

THE INFUSION APPROACH TO NATIVE AMERICAN STUDIES

BLACK RIVER FALLS HIGH SCHOOL

DECEMBER 2009 UPDATE

ACKNOWLEDGEMENTS

The purpose of the following summary is to document the work that has been done within the Social Studies curriculum with regard to multi-cultural education since the early 1990s. A multitude of people have been involved with this effort, and I hesitate to offer names for fear of missing someone. Nevertheless, the following people played a significant role throughout the early years of the process and deserve special recognition. At the point of our initial discussions, anthropologist and ethno-historian Nancy Oestreich Lurie of Milwaukee was an inspiration for a new approach to native studies. Dr. Lurie's insights challenged us to rethink what we were doing, and her vast knowledge of native people in Wisconsin, and the HoChunk people in particular, was critical as we got started. In addition, Charity Thunder proved to be an invaluable resource for us. Her wisdom and guidance will not be forgotten by those of us that had the opportunity to work with her at BRFHS in the early 1990s. In addition, Principal Roger Sands was instrumental and a champion for the cause of multi-cultural education. It was also our good fortune to be having these discussions at the time that J.P. Leary, Native American Specialist at the Wisconsin Department of Public Instruction, came on board. J.P. provided information and resources and has been instrumental in so many areas of native education in his time of service here. From the very beginning, the advice we received from members of the HoChunk Tribe was essential for moving forward. JoAnne Jones, Gordon Thunder, Tracy Thundercloud, Tara Snowball, Barb Blackdeer-Mackenzie, Woodrow White, Penny Matter, Tina Boisen, Nehomah Thundercloud, Larry Garvin, Dan Green, and Mark Butterfield are some of the HoChunk people that provided ideas and direction and were always willing to challenge our assumptions while we worked on this. In more recent years, Judges Amanda Rockman and Todd Matha have opened the doors of the Tribal Courts for Law students from our school and have helped our students better understand the concept of sovereignty. Former teacher and administrator Ron Perry was a leader in changing the school culture during the late 80s and early 90s, and Rosanne Weber also was a positive force during her administrative tenure who assumed a personal role in tutoring native students. Former Principal Robert Lechler also had a heart for this work, and we are fortunate in 2009 to have great support from both of our building administrators, Tom Chambers and Mark Weddig. Former high school department members Jason Baudhuin, Roald Dahlen, Lisa Bushman, Alan Hiebert, John Pellowski, and Mike Shepard (now at the Middle School) played active roles during the 1990s and beyond as we were making changes. Finally, our current department members – Tony Boerger (chair), Jason Janke, Kris Wrobel, and Brad Lobenstein – have been involved with this effort in their classrooms for many years. We can all look back at much of what has been done with pride, but also realize that much work remains.

Paul S Rykken
History and Politics Teacher
BRFHS December 2009

"One barrier that American Indians have long faced is that public understanding of their core issues comes slowly. Special Indian rights are complex and history based, emerging from the deep past . . . In every instance, the Indian position is fragile because it finally depends on the willingness of opinion leaders in the majority society to learn about the experiences of another people . . . The historical search I suggest is not done out of guilt or romance; it is not a sentimental exercise. Rather, an understanding of a people and their social, legal, and economic experience ought to be reached because it is the essential basis for judging what wise policy ought to be and for assessing how the rule of law ought to operate."

Charles Wilkinson

INTRODUCTION

Education does not exist in a political vacuum. The disciplines associated with Social Studies, perhaps more than any other area in the curriculum of public schools, are subject to political pressures. What we teach and how we teach it are questions central to the work that we do, and those questions place us in a continually evolving position. Since the mid-1980s, there have been a variety of efforts within the Social Studies Department at BRFS to do a better job in our approach to multi-cultural, and particularly American Indian, studies within our curriculum. The push for a more inclusive approach to history stems, in part, from the forces for reform that emerged as part of the broader Civil Rights Movement of the 1960s and 70s in the United States. One aspect of that movement was a call for changes within the disciplines of Social Studies and particularly in the area of History. The “forgotten voices” of the American past – women, African and Native Americans, and other minority populations – long neglected in our schools, needed to be authentically included in our classrooms. Such an awakening was long overdue and presented special challenges within the schools. The following analysis is an update on how we have responded to those challenges in our high school.

