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ABSTRACT

Many American Indian youth confront a choice of forfeiting their cultural heritage in favor of academic achievement. The newly established American Indian Magnet School in St. Paul (Minnesota) addresses this issue by integrating American Indian methodology and ideology across all curriculum areas through effective teaching and sensitivity to learning styles of all students. The school serves 300 Indian and non-Indian students in Grades K-8, and uses cooperative teaching methods, whole language instruction, multicultural literature, and noncompetitive assessment methods. The school provided action research to rediscover the teaching and child-rearing practices of traditional Native peoples and to blend "practice into theory." This paper also discusses: (1) characteristics needed by teachers of Indian students; (2) elements of a teacher education curriculum that espouses a culturally responsible pedagogy for Indian children; (3) recommendations for classroom techniques; (4) the importance of language preservation programs; (5) the debate over the form of Native language instruction; (6) "cultural literacy" and the literary canon versus multicultural education; (7) matching teaching and learning styles; (8) American Indian Studies programs; and (9) developing links between school and tribal community. (Contains 18 references.) (SV)

"Practice into Theory" Journey to the Year 2000: Culturally Responsible Pedagogy In Action

The American Indian Magnet School

by

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"Practice into Theory" Journey to the Year 2000: Culturally Responsible Pedagogy In Action. . . The American Indian Magnet School

by Cornel D. Pewewardy

The United National Indian Tribal Youth proclaimed that the national agenda for American Indian/Alaska Native youth be the "The Healing Generation's Journey to the Year 2000." Indian youth across the country are reclaiming their hope for the future through challenging the modern educational practices of schools. As the country embarks upon the "Healing Generation's Journey to the Year 2000, much faith, hopes and dreams toward the progress of science would lead to a rebirth of human values and that the education of children would become the highest priority of the nation. Today, the age of technology competes with the age of communication with major consequences for America's youth. For many Indian youth who confront this situation, the consequences mean either forfeiting cultural heritage for academic achievement or enriching culture, thus de-emphasizing quality learning experiences. At the newly established American Indian Magnet School in the Saint Paul, Minnesota Public School District, we attempt to address this issue through quality learning experiences that "place education into culture rather than continuing the practice of placing culture into education," for all students. The mission is to integrate American Indian methodology and ideology across all curriculum areas through effective teaching and sensitivity to learning styles of all students. As a result, students realize the value of being capable, knowledgeable, productive and caring members of a free and global society.

American Indian Magnet School

In recent years, attention has been focused upon processes which emphasize equity and schools of choice. This is especially true in large public school districts like St. Paul Minnesota Public Schools where magnet schools are made so eductionally attractive because their particular emphasis is designed to meet the needs and interests of students and parents. They've become "magnetized" to draw voluntary student enrollment. Moreover, magnet schools often provide a setting for teacher-generated reform initiatives and are an important component of the Saint Paul District's commitment to quality educational and social experiences.

Society today tends to espouse educational experiences that are didactic. Many children in America are instructed in textbook learning, lectures and filmstrips; however, still many more children rarely experience this method of learning. American Indian education may reveal some answers to the paradigm shift in holistic education. Indian education has always been

experiential and holistic and seen as preparing the young to be productive citizens in the world in which they live.

The American Indian Magnet School (K-8) opened its doors up for 300 Indian and non-Indian students for the first time in September 1991. With 54 percent Indian enrollment, the new magnet school becomes the first of its kind in Minnesota and second in the entire nation. The Native American Magnet School in Buffalo, New York is the first Indian magnet in the country and was used as our model.

Saint Paul's American Indian Magnet School integrates Native ideology and methodology across all curriculum areas through effective teaching and sensitivity to learning styles of all students--"placing education into culture rather than continuing the practice of placing culture into education."

An important reason for students to attend the American Indian Magnet School is the intrinic interest--Indian cultures provide a rich and varied tapestry of approaches to life. Ancient tribal cultures posses a myriad of myths and tales that are culturally diverse. Many of these traditions contain beliefs and ideas about the world that achieve high level of sophistication, as in the notions about the beginning of the world, the concepts of a lofty Supreme Being, and the elaboration of cosmic harmony. In ritual and ceremony, American Indian philosophy and thought presents a rich and varied cultural heritage of dramatic beauty and spiritual force, primarily expressed in dancing and repetitive movements, prayers, and songs.

