example," Anthropology & Education Quarterly 36 (March 2005), 24-25.

## **Conclusion**

Through this data there is seen a disparity with what should be taught in an Act 31 curriculum and what the data has found is taught in this pool of school systems. This presented data is tentative as on a larger scale with more students and more schools the outcome may have been able to find more patterns in the education of Native American topics and history in Wisconsin public schools, but this selection of data is high enough to develop a concise point. The conclusion of the data is that the students currently do not know what it is thought they should know in accordance to an Act 31 curriculum. Though as the data suggested there is a desire to learn more and with an expanded curriculum and a new focus on what is taught and retained the student in Wisconsin can learn more based on what should be taught in a proper Act 31 course.

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## **APPENDIX I: ACT 31**

- Chapter 115 - State Superintendent: Gen. Classifications and Definitions:  
Handicapped Children
  - 115.28 General Duties
    - (17) American Indian Language and Culture Education
      - (d) In coordination with the American Indian Language and Culture Education Board, develop a curriculum for grades 4 to 12 on the Chippewa Indians' treaty-based, off-reservation rights to hunt, fish, and gather.
  
- Chapter 118 - General School Operations
  - 118.01 (c) Citizenship. Each school board shall provide an instructional program designed to give pupils:
    - (7) An appreciation and understanding of different value systems and cultures.
    - (8) At all grade levels, an understanding of human relations, particularly with regard to American Indians, Black Americans, and Hispanics.
  
  - 118.19 Teacher Certificates and Licenses
    - (8) Beginning July 1, 1992, the state superintendent may not grant to any person a license to teach unless the person has received instruction in the study of minority group relations, including instruction in the history, culture, and tribal sovereignty of the



federally recognized American Indian tribes and bands located in the state.

- Chapter 121 - School Finance
  - 121.02 School District Standards
    - (1) Each school board shall:
      - (h) Provide adequate instructional materials, texts, and library services which reflect the cultural diversity and pluralistic nature of American society..
      - (L)(4) Beginning September 1, 1991, as part of the social studies curriculum, include instruction in the history, culture, and tribal sovereignty of the federally recognized American Indian tribes and bands located in this state at least twice in the elementary grades and at least once in the high school grades.

**APPENDIX II COLLECTED DATA:**

Data of Student's confidence in their own knowledge

**(Higher score is less confidence, lower score is confidence)**

AVERAGE SCORE: 7.4

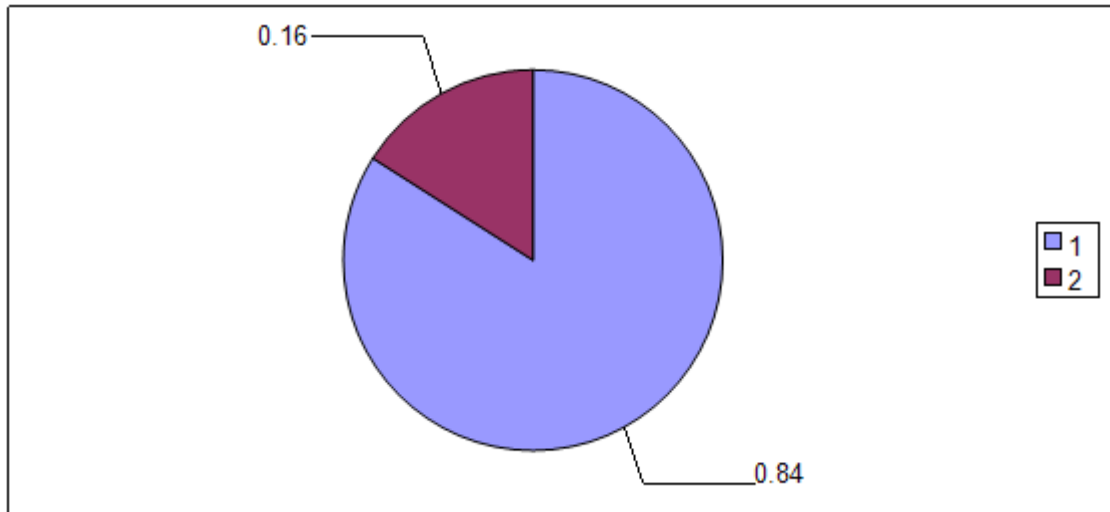
Data of students own thoughts of their instruction on Native American history and Topics  
**(Higher score is the belief that they were not taught sufficiently about the topic  
lower score means they felt it was sufficient)**

AVERAGE SCORE: 5.8

Data of students who believed they should be taught more content about Native peoples in Wisconsin.