OVERVIEW

Black River Falls, Wisconsin, is a unique place to teach. Our community is culturally mixed and has been since the arrival of Euro-Americans to west central Wisconsin in the middle years of the 19th century. The European people who settled in this region were part of the great force of migration in history that brought millions of people from the “old country” to a new continent. The HoChunk people, one of eleven federally recognized tribes within the state of Wisconsin, have ancient origins on the land and at one time controlled the northern 1/3 of Illinois and the southern 1/3 of Wisconsin. They faced dramatic challenges to their traditional way of life due to this “collision of cultures,” and their story is one of survival amidst tragedy, in particular the

forced removals and loss of land at the hands of government authorities who were essentially at war with native people in the United States. The native and non-native people of Jackson County, therefore, are heirs to these forces of history, and it is essential that all of our young people understand that. As William Faulkner once noted, “The past isn’t dead, it isn’t even past,” and it is clear that the echoes of those earliest years still reverberate in our community.

THE EVOLUTION OF OUR CURRICULUM AND APPROACH

It is safe to say that any significant attempts at curricular change in Social Studies at the high school did not occur prior to the 1970s. That does not mean that individual teachers were not attempting to incorporate some knowledge of native history and traditions within their classes, but no documentary evidence of that exists. Some historical context is instructive at this point. Prior to the 1963-64 school year, the District operated a K-8 county school at the Indian Mission dating back to the 1930s, and many of the HoChunk children attended that school. It remained a K-8 school until the middle 1950s, and some of the HoChunk students chose to attend Black River Falls High School upon reaching 9th grade. By the late 1950s, HoChunk students would have entered the junior high school in Black River Falls. In the spring of 1963, the grade school at the Mission was closed as part of a general consolidation of schools in the county that began in the 1950s. Therefore, the fall of 1963 marks the moment when the schools of our small city were fully integrated. The first students that would experience their K-12 years in those integrated schools graduated in 1976 and are now 51 years old. Significantly, then, we can surmise that the possibility now exists that we have a cohort of HoChunk people within our community who experienced the local public schools firsthand whose children have had the same experience. We are currently attempting to document the experience of those first students, both white and native, to better understand what they were experiencing in those initial years.

CURRICULAR CHANGES SPURRED BY SPECIFIC EVENTS

Within the context of the call for greater inclusion in the Social Studies curriculum coming out of the 60s and 70s, an acceleration of change began in the late 1980s in our curriculum. In the wake of the Voight Decision of 1983 related to American Indian treaty rights in northern Wisconsin, a growing voice existed for greater inclusion of native history and cultural studies within the schools. This movement was formalized in 1989 with the adoption of Act 31 by the

State Legislature (Note Appendix A for summary of Act 31). Beginning in the early 1990s with the development of state educational standards, this initiative became more concrete (Note Appendix B for specific standards). The standards were formally issued in 1997, and districts were charged with imbedding the standards into their curricula.

Black River Falls High School, in many respects, reflected the changes occurring throughout the state. Since the mid-1980s, notable efforts had been made in the Black River system to do a better job in the area of American Indian studies. For several years beginning in the late 1980s, a portion of time was devoted to HoChunk history and culture within the World History classes in grade 9. In the early 90s, we began a reevaluation of that approach and began to move in a different direction. This was partly in response to Act 31 but also came amidst more general discussions about how to more naturally engage students in a broader understanding of native history and culture. We concluded that “add-on” components in the curriculum highlighted a sense of separateness and confined native studies to one course or one grade level and were, therefore, somewhat counterproductive. We concluded that a more productive approach would be to infuse native studies throughout all our classes within the context of a multi-cultural view of American society.

It is significant to note that such changes were being discussed in the context of the excitement surrounding the restructuring of HoChunk Tribal Government, the drafting of the Constitution of 1994, and the dramatic changes resulting from gaming in our region. To those of us involved in this work such changes further solidified the need to move forward with curriculum changes for the sake of all our students. The world of Jackson County was rapidly changing.