Through careful screening, selected and shared literature, students learn to understand and appreciate a literary heritage that comes from an American Indian worldview. Students learn to identify diverse cultures who created stories, both past and present. They learn from the past that storytelling, folktales, myths and legends attempt to clarify the values and beliefs of diverse cultures. They learn great stories on which whole cultures were founded. The present explores the threads that weave the past with the present, as well as pursue themes that we deem appropriate to diverse cultures.

Equally as important are the personal gains acquired by students when they read great works of people of their own cultural backgrounds. Students gain understanding about different beliefs and a value system. They develop social sensitivity to the needs of others and realize that people have similarities, as well as differences.

Significant aspects of the instructional environment of our school include the absence of bells and clocks. Teachers and students are not constrained to set "periods" of time in which to "teach" reading, math or any other subject. Student journal writing reflects critical thinking skills and provides teacher feedback on their projected lesson plans. Scope and sequence planning allows all culturally responsible teachers to align their overall "theaters of learning" for the school year.

Each teacher has the flexibility to establish and alter his/her instructional schedule to address the specific needs of the students. Classrooms are self-contained in "family-style" rooms, linked to another class by connecting doors. Team teaching and cross-age grouping approaches to instruction capitalize on the strengths of teachers and students alike. These cooperative methods ensure the highest degree of social and academic success with the least frustration possible. Whole language instruction utilizing a wide variety of multicultural literature is employed across the curriculum to strengthen the thinking and communications skills of all students--from kindergarten through eight grade. Non-letter grades are used to de-emphasize competion for basic skills' grades. Student portfolios and parent-teacher meetings are methods used to assure the district's outlined-specific Outcomes Based Education (OBE) per grade level based upon year-long goal setting conferences. Our students achieve the desired learner outcomes because American Indian sports, games, music and crafts are incorporated across the curriculum, therefore, learning is relevant to the students' knowledge base and culture.

Practice wisdom

In that same mode of thinking, there continues to be growing interest in building theories from successful practice rather than just trying to put theory into practice. In higher education the academy has many times formulated an "ivory tower" attitude that permeates many multicultural conferences and consultants of Indian educational programs; many of which are a result of "instant" Indian education experts or specialist.

It's ironic that Indian people are not allowed to be experts on themselves--it's usually someone else "defining" the Indian. For example, there have been scores of contributors profiting for Native American education, more so in the area of spirituality, and most have been tendered some measure of credibility by the "certified scholars" of American universities and the academy. So pervasive are these "scholars" that scarcely an Indian in this country has not

been confronted by some "New-Age" like apparition wishing to teach crystal-healing methods to recovering Elders, many of whom claim to be a pipe-carrying reincarnation of a 17th century Lakota warrior with an assumed "Indian name" such as "Chief Thundercloud" or "Princess Pale Moon."

Of late, there are signs of renewed respect for the importance of "practice wisdom" toward building a cultural knowledge base of professional child and youth work. Educational researchers are investigating characteristics of exemplar schools throughout the country in order to develop models for effective practice. The American Indian Magnet School is attempting to provide "action research" toward refining culturally responsible pedagogy in its challenge to bring about a new future for Indian youth by the year 2000.

Children have always been a challenge for Elders; thus, there seem to be few novel ideas in how to deal with Indian youth. The American Indian Magnet School attempts to rediscover the pedagogy practiced by traditional Native peoples. Macroculture philosophies of education and child care have been heavily influenced by European tradition. The intent of this paper is to inform Indian youth and educators of new ways to design the future, develop this agenda--this **Journey to the Year 2000**. The healing generation is composed of families, friends, tribes and communities taking their rightful place and contributing to the economic and cultural prosperity of all Americans. The intent is to use "practice wisdom" and reclaim the untapped heritage of American Indian philosophies of child rearing practices.