1= YES

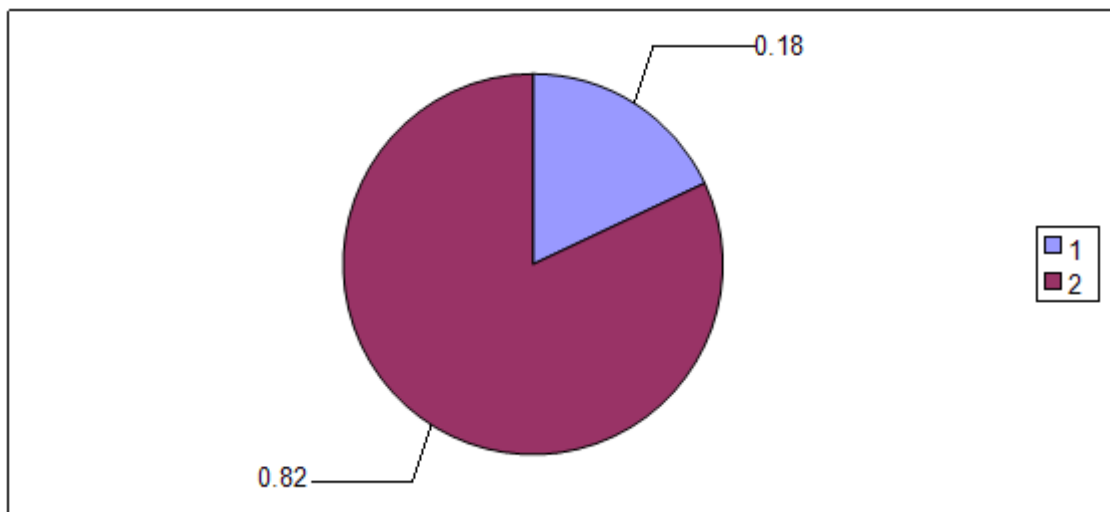
2=NO



Students who knew what Tribal Sovereignty was.

1=YES

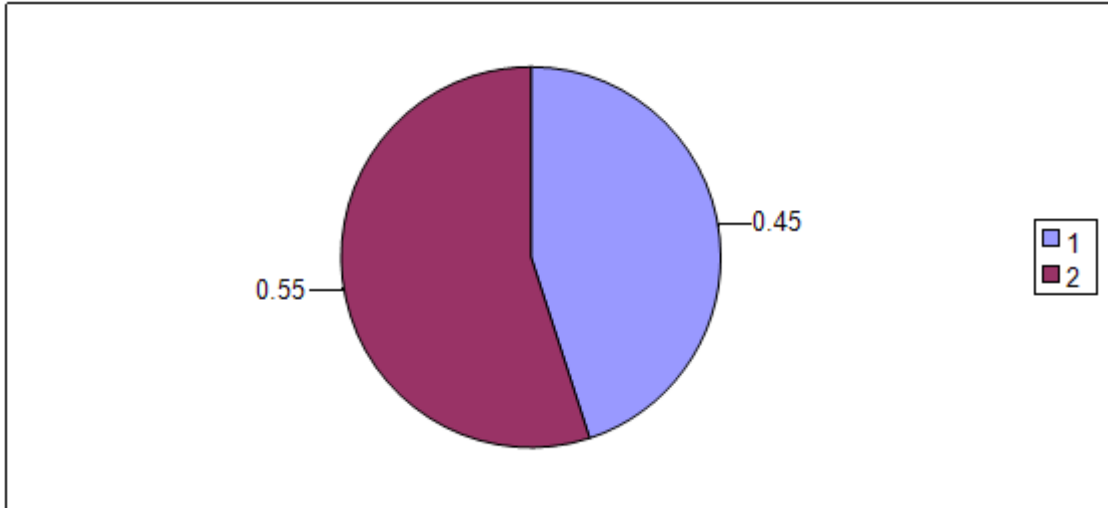
2=NO



Students who knew what Tribal Sovereignty was. (BAYFIELD HIGH SCHOOL)