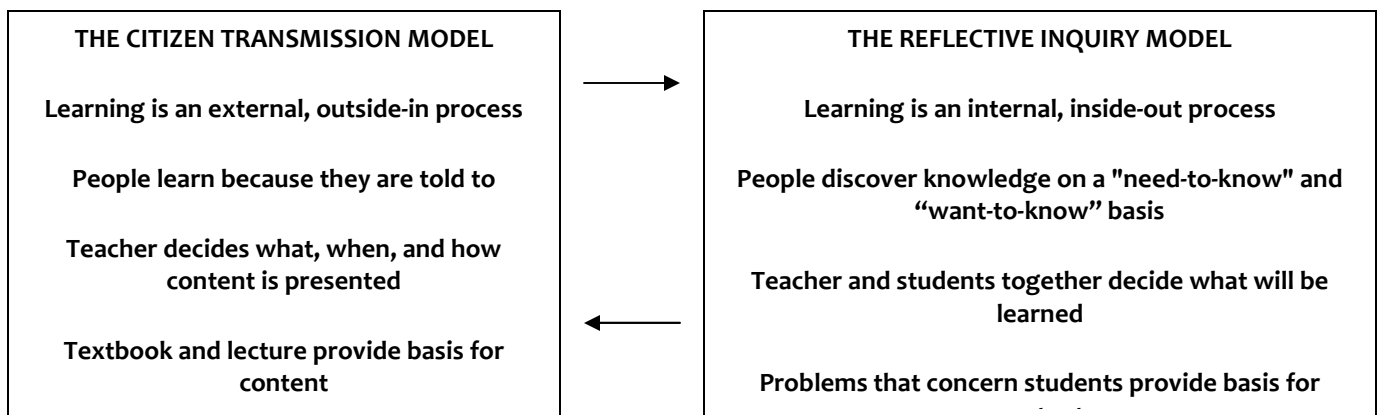
THE TRANSITION TO AN INFUSION MODEL

Beginning with the 1997-98 school year and as a result of our periodic departmental review, we began a complete restructuring of our 9-12 Social Studies curriculum within the 3-credit mandate from the State, and we are now in our 13th year of this process. Students at BRFHS are required to take 3 credits in Social Studies: US History 1 and 2 in Grade 9, World History 1 and 2 in Grade 10, and American Politics and Economics in Grade 11. Each of these courses is worth ½ credit. For students who wish to take more Social Studies, we offer a number of elective courses as well (AP Psychology, AP US History, Law and Society, 21st Century World, Principles

of Psychology, Social Psychology, Readings in Social Studies, and the Falls History Project). Most relevant to the topic of this paper, we decided at that time to take a new approach to Native American studies within our curriculum. Since roughly 20% of our students are HoChunk, we felt strongly that we needed to bring a greater awareness of their unique history, culture, political structure, and current issues into the curriculum. This was not being done as a romantic exercise to patronize anyone. Rather, as committed historians we needed to do this as a matter of principle. We needed to move beyond old models and provide a fuller and richer analysis of our history and current culture for all our students. We concluded that it was essential that students be exposed to multi-culturalism from a variety of perspectives and consistently throughout their 4-year program. What follows is a short summary of what we are doing in this regard related to American Indian history and current issues.

THE FRAMEWORK FOR OUR CHANGING APPROACH

Our discussion of a new approach to multi-cultural education in our school inevitably led us to a well-worn debate within Social Studies education between two competing traditions as illustrated here:



Though a somewhat simplistic representation, the tension between these two traditions has been around for a long time. The more traditional Citizenship Transmission model dominated the early years of Social Studies education (1890-1930) and is still powerful today. The Reflective Inquiry model was a natural reaction against tradition and evidenced in the progressive philosophies of John Dewey (1920s and beyond). As to which tradition is more pervasive in our schools today, it is hard to say. The Citizen Transmission model, however, is perhaps most in

line with the emphasis on testing prevalent in today's educational climate. It assumes a set content in the curriculum which can be neatly packaged and transmitted to students. It also places great emphasis on coverage and is almost completely teacher-controlled. Additionally, it is still largely driven by the content of textbooks. While this is true of most Social Studies courses, History education seems to be locked into this model most persistently, and this presents us with some special problems due to the volume of information that confronts us.