Culturally responsible pedagogy

Beliefs and values learned from society and the educational system may provide us far less freedom to choose than we realized. Paulo Freire's (1970) text, Pedagogy of the Oppressed, warned us that a major danger of any successful revolution results from the oppressed becoming oppressors when they assume positions of power. For those in power positions only the names and faces have changed. For what ever reasons many systems resist change and the educational system has shown this pattern. If this basic principle holds true, designing culturally responsible pedagogy may amount to nothing more than a change of names and faces of those who decide how and what will be learned by Indian students.

To combat this pattern the American Indian Magnet School was created. The traditional American Indian philosophy and thought provides the knowledge base for designing our school. Traditional holistic approaches to teaching and learning represent a rebalancing of educational

practice, moving away from its more than half-century old behavioral and reductionist bent (Komoski, 1990). Such a view is that of American Indian philosophy and thought. That is, both the Western and Native methodologies recognize the interrelatedness of the physical, psychological, emotional, social, spiritual, and environmental factors that contribute to the overall quality of a person's life. No part of the mind, body, or environment is truly separate and independent. "We are all related."

The pedagogy used for learning is based on the traditional American Indian belief that children learn and retain knowledge better through experience, touching and active participation in educational activities. This process involves field trips, activities, and a comprehensive understanding of how things grow and can be used. This learning experience allows for a national emergence of respect for nature, self-reliance, and understanding of the values and significance of American Indian people

Theoretical foundations of a culturally responsible pedagogy many times rest upon strong cultural variables that are often overlooked in explaining factors in the demise of Indian education. Indian children bring to Indian magnet schools a unique set of cultural forms and behaviors that include tribal history, language dialect, traditional values, cultural norms, rituals, symbolism, imagery and spirituality. Thus, school culture soon becomes a tribal environment conducive to feeling good about being Indian. This is incongruous with many non-Indian schools that Indian children attend, especially public schools.

Most Indian students today attend public school. When Indian students are confronted with white, middle-class cultural norms and behaviors within many public schools, the result is usually "culturally discontinuity" or "lack of cultural synchronization" between students and their school. When there is a cultural mismatch between students and their school, Jordan-Irvine (1990) contends that the inevitable occurs: miscommunication and confrontation among the student, the teacher, and the home; hostility; alienation; diminished self-esteem; and eventual school failure.

Cultural conflicts can be minimized and cultural continuity maximized by restructuring teacher training programs to promote the concept of culturally responsible pedagogy. Teachers of Indian students in the year 2000 must be conduits through which culturally encapsulated monocultural, minority youth become multicultural and multilingual.

Craft wisdom

Teachers of Indian students should be knowledgeable, sensitive, and comfortable in working with Indian students' languages, code switching, style of presentation and tribal community values. Whether Indian students come from reservation areas or urban settings, the element of obtaining "craft wisdom" is critical to maximizing learning for all students. Obtaining craft wisdom many times takes years to acquire. Some teachers have almost a natural instinct in adapting and working successfully with diverse populations, while others may take a lifetime.

Craft wisdom comes from acquiring the element of being "street smart," "reservation smart," and/or the ability to adapt to culturally diverse populations and geographical locations. It also brings together all the personal qualities of classroom leadership. Like "OJT" (on-the-job-training), classroom leadership is something to be learned over time, not simply by completing a teacher training program. Basic leadership is an art--more tribal than scientific. It's more a weaving of relationships than an amassing of information, and in that sense encompasses all the elements of craft wisdom.

Teachers of Indian students must be multicultural, positively orientated toward Indian culture, as well as the multicultural school culture. Therefore, higher education's academy of teacher training programs must prepare future teachers about culturally responsible pedagogy for Indian students.

Teacher education curriculum

The teacher education curriculum that espouses a culturally responsible pedagogy for Indian children must address the following needs.

* train teachers to gain classroom experience with Indian children before their student teaching internship.
* train teachers to understand and respect students' cultural knowledge base.
* study the history and culture of Indian children including their values, stories, music and myths, as well as racism/sexism from both cognitive and affective worldviews.
* train teachers to be reflective practitioners and develop observational, empirical and analytical skills necessary to monitor, evaluate and revise continually their respective teaching styles.
* teacher will have to acknowledge the cognition--worldview of Indian children.