1=YES

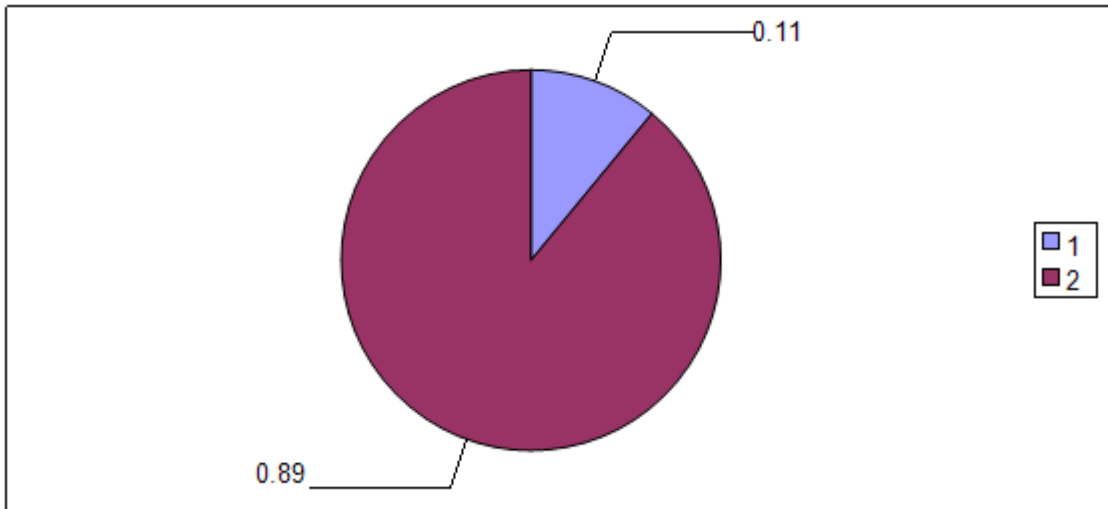
2=NO



Students who knew what Tribal Sovereignty was. (SUPERIOR HIGH SCHOOL)

1=YES

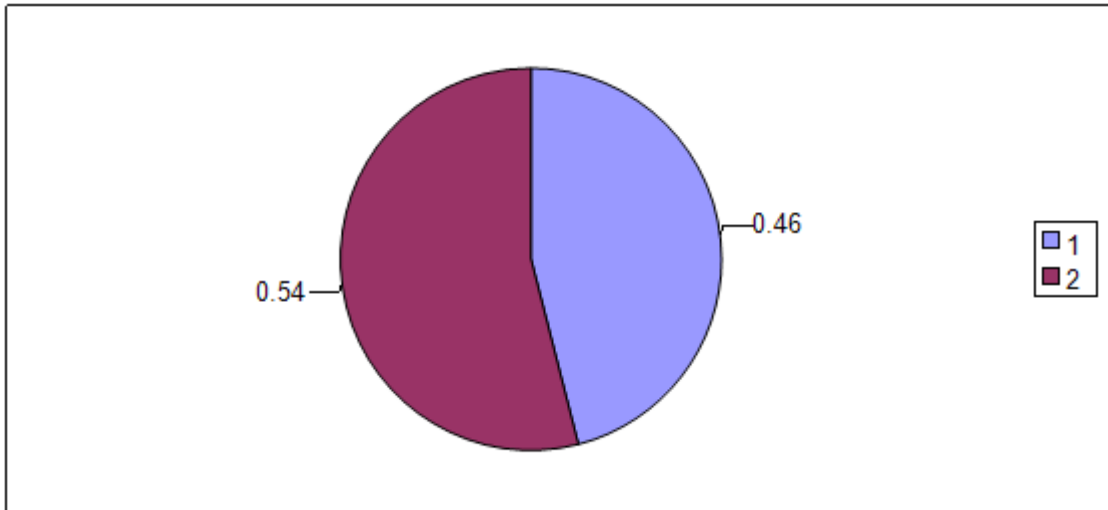
2=NO



Data of the number of students who knew what a treaty was.