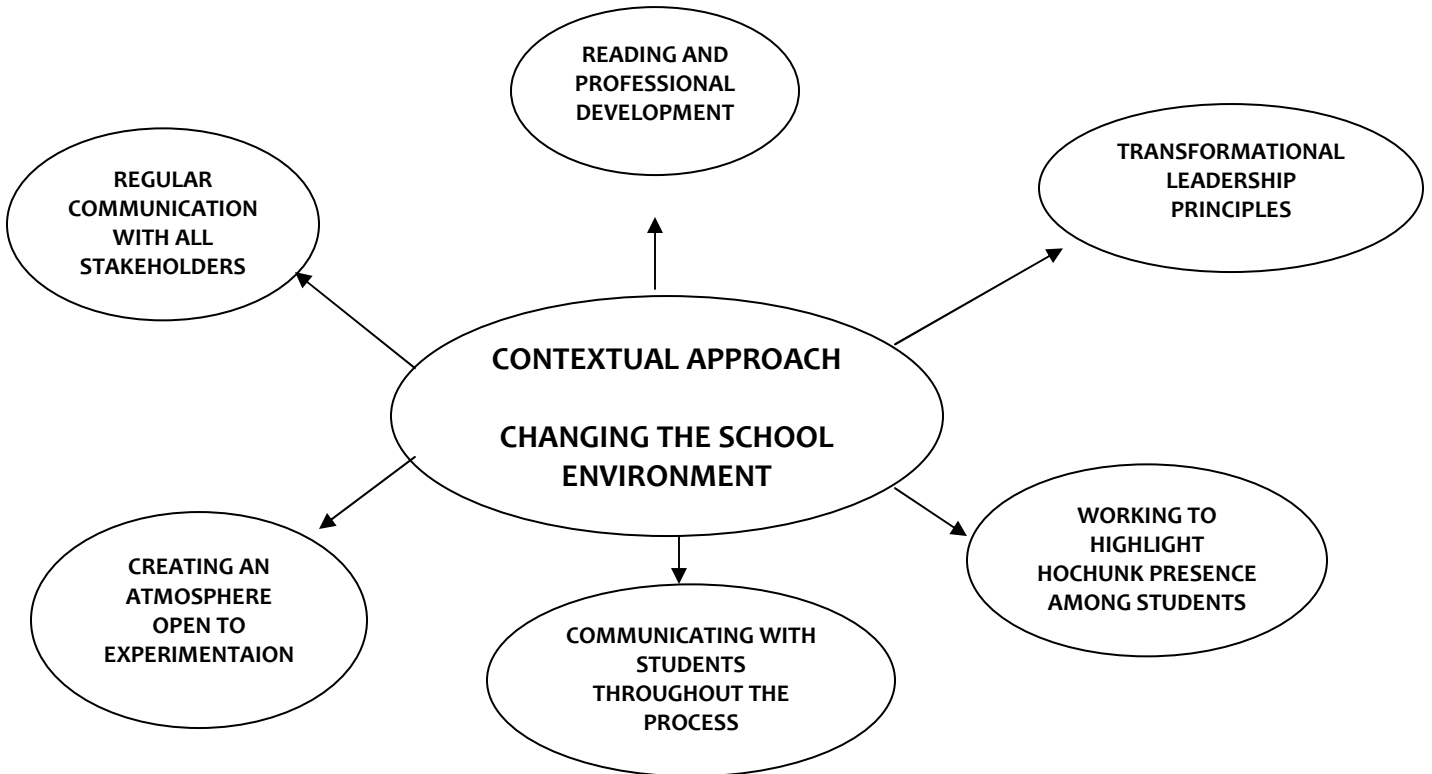
Our discussions in the 1990s led us to conclude that we needed to move beyond the traditional coverage-driven model for several reasons. First, we face an increasingly crowded curriculum in the early years of the 21st Century. We have more to cover than we used to, and this demands a changing methodology. Second, the problem of knowledge proliferation led us to the conclusion that we must **TEACH LESS BUT TEACH IT BETTER**. In other words, we must make difficult content decisions based on the premise that students at our level need to experience a greater depth of understanding of a smaller volume of information. Third, we further concluded that we simply needed more flexibility within our courses to provide for a more nuanced and sophisticated approach to multi-cultural education. In the final analysis, it was logical that we begin moving toward an inquiry-based model because it seemed to provide some answers to our dilemma. If we can teach students how to learn about Social Studies we will be empowering them to become *self-educators*. This is not to suggest that we have completely moved away from the more traditional model, and, in truth, we have realistically landed somewhere in the middle of the two traditions. We believe that our students need solid content knowledge and rigorous expectations coupled with the ability to practically apply what they have learned to their day-to-day lives.