* teacher education must include Indian parents and respective communities in the decision-making process.
* teachers should understand the cultural code switching, dialect and/or language of their students.
* train teachers in interpersonal skills: body language, eye contact, silence, touch, public space, facial expression.
* teacher education must assist preservice and inservice teachers with their fear, apprehension, and overreaction related to Indian childrens' styles of personal presentation.
* supervise student teachers' clinical experiences in strong support system schools.

Treatment of Indian students

Although there are no universal characteristics that one can study to understand American Indian students, a few common behaviors may seem to be demonstrated by most Indian children.

1. Do not place Indian students in the same category. In some cases, ethnic background is the only constant. Many Indian students have middle-class backgrounds. Therefore, they may demonstrate many of the same behaviors as other students who hold middle-class values. The major difference is these students may receive more peer pressure to "act Indian" than middle-class whites do to "act white."

2. Try not to refer to students as a boy or girl. Some teachers will contend that the students are boys and girls and see nothing wrong with the appropriate reference. This belief is probably correct, yet the very words boy or girl can cause students to make a mental reference to past experiences of minorities, and some students will become very hostile.

3. Try not to reprimand students publicly. If there is a need to reprimand a student, it should be done in private. Even the most mild-mannered students are likely to fight back when embarrassed in front of their classmates.

4. Whenever possible, ignore foul language, especially if it occurs in jocular, good-natured ribbing sessions. These sessions are often an important rite of passage in Indian culture and critical to the development of peer and social relationships.

5. Do not assume that a lack of involvement means that the families are not interested in the welfare of the student. Many Indian families will not become involved in the school because they do not know what to do; they feel that they do not have the appropriate skills, they work

several jobs, or they feel uncomfortable in the treatment area or in the presence of what may be perceived as a white authority figure.

6. Do not take everything personally. There are times when things will not proceed as planned. At times, teachers may feel that it is their fault that students are demonstrating certain behaviors. In such cases, they feel that the negative behaviors are directed toward them, rather than the situation. Consequently, the relationship between the teacher and student may begin to deteriorate. If it is allowed to continue, this relationship will most likely develop into a negative situation.

7. Remember that you are the teacher. Do not try to accommodate students by demonstrating their behaviors. It is important that you understand the students and make every attempt to help them. In other words, you must respect others if you want to be respected.

8. Do not try to correct students each time they use nonstandard English. The goal is to assist the Indian student in understanding that the usage of standard English is important if they wish to become successful in society.

Language difference

Tribal differences are very real and tribal affiliations are quite important to Indian youth today. One of the main tribal connections to Indian identity is tribal languages, many of which are still spoken today. Many historical Indian tribes were wiped out (particularly by Europeans) and other groups have no one left who remembers the tribal language. In what is today the continental United States alone there lived hundreds of aboriginal groups speaking some 250 distinct languages. In that connection, decades ago, perceptive teachers of Indian students saw the advantages of using Indian languages and recognized the gap between what Indians wanted and what was forced upon them in mission and government schools.

Most Indian students across the country attend public schools. Therefore, if Indian parents and tribal agencies advocate language preservation programs, it appears that greater attention needs to be given to the implementation phase of language preservation programs and/or Indian studies programs in order for students to learn their tribal languages and culture. Marginal programs will fail to attract Indian students who have few tangible connections to tribal culture (Pewewardy, 1989).

Advocates of the "English Only" movement say that a common language is the glue that holds a country together--it enables people to understand each other and work toward common

goals. Granted, few can disagree with that logic. It is difficult for citizens to make responsible decisions if they cannot read or write, or even understand the primary language of their country. However, I feel that we do not need laws to force people to speak English. Actually, all we need is time, as real change comes with real time.

Change comes slowly with time and real time is still needed to assess all the languages that compete for primacy in any given marketplace. To acknowledge that English is the language of primacy in the academic marketplace is not a problem for most people, but to acknowledge English as the language of primacy in first world trade--or North American is becoming more and more problematic. The academy may be able to adjudicate [what] language usage in the classrooms, but certainly does not have the final say over what languages are retained by specific cultural groups.