1=YES

2=NO

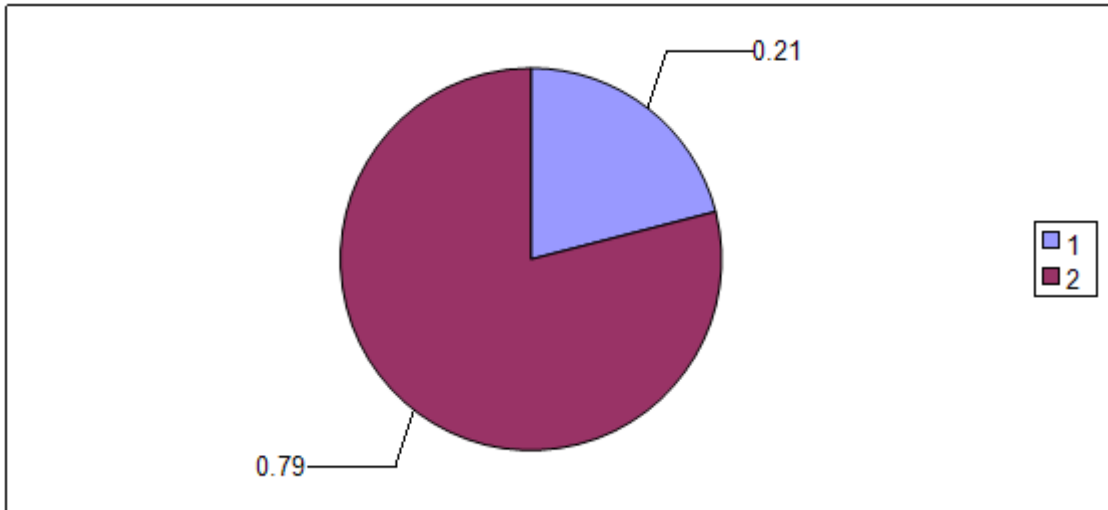


Next Question was asking students if they knew of the Voigt decision and its importance, and no students from either school knew.

Data of the number of students who could name a tribe in Wisconsin.

1=YES (1 or more)

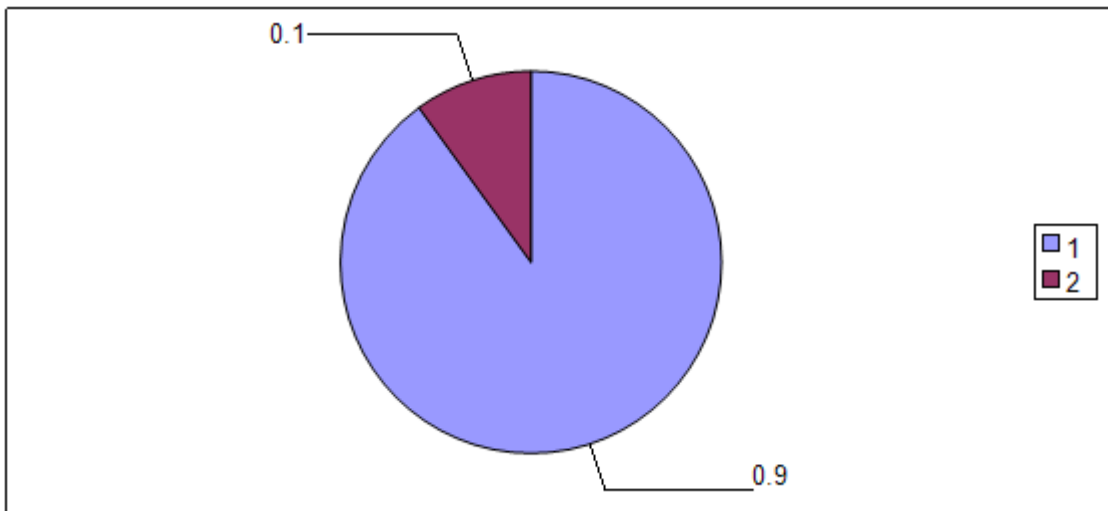
2=NONE



Students who could name a tribe in Wisconsin. (BAYFIELD HIGH SCHOOL)

1=YES (1 or more)

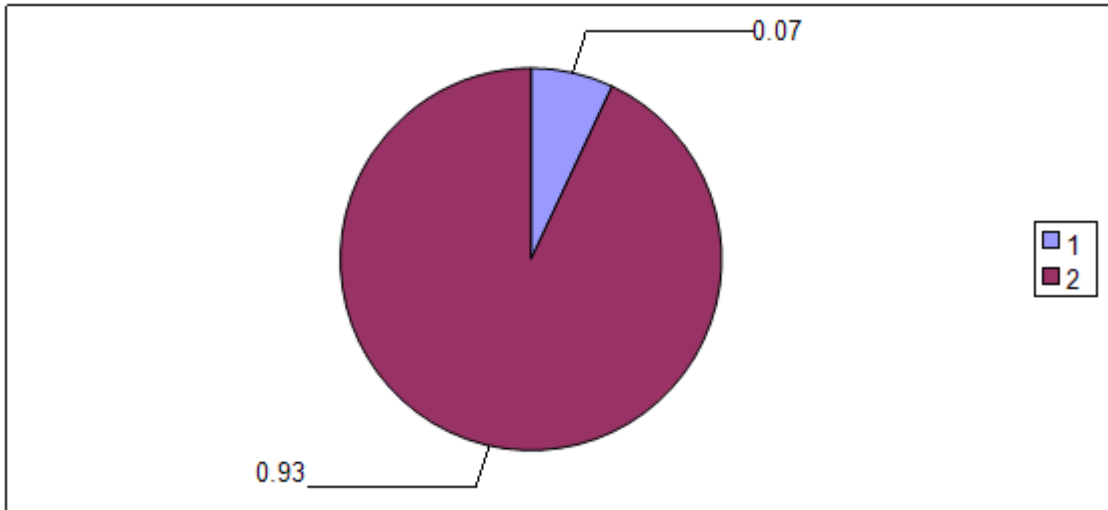
2=NONE



Students who could name a tribe in Wisconsin. (SUPERIOR HIGH SCHOOL)