Finally, these discussions led us to view our curriculum with an approach known as Contextualism. The primary assertion associated with Contextualism is that students must see what they are learning within the context of their own lives. Learning should enhance a young person's understanding of the complexities of their environment. Contextual theory also suggests that learning is never confined to the classroom, but, rather, must be viewed much more broadly. This approach, for example, would suggest that if you are going to teach the principles of democratic governance to students, the school environment itself must mirror those principles. Students must see what they are learning in the context of the limitations and

potentialities of the environment in which they live. In addition, they must feel empowered in that environment.

WHAT DOES THE INFUSION APPROACH LOOK LIKE?

First and foremost, we realized that the process that we envisioned was going to take time and patience. Additionally, it was clear that what we were suggesting involved many complex issues and that we needed a systemic and multi-faceted approach. We were not simply changing our curriculum. We were changing the way we changed our curriculum and attempting to be more holistic. The following diagram illustrates the various areas that needed to be continually addressed as we moved forward.



On a practical level, we simply began to look at our courses differently and with “new eyes” that enabled us to create openings for infusing a greater awareness of American Indian history and culture. What follows is a short sketch of the kind of information that we began to develop in our various areas of study. We initially focused on our required sequence but have been gradually developing solid connections within our elective courses as well. One thing worth

noting is that we introduce our students to both project-based learning and direct instruction within their classes. Project-based assignments allow students to explore topics relevant to their individual backgrounds within the context of our shared history.

OUR REQUIRED SEQUENCE WITH EXAMPLES OF INFUSION OF AMERICAN INDIAN STUDIES

US HISTORY (Grades 8-9) Also AP US History (an upper-level elective)

Note: In 2009-10 we completed a change in our sequence related to US History that impacted our approach to American Indian infusion. Our 8th and 9th grade levels survey the full range of US History and should be viewed as one component (over 2 years). Also, students may choose to go beyond the standard requirements and take Advanced Placement US History.

GRADE 8: US HISTORY

- Pre-European native Cultures
- Earliest contacts between Euros and native people and consequences both good and bad
- The devastation caused by European diseases in North America
- The British-French struggle and the impact on the Iroquois League
- The Revolutionary War from a Native American point of view
- Overview of early Federal Indian Policy
- The story of Tecumseh
- The period of the first removals/ HoChunk removals
- The impact of westward movement on the various tribes
- The Civil War from an American Indian point of view
- The Sioux Uprising and Federal response
- The 19th century wars and the impact on the American Indian groups
- The story of Custer and the Little Bighorn from both white and native perspectives
- The reservation process/ government schools/ the Dawes Act

GRADE 9: US HISTORY

- The Revolutionary War from a American Indian point of view
- The story of Tecumseh
- The role of the code-talkers in World War II
- The story of Mitchell Redcloud (local history)
- The influence of the Civil Rights Movement in Indian Country and the role of the American Indian Movement in the 1970s and beyond
- The growing movement of self-determination of the 1970s and beyond
- The changes resulting from gaming in the Native community (local history as example)

AP US HISTORY (Grades 11-12)

Note: AP is an intense survey of US History that prepares students for a national exam. Race in American history is one of the themes of the course and we deal with American Indian history within the context of American history extensively.

WORLD HISTORY 1 AND 2 (Grade 10)

Note: We are still utilizing World History as an anchor for HoChunk history and cultural traditions and are framing in an global understanding of indigenous people.

- Discussion of basic issues of prejudice and discrimination in history
- Effects of European incursion into North and South America on native people
- American Indian culture with specific emphasis on Wisconsin tribes
- Introduction to HoChunk history, culture, and traditions

AMERICAN POLITICS (Grade 11)

- The impact of American Indian governing models (i.e., Iroquois League) on the formation of the American government
- Comparative Constitutions: Federal, State, and HoChunk
- A study and analysis of SOVEREIGNTY
- The relationship between the Federal Government and the 564 federally recognized tribal nations
- American Indians and the Citizenship Act of 1924
- American Indians and tax laws (dispelling the myths)
- Federal Indian Policy and the issue of Treaty Rights
- The legal foundations of Tribal Gaming and current law related to that
- Students complete a book review during the term or focus on an issue related to the political environment and do specific readings related to the issue.