Not only is the United States diverse today because there are so many different language groups, but more so because there may be as many as 57 different varieties of American English. It all depends upon what demographic region in which you live. And Indian people are no different, as Indian communities across the country have formulated their own type of "Indian English." The concept of Indian English suggests a combination of American English and their tribal language(s).

Tribal language instruction debate

There seems to be some confusion about the direction tribal language programs should take. For instance, some tribal communities want language immersion programs to occur in elementary education, while others want a set of selected courses to be instructed only in the later grades (or even higher education) once the student first learns the basic English reading and writing skills. Many Indian parents and educators are hesitant to promote these types of programs because as mentioned previously, they fear it will be detrimental to their child's mastery of regular school subjects. Moreover, the linkage of several tribally controlled community colleges are making great strides in promoting, as well as articulating the post-secondary tribal language development programs.

While the debate continues as to the degree of tribal language instruction that is needed to preserve our languages, most of us may agree that more tribal language instructors are needed in schools. Therefore, it is up to the Indian people (and concerned non-Indian people) to preserve tribal languages in school.

Legislation like the Native American Language Act (S. 1781) which passed April 3, 1990) will help to establish as the policy of the United States the preservation, protection, and promotion of the rights of American Indians to use, practice, and develop American Indian languages, to take steps to foster such use, practice and development, and for other purposes.

Cultural literacy

The whole matter of relevant education for American Indians is still unresolved. Today there is danger on several fronts to a culturally appropriate curriculum for minority group children in the United States. The "English Only" movement, as promoted by groups such as U.S. English which advocates the adoption of English as an official language jeopardizes the early education of non-English speaking American children (Crawford, 1989).

The "cultural literacy" movement that received a lot of media attention a few years ago has the following of E.D. Hirsch, Jr.'s two books on cultural literacy: **Cultural Literacy: What Every American Needs to Know** (1987) and **The Dictionary of Cultural Literacy** (1987). Alan Bloom's book is **The Closing of the American Mind** (1987). These books call for a return to the "classics" and a Eurocentric tradition; these critiques bemoan the relativism and "nihilism" of the 1960s and the multicultural movements which, in the name of tolerance, have supposedly left our culture in shambles. Reyhner and Eder (1989) advocate that both Hirsch and Bloom jeopardize the teaching of non-Western, non-European and non-Judeo-Christian heritages in American schools.

Simonson and Walker (1988) have since come out with a book refuting the Hirsch/Bloom argument for educational reform in American schools. The theme of their new book is **Opening the American Mind**. It is ironic that Hirsch and Bloom never really question the political and historical bases of cultural response. Americans could do well to become acquainted with the literature and cultures of American Indians, as well as other minorities and women.

Researchers and teachers of minority literature (especially American Indian literature) have in recent years been among the foremost critics of the traditional literacy canon, and many have attacked the very idea of a standard list of great works to be read and taught. According to Coughlin (1990), teaching and research in minority literature becomes more prevalent and the formation of minority canons becomes inevitable.

Cognitive learning styles

Banks (1988) contends that researchers who rejected the cultural deprivation paradigm created a conception of the cultural and educational problems of lower-income and minority youths based on a different set of assumptions. Banks continues to describe that researchers argue that these students, far from being culturally deprived, have rich and elaborate cultures. Their rich cultural characteristics are evident in language and communication styles, behaviorial styles, and values. Ramirez and Castaneda (1974) advocate that cognitive, learning, and motivational styles of ethnic minorities such as Afro-Americans and Mexican Americans are different from those fostered in the schools. These students, like American Indian students, achieve less academically because the school culture favors the culture of white mainstream students and places students from other backgrounds and culture at a serious disadvantage. The school environment consequently needs to be reformed substantially so that it will be sensitive to diverse learning, cognitive, and motivational styles.

Huber and Pewewardy's (1990) learning styles research suggests that all students will come to the classroom with many kinds of differences, many of which may be related to their ethnic group. This research suggests that teachers will need to work with minority students to help them to see the relationship between their effort and their academic performance. Moreover, teachers and the academy should use a variety of teaching styles and content to appeal to diverse students. Concepts should be taught when possible with different strategies so that students who are relational and/or analytic in their learning styles will have an equal opportunity to learn.