1=YES (1 or more)

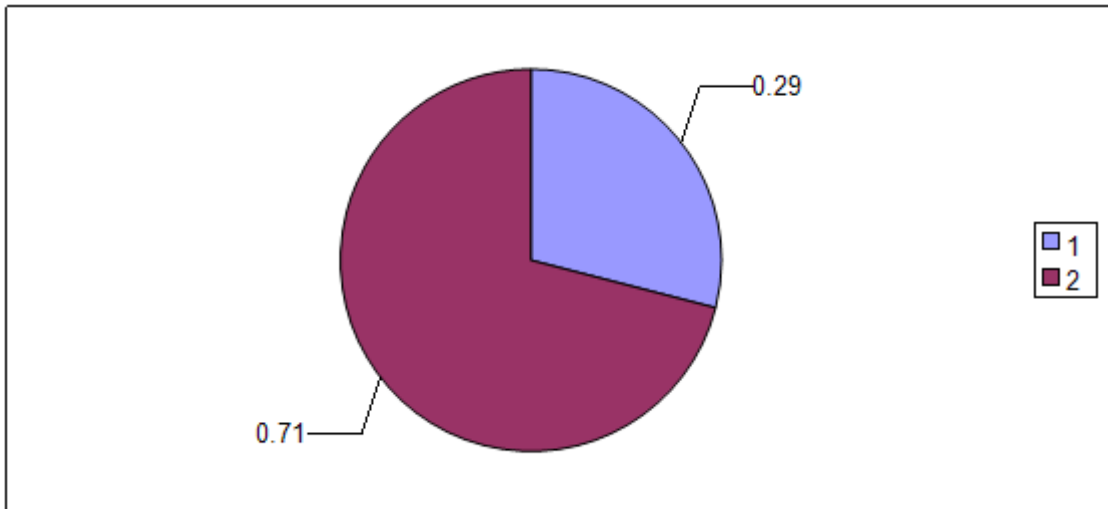
2=NONE



Students who knew what Indian Boarding Schools were.

1=YES

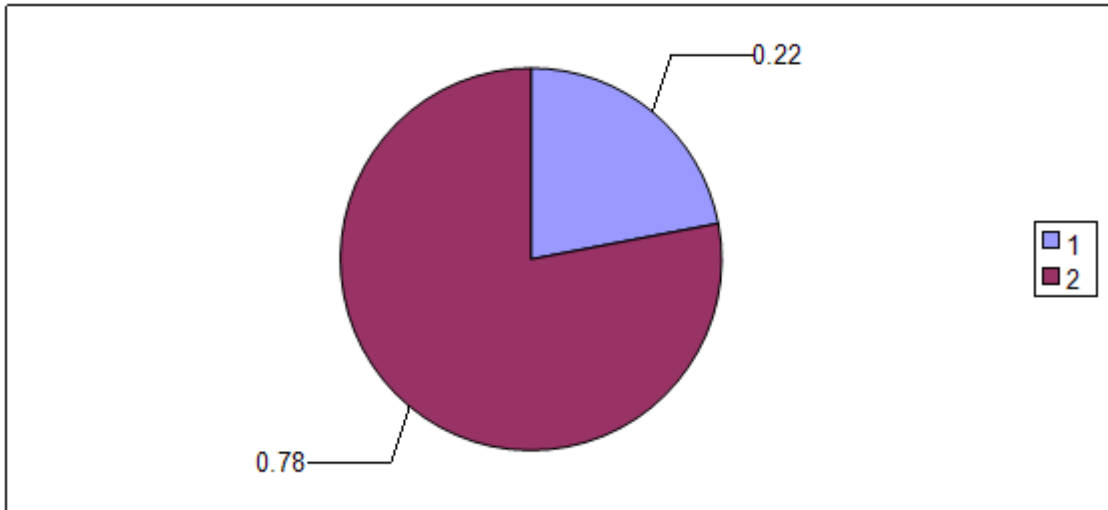
2=NO



Students who knew what Indian Boarding Schools were. (SUPERIOR HIGH SCHOOL)

1=YES

2=NO



Students who knew what Indian Boarding Schools were. (BAYFIELD HIGH SCHOOL)

1=YES

2=NO