ECONOMICS (Grade 11)

- Local economic overview including the impact of gaming
- Race issues and the economics of poverty are addressed
- Students complete a book review during the term on an area related to economics

OUR ELECTIVE SEQUENCE WITH RELEVANT APPLICATIONS

LAW AND SOCIETY (upper level elective)

- An understanding of jurisdiction and the role of Tribal Courts in our region with an emphasis on understanding Tribal Sovereignty
- An exploration of the Equal Protection Clause and discrimination issues both historically and in current America
- Each student completes a 40-Day News Challenge as part of their final. This involves documenting 40 news stories during the term and may involve a focus on one area in the modern legal climate. A student could, for example, tailor the assignment to a focus on American Indian legal issues.

21st CENTURY WORLD (upper level elective)

Note: This is a course that focuses on US foreign policy, and each student completes a Nation Study during the term. The experience of indigenous people from a global perspective is one angle that students may wish to explore.

Social Psychology (upper level elective)

- Societal relationships between groups, including ethnic groups
- Prejudice and discrimination issues historically and in the present environment

Readings in Social Studies (upper level elective)

We offer this as an independent study in which a student designs a reading program centered on a particular topic of interest. It is a rigorous program designed for college-bound students, and we encourage the students to pursue a challenging topic. We have many examples from our first several years of doing this in which students have focused on a multi-cultural theme.

Falls History Project

The FHP was started in 2002 and focuses on researching local history. A senior intern helps design and conduct oral research centered on a particular story or theme. Since its inception, the FHP has included several American Indian people within the storylines of the research. In 2007, for example, we focused on the Korean Conflict, and one of the local veterans we interviewed was Myrle Thompson, a HoChunk veteran who served as a code-talker during the war. In 2009 we began an exploration of the experience of the first HoChunk children to attend the Black River schools after the closure of the county school at the Mission and we intend to build on that project in the future. The FHP offers us a marvelous opening for exploring the shared cultural experiences within our community.

The BRFHS Student Senate

This is a co-curricular organization that has operated within the framework of our department for 6 years. Two of the Senate goals, as outlined in the Constitution, are to celebrate achievements of all our students and to promote the development of civic skills within the school environment. One of the areas we worked on in our first year of operation was related to hate speech, and we promoted positive changes in our Student Handbook related to language and harassment. We encouraged discussions concerning race and diversity among our students including tracking legislation in Wisconsin related to the use of American Indian logos in high schools. Several students of color have served on the Senate since we began our operations, and this has been an extremely positive development for us.

The American Indian Studies Page (part of our departmental web site)

For the past ten years I have been developing and maintaining a departmental web page that is used in a variety of ways by our teachers and teachers in other districts. As part of that process I developed an American Indian Studies page that serves primarily as an organizational link for research related to American Indian history and contemporary issues. I am currently in the process of rebuilding and updating that page.

BEYOND THE CURRICULUM: IMAGERY AND DISPLAYS WITHIN THE SCHOOL

Since 2000, we have been working to develop displays within the school that highlight the HoChunk presence within our community, and these deserve mention. As part of the promotion of the start of the Falls History Project, a display dedicated to Mitchell Redcloud, Jr. was established in the high school display case. Merlin Redcloud, Jr., Mitchell's nephew, was extremely helpful in that process. A plaque in honor of RedCloud was placed in the High School in Black River in 1954 (now 3rd Street Elementary), and had not been moved when the new school was built in 1963. That plaque remains at 3rd Street. In 2007, the Student Senate, in conjunction with the Wakcik Wacek organization, established a flag display near the south

central door of our school, including the flags of the three “sovereignities” under which students in our building live – the United States, the state of Wisconsin, and the HoChunk Nation. Tina Boisen was instrumental in that project. In 2009, several people worked together to produce an attractive “Welcome” sign near the south central entrance of our building. The sign highlights the HoChunk language. Though seemingly simple gestures, such displays are important in the contextual experience of our students at BRFS and we hope to do more work with this in the future.