Many arguments surface when confronting cognitive learning styles research and strategies surrounding the advisability of matching teaching styles and learning styles (e.g., Dunn & Dunn, 1979; Gephart, Strother, & Duckett, 1980). Central to this argument is whose responsibility is it to change: Should teachers change to accommodate students or should students change to accommodate teachers? In that connection, an additional question could be: Should students be taught using their preferred learning styles or should students be encouraged to develop skills associated with non-preferred learning styles? Perhaps one way to address these questions is to ask it in another way: Is the student presently learning successfully? For Indian students who are not currently demonstrating successful achievement, such as many American Indian and other minority students, it might be reasonable to ask teachers to be as flexible and adaptable as possible in addressing student needs and to specifically teach to student

strengths. On the other hand, if students are being successful, then one might challenge students to develop non-preferred learning strategies.

It is important for teachers to understand that the characteristics of ethnic and socioeconomic classes can help us to understand groups but not individual students (Banks, 1988). All types of learning styles are found within all ethnic groups, as well as social classes. We need to access learning styles and how they match learning situations, not just in the academy, but in the everyday classroom in American schools.

Indian studies programs

The 1960s and 1970s saw ethnic groups assert their cultural identity and traditions. Native Americans have been at the forefront of the movement to preserve ethnic identity. The late 1960s saw several student protests that evolved around the establishment of Indian studies programs. Indian youth took action such as the take-over of Alcatraz Island where students from the colleges and universities of the San Francisco Bay area went to use the abandoned island for a cultural studies center.

Deloria (1974) contends that there were nearly sixty Indian studies programs established in colleges and universities during this period of time throughout the country. The most popular in that period were the University of Minnesota, University of California at Los Angeles, University of Arizona and Montana State University. Now, we can see many more Indian studies and special interest support system programs starting at the Pennsylvania State University, Arizona State University, University of Oklahoma, Harvard University, Cornell University, Stanford University, and the list goes on. Many of these programs were integrated into the regular curriculum, providing extensive course offerings which enrolled both Indian and non-Indian students. The idea of an Indian and Chicano group took form at Davis, California; however, the college did not attract many Indian students.

The attention that Indian Studies were having in higher education affected the attitudes of Indian people toward education of their own people. In the Twin Cities Indian groups formed "survival schools" to teach their children about their cultural traditions, ceremonies and languages. Tribal languages courses were started in almost every urban Indian center. Interest in these schools and formulating a cultural knowledge base grew among Indian people of every political persuasion--from activists to conservatives.

Tribally controlled community colleges were seen as vehicles for preserving cultural

traditions. Early on, the Navajo Community College and other colleges in North and South Dakota offered major courses in cultural traditions. Prior to the establishment of these programs, macroculture asked Indian people how they expected to preserve their culture in a "high-tech" world. No one every seemed to have an answer to the question before the introduction to Indian Studies programs.

The question at hand is not how to preserve tribal culture and languages, but rather how non-Indian culture should be taught in the Indian schools in order to enable Indian students to understand and live in white society.

The academy and the community

Higher education is essential to schools that educate Indian students toward sharing the objective of self-determination. Planning and implementation of educational operations on all levels requires the professional research and skilled guidance of qualified personnel.

For many educators with experience in both K-12 schools and higher education, there seems to be a critical need for Indian teachers who have experience teaching Indian students, as well as working in Indian schools. Teacher training programs should include "cutting-edge" culturally relevant research on learning styles of diverse learners; teaching pedagogy; community participation; open communication; and evaluation strategies. Within schools that have high populations of Indian students, Indian teachers are needed as positive role-models to encourage students and provide incentives for students to pursue teaching as a career.

Teacher training programs must develop culturally responsive curriculum for teachers of Indian students. Pewewardy (1990), contends that predominant white institutions have impacted Indian students in Oklahoma higher education institutions, as well as showing that there seems to be a lack of culture-specific understanding (i.e., identity and values) of communities; culturally responsible pedagogy; parent-teacher communication methods; and relating the concepts of tribal sovereignty to self-determination. Aside from direct involvement in the field of education, special programs are needed to train Indian teachers in the area of socioeconomic development, tribal government, and tribal leadership. Higher education curriculum must be designed to meet the needs of the students and communities (both urban and rural) which they will serve.