FINAL THOUGHTS

Those of us that have been involved with this work realize that what we are attempting to do is complex. As non-native teachers, we are often caught between those in the non-native community who cannot understand WHY this is so important for all of our students and those in the native community who either do not acknowledge our efforts or misunderstand what we are attempting to do. Many of the parents of our current native students, for example, do not have positive memories of their school experience and are naturally suspicious. As Charity Thunder and Roger Sands used to remind me in the early 1990s, much of the work we do in this area may not show tangible results until long after our careers are over. We still have a long journey when it comes to race issues in the United States, and we are overcoming a long and complex history. The quotation cited at the beginning of this paper comes from Charles F. Wilkinson, author of *American Indians, Time, and the Law: Native Societies in a Modern Constitutional Democracy* (1987). He eloquently summarizes the challenge that we face in approaching educational issues in the new century. Though he is speaking particularly about the Native American experience, his sentiments can be applied to any of the lost voices of the American past. As historical gatekeepers, we must be willing to include those voices in our classrooms. Wilkinson’s observation prompts a series of questions that we have tried to keep in the forefront of our work in this regard:

- What is our role in helping develop public understanding?
- How do we handle history that is complex?
- How can we help our students understand the experience of another people?
- What does he mean that we should approach this without "guilt" or "sentimentality?"
- How does a clearer understanding of history contribute to the development of "wise policy" by those in power?

These are critically important questions for those of us involved in history and social studies education. As the current “keepers of the flame,” we owe it to our students to continue to grapple with these questions, and perhaps as importantly, we owe it to their children and grandchildren.

APPENDIX A: SUMMARY OF Act 31 PROVISIONS

School Requirements

Local school districts were required to include the provisions of Wisconsin Senate Bill 31 (biennial budget) in their local school curriculum by September 1, 1991. As part of the curriculum effort, the legislation required that the state superintendent of schools develop a curriculum for grades 4-12 on Chippewa treaty rights, in cooperation with the American Indian Language and Culture Education Board. Three additional requirements which affect local school districts and teacher training institutions were also part of the initiative. One required that local school boards provide an instructional program at all grade levels designed to give pupils an understanding of human relations, particularly with regard to African Americans, Hispanics, and American Indians. The second required post-secondary teacher training institutions to include the study of Wisconsin Indian history, culture, and tribal sovereignty as part of the human relations code requirement for teacher licensing, beginning July 1, 1992. The third statutory provision, included in the 20 Standards (i.e., part of DPI's audit on public schools), required each school district to include instruction on tribal groups in Wisconsin, twice at the elementary level and once at the secondary level, commencing September 1, 1991.

Excerpts from Related State Statutes

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.

SOURCE: "Indian Country Wisconsin" Website. Retrieved 11.28.09. <http://www.mpm.edu/wirp/>

APENDIX B: THE FOLLOWING STANDARDS REFLECT A COMMITMENT TO MULTI-CULTURALISM AND DIVERSITY WITHIN THE HISTORY AND SOCIAL STUDIES CURRICULUM OF WISCONSIN'S PUBLIC SCHOOLS.

GRADE 4

HISTORY (B)

B.4.10 Explain the history, culture, tribal sovereignty, and current status of the American Indian tribes and bands in Wisconsin

POLITICAL SCIENCE (C)

C.4.1 Identify and explain the individual's responsibilities to family, peers, and the community, including the need for civility and respect for diversity

BEHAVIORAL SCIENCE (E)

E.4.4 Describe the ways in which ethnic cultures influence the daily lives of people

E.4.14 Describe how differences in cultures may lead to understanding or misunderstanding among people

GRADE 8

HISTORY (B)

B.8.11 Summarize major issues associated with the history, culture, tribal sovereignty, and current status of the American Indian tribes and bands in Wisconsin

BEHAVIOR SCIENCE (E)

E.8.6 Describe and explain the influence of status, ethnic origin, race, gender, and age on the interactions of individuals

E.8.7 Identify and explain examples of bias, prejudice, and stereotyping, and how they contribute to conflict in a society

E.8.9 Give examples of the cultural contributions of racial and ethnic groups in Wisconsin, the United States, and the world

GRADE 12

HISTORY (B)

B.12.12 Analyze the history, culture, tribal sovereignty, and current status of the American Indian tribes and bands in Wisconsin

B.12.18 Explain the history of slavery, racial and ethnic discrimination, and efforts to eliminate discrimination in the United States and elsewhere in the world

POLITICAL SCIENCE (C)

C.12.15 Describe the evolution of movements to assert rights by people with disabilities, ethnic and racial groups, minorities, and women

BEHAVIORAL SCIENCE (E)

E.12.8 Analyze issues of cultural assimilation and cultural preservation among ethnic and racial groups in Wisconsin, the United States, and the world

E.12.12 Explain current and past efforts of groups and institutions to eliminate prejudice and discrimination against racial, ethnic, religious, and social groups such as women, children, the elderly, and individuals who are disabled