As for higher education institutions which certify Native languages, there are only a few. We can learn much from Canadian First Nations toward obtaining federal acknowledgement and

recognition of Native languages in order to justify formalized development in higher education. The academy needs to offer more intensive studies of Native languages and reconstruct curriculum that will transcend other Native studies teaching levels. Suggestions for development include accrediting courses for Native language teachers, enabling equal pay with other professionals in the academy, recognition of Elders as professional Native language instructors and resource personnel. Moreover, establishment of Native language institutes and cultural research centers both at regional and national arenas; offering adult Native language instruction classes to school personnel and community members; the use of technology to enhance survival and evolution, allowing the academy to facilitate the use of Native languages as a second language entrance requirement, and accreditation of Native language courses in higher education. Unlike many other languages officially used in this country, Native languages have their roots and resources in the tribal communities.

Conclusion

The Holistic Circle of Learning emerges from American Indian "craft wisdom," of wherein people saw the education of children as the responsibility of the whole tribe. The American Indian Magnet School's effort is to blend "practice into theory," as well as drawn from the enduring wisdom of diverse cultures and traditions of other Nations.

Teachers of Indian students need pedagogical skills that will develop their diverse teaching styles. They need to discover the craft wisdom of seasoned teachers who have refined methodologies for teaching diverse student populations. To maximize learning, Indian students have to define in their own terms, "success" and "winning" from a American Indian worldview. For Indian students, the feeling that they have to "act white" should not be a requirement for achieving their prescribed learner outcomes. The alternative is found in learning environments based on "culturally responsible pedagogy."

Thus, the intent of this paper has been to raise your level of awareness concerning these related issues in American Indian studies and the community. Whether or not you work with Indian students, it is important to consider the circumstances of your students. However, the issues that affect Indian students are special and different from those of other students because of cultural, linguistic, and historical factors.

Practice into theory like theory into practice are most likely to find only fragmentations of research on ethnicity, social class, and cognitive styles. This type of research is scarce,

however, we can screen through a variety of guidelines for practice into theory. Teachers and the academy could learn to select content from diverse ethnic groups so that students from various cultures will see their respective images in the curriculum.

Understanding language differences and cognitive learning styles is critcal in pursuit of culturally responsible pedgagogy. Also, the understanding of cultural transmission plays a great part in the process of enculturation; the lifelong learning of one's own culture beginning from infancy--**"Journey to the Year 2000."** For many Indian students much of this includes learning aspects of their own school culture, as well as their student subculture. The close network of Indian families permits this learning to occur. Until recently, little of this enculturation process was reinforced in reservation schools. In contrast, macroculture students are firmly enculturated through schooling because the formal school culture is designed for and represents the macroculture student culture. Potentially, culturally responsible pedagogy could alter this rigid model of American schools.

Actually, the bottom line becomes a matter of seeking the answer to this question: How can we make education work for, not against Indian children as it has always happened in the past? Practice into theory through culturally responsible pedagogy is providing some answers to the American Indian Magnet School in Saint Paul, Minnesota Public Schools. Coupled with multicultural education, it is another way to educate our future generations toward a process of educational equity. It will exist for all students when teachers become culturally responsible to the cultural diversity in their classrooms; vary their teaching styles to match their diverse student learning styles; and modify their curriculum to include competent, as well as consistent cultural content.

Thus, practice into theory with an American Indian worldview provides a holistic approach in education. The basic concepts discussed this paper might be introduced into the beginning of the educational process and would provide much of the foundation of building a cultural knowledge base toward the healing generation's "Journey to the Year 2000" for American Indian and Alaska Native Youth.

Utilizing educational research on Native American learning styles of haptic, right hemispheric thinking and holistic learning, it would be possible for teachers to develop culturally responsible pedagogy. By providing practice into theory we provide an increased awareness and sensitivity toward "action research" with a focus on bridging the gap between the academy and the tribal community.

